

**NEW TESTAMENT**  
**An Interpretation and Theological Lectures**

**JOHN HEYLYN**

**1749 & 1761**

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**THE NEW TESTAMENT**  
**AN INTERPRETAION AND LECTURES**

**2 vols in 1**

**Translated by: JOHN HEYLYN**

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Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

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It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. \*

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Graham Maxwell  
(Charter Member #12)

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# THEOLOGICAL LECTURES

AT

WESTMINSTER-ABBAY.

WITH AN

Interpretation of the Four GOSPELS.

To which are added,

Some Select DISCOURSES upon the principal Points of  
*REVEAL'D RELIGION.*

---

By JOHN HERLYN, D. D. Prebendary of *Westminster*,  
and Rector of *St. Mary-le-Strand*.

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*There is a certain Scale of Duties, a certain Hierarchy of upper and lower  
Commands, which for want of studying in right Order, all the World is  
in Confusion.* MILTON.

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L O N D O N:

Printed for J. and R. TONSON and S. DRAPER in  
the *Strand*.

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M DCC XLIX.



## T H E

## P R E F A C E.

**I**F the holy Scriptures had been wrote in our Age and Language, there would be no need of Commentators: for the sacred Authors used Words in the Sense then commonly understood, or gave such farther Explanation of them as was necessary. But the changeable State of the World has brought great Obscurity upon what They delivered in the plainest Terms. Their Case is the same with that of all other ancient Writers; and as One who knows only modern Latinity, would be much at a loss in reading the old *Roman* Authors: so a mere *English* Reader would often meet insuperable Difficulties in the most perfect Translation that could be made of the Bible into his own Tongue.

Hence Divinity is become a learned Science; and, as in the other Sciences, its first Lesson should be to teach the Meaning of its Technical Terms, for such they are now become, being translated from dead Languages, and alluding to Customs, Manners, and Notions then familiar and well known, but now obsolete, and therefore wanting Explanation.

For this Reason, it has long been the Endeavour of the Better part of the learned World to preserve, or  
to

to recover the genuine and primitive Sense of the Terms and Phrases used in the sacred Writings: And my Officiousness to be serviceable in so necessary a Work, has induced me to publish the following LECTURES to the King-Scholars at *Westminster-Abbey*. I thought it needless to distinguish what Part was read to them: All that is here published might not be proper; yet Many of them were Auditors better qualified, as well by Learning as Quickness of Apprehension, than Those, who know not their Education, may imagine.

As I had by me the Interpretation of the greater Part of the New Testament, I have here added the Continuation of it through the Four Evangelists. And it is hoped that the Discourses which follow, may be useful to explain and recommend the principal Points of Revealed Religion, which are there treated of.

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# THEOLOGICAL LECTURES

A T

WESTMINSTER-ABBEY.

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To the KING's SCHOLARS.

**A**MONG the many Advantages which you may one day reap from the liberal Education, with which the Divine Providence favours you in this Religious and Royal Foundation, one of the most considerable is, that you will be capable of reading the best Authors in their original Languages; but chiefly this Book, The Bible, [*τὸ Βιβλίον*] rightly so called by way of Eminence; which can never be duly valued but in the measure it is understood.

*Learning* in general will enlarge your natural Abilities, and strengthen the Powers of your Minds, because the right Use of every Faculty is a sure way to improve it; and your *Skill in the Languages* will give you a peculiar Key to the sacred Knowledge, whereby you may not only enter in yourselves, but be the happy Instruments to introduce others, and *justify the Ways of God to Men*.

For, by the Blessing of God upon a due Proficiency in your Studies, you will be qualified to see the revealed Truths in their genuine native Light: You will be competent Judges for yourselves, and not take up with the precarious Representations of faulty or defective Translations. I say *faulty* or *defective*, because many Translations are *faulty*, by the

All Translations defective.

Ignorance or Neglect of those who made them ; but all Translations are *defective*, by reason of the different Phrases in different Tongues ; which vary so much, that those in the Original cannot always be rendered by adequate Expressions ; and therefore many Elegancies must be lost, and much of the Spirit evaporate, if I may so speak, in such a Transfusion of Thoughts from one Language into another.

Some modern Translators of the Classic Authors have endeavoured to remedy this Inconvenience of Languages, by attending only to the Sense of the Original, and cloathing that with the proper Idioms of their own Language ; but, in the Holy Scriptures, even the Phrases of the Original are commonly held as sacred ; and it has been thought proper not to depart from them, though at the hazard of being uncouth, obscure, or sometimes scarce intelligible.

One of the Fathers, who was himself a great Translator, and therefore well acquainted, not only with the Difficulties, but also the great Defects, of such Performances, has observed, " That when *Tully* " himself translated a Part of *Xenophon*, even his rich Vein of Eloquence was retarded, and flowed rough and turbid ; so that a " Reader, who did not consider the Work as a Translation, would " not believe it to be *Tully's* writing <sup>a</sup>." And yet *Tully* was not in any degree under such Restraints, as those which our Translators of the Bible have put upon themselves, through their Veneration for the Original. And herein they followed the Judgment and Example of Antiquity ; for the Vulgate, and most of the antient Versions are, in the main, literal. But hence it came to pass, at that time (as the same Father has observed), " That when Men, of an elegant Taste, " have looked into the sacred Volumes, and not been aware, that " they were translated from the *Hebrew*, they have been so shocked " at the sordid [and exotic] dress in which they were disguised, that " they have, with a rash precipitate Judgment, rejected the sublime " Substance therein contained <sup>b</sup>." You see, he speaks here of the Old Testament, which indeed is liable to much greater Disadvantages in a Translation, than the New : But even the New Testament, can-

<sup>a</sup> Cum Xenophontis Oeconomicum Tullius ipse convertit, saepe aureum illud flumen eloquentiae scabris & turbulentis obicibus retardatur ; ut qui interpretata nesciant, a Cicerone dicta non credant. *Hier. Praef. in Euseb.*

<sup>b</sup> Inde (viz. ex Interpretatione literali) evenisse, ut cum ex Hebraeo conversa fuisset Sacra Volumina ignorarent disertis homines, ad eaque accederent ; sordidam illam orationis vestem perhorrescentes nobile quoque rerum ipsarum corpus levi ac praecipiti judicio aspernarentur. *Hier. Praef. in Euseb.*



not possibly be done Justice to in any Translation which scrupulously adheres to the Letter of the Original.

The principal Part of my Office here, is to interpret the Holy Scriptures. The Words of our Statute are, "*Lector Theologiae Sacrae Scripturae Partem aliquam Ordine interpretabitur.*"

Now there is a kind of *Interpretation* (such as that you have in many of the Classics published for the Use of the Dauphin<sup>c</sup>), which is only a synonymous Repetition of the Sense of the Text, with more Freedom and Circumlocution than may be permitted in a merely literal Translation. What kind of Interpretation is here proposed, and why.

The Translation published by Authority is, for weighty Reasons, strictly literal; but a less confined Version will be more intelligible, and frequently prevent the Want of farther Explanation. It will also have this additional Advantage, that the Scriptures, thus rendered in different Terms from those you have been accustomed to, will sometimes appear in a new Light, and sharpen a blunted Attention: I say, *blunted Attention*, because we have been used to the common Version from our Infancy; we read it before we could understand it; and the Misfortune is, that many continue to read it in the same manner: The familiar Sounds pass unheeded, or, at most, excite Reflection but feebly, and without Effect. I shall therefore propose to you a new *Interpretation* from the Original, such as that before-mentioned; which shall be accompanied with brief Remarks: And to these I shall subjoin, as I find Occasion, some larger Dissertations upon the principal Terms and Phrases of the sacred Language.

<sup>c</sup> Huet, who had the Direction of those Editions, calls it, *Interpretation en Forme de Glose*. Huetiana, p. 92.

## The INTERPRETATION.

### MATTHEW, CHAP. I.

**T**HE Genealogy of Jesus Christ, the Son of David, the Son of Abraham. <sup>2</sup> Abraham was the Father of Isaac, Isaac the Father of Jacob, Jacob the Father of Judas and his Brethren: <sup>3</sup> And Judas was the Father of Phares and Zara by Thamar; Phares the Father of Esrom, Esrom the Father of Aram; <sup>4</sup> Aram the Father of Aminadab, Aminadab the Father of Naasson,

*Naasson the Father of Salmon; <sup>5</sup> Salmon the Father of Booz by Rachab, Booz the Father of Obed by Ruth, Obed the Father of Jesse; <sup>6</sup> And Jesse was Father of David the King; and David the King had Solomon by her who had been the Wife of Urias. <sup>7</sup> Solomon was the Father of Roboam, Roboam the Father of Abia, Abia the Father of Asa; <sup>8</sup> Asa the Father of Josaphat, Josaphat the Father of Joram, Joram the Father of Ozias; <sup>9</sup> Ozias the Father of Joatham, Joatham the Father of Achaz, Achaz the Father of Ezechias; <sup>10</sup> Ezechias the Father of Manasses, Manasses the Father of Amon, Amon the Father of Josias; <sup>11</sup> Josias the Father of Jeckonias and his Brethren, about the Time when the Jews were carried away to Babylon: <sup>12</sup> And, after they were brought to Babylon, Jeckonias was Father of Salathiel, Salathiel Father of Zorobabel; <sup>13</sup> Zorobabel Father of Abiud, Abiud Father of Eliakim, Eliakim Father of Azor; <sup>14</sup> Azor Father of Sadoc, Sadoc Father of Achim, Achim Father of Eliud; <sup>15</sup> Eliud Father of Eleazar, Eleazar Father of Matthan, Matthan Father of Jacob; <sup>16</sup> And Jacob was Father of Joseph the Husband of Mary, who was the Mother of Jesus, who is the Christ. <sup>17</sup> So all the Generations from Abraham to David are fourteen Generations; and from David to the carrying away into Babylon, are fourteen Generations; and from the carrying away into Babylon to Christ, are fourteen Generations.*

*<sup>18</sup> Now the Birth of Jesus Christ was in this Manner: His Mother Mary having been espoused to Joseph, before they cohabited, she was found with Child by the Holy Spirit. <sup>19</sup> But Joseph, her Husband, being a just Man, and unwilling to expose her to publick Shame, was minded to repudiate her privately: <sup>20</sup> And, whilst he was deliberating about it, an Angel of the Lord appeared to him in a Dream, and said, Joseph, thou Son of David, do not scruple to take unto thee thy Wife Mary; for That which is conceived in her is of the Holy Spirit: <sup>21</sup> And she shall bring forth a Son, whom thou shalt name Jesus, i. e. Saviour; for he shall save his People from their Sins. (<sup>22</sup> Thus was accomplished what the Lord spake by the Prophet, saying, <sup>23</sup> "Behold, a Virgin shall conceive, and bring forth a Son; and He shall be Emmanuel; that is to say, God with us.") <sup>24</sup> When Joseph awaked, he did as the Angel of the Lord had directed him; and took unto him his Wife: <sup>25</sup> But he knew her not, till she had brought forth her First-born Son, whom he named Jesus.*

**W**HERE-EVER this Interpretation may seem to vary in the Sense from the public Translation, the Reasons for the Variation will commonly be found in the Lexicon, or some known Commentator: It would be very tedious to repeat them all here, and, therefore, I shall only select some particular ones, such especially as are of Importance, or of frequent Use, and may serve as general Rules for all the parallel Passages: For Instance,

V. 16. Instead of *Jesus who is called Christ*, I have put *Jesus who is the Christ*; because *to be called* is a frequent *Hebraism*, to express, that the Person spoke of, shall really and effectually be what he is there called, and actually fulfil that Title. Thus, *Unto us a Child is born—and his Name shall be called Wonderful, Counsellor, the Mighty GOD,—the Prince of Peace*; i. e. He shall be all these, tho' not so much nominally, as really, and in effect. Again, in this Chapter, ver. 23. *They shall call his Name EMMANUEL*; which is no common Appellation of Christ, but indicates his Nature and Office: A Deity incarnate, who by his Spirit dwells in the Hearts of the Faithful.

As to the Name *Christ*, that in *Greek*, and *Messias* in *Hebrew*, signify *anointed*, and imply the Sacerdotal and Regal Characters; to both which, *Anointing* was the initiating Ceremony. One right way of estimating things is, by our Want of them; and if we look into ourselves, we shall find our Want of Christ in both these Offices: For, before some considerable Proficiency in Religion, Men find themselves, as it were, at a Distance from GOD, alienated from him, and incapacitated for that free Access to the CREATOR, which it should seem that an intelligent Being might naturally hope for. Hence we want a Mediator, an Intercessor, in a word, a *Christ* in his Priestly Functions. This regards our Situation with respect to GOD. With respect to ourselves, we find within us a strange Mis-rule of Appetites and Passions, and discordant Interests blindly espoused: For these we want a CHRIST in his Regal Office, to govern our Hearts, and establish his Kingdom within us.

V. 22. We read in the public Translation, "All this was done," *that it might be fulfilled which was spoken of the LORD by the Prophet.* This sounds as if the Prophecy was the Cause of the Event it predicted. But, generally speaking, things do not come to pass because they are foretold; but they are foretold because they will certainly

*To be called*  
frequent He-  
braism for to  
be, or to be-  
come.

Isai. ix. 6.

Of the Name  
*Christ*.

*Ita signifies*  
not always  
the Cause,  
but some-  
times the  
Consequence.

certainly come to pass. I do not readily see how to remedy such Misconstructions in a literal Version. You who are acquainted with Languages, are sensible how impossible it is always to find Words in one Tongue, that are precisely equivalent to those in another. The Difficulty here, lies in the Particle *That*, put for the Greek *ὅτι*, which you find in the Lexicon signifies not always the Cause, but sometimes the Event or Consequence. The Evangelists so often use it in this latter Sense, that there will be frequent Occasion to have recourse to it; and, therefore, I desire you would remember it.

In what  
Sense *was* is  
used.

2 Sam. vi.  
23.

V. 25. *But he knew her not till she had brought forth her First-born Son.*] Hence some may infer, that she had other Children afterwards; but the Original here only excludes the Time preceding the Birth, without any Consequence as to the future. Thus, Michal *had no Child, until the Day of her Death.* The LXX here has *ἔως*, as in the Text; nor do the Words that follow, *her First-born Son*, alter the Case; for there may be a *First-born* without a second; and the Commentators abound with Instances wherein the Term *First-born* is used, tho' there are no subsequent Children.

Upon a revival of the Genealogy which begins this Chapter, I thought it proper here to take notice that the four Women, named among our Lord's Ancestors, *viz. Thamar, Rahab, Ruth, and Bathsheba*, were of reprehensible Characters; from whence it is infer'd, that seeing He has vouchsafed to make so near an Alliance with Sinners, no Sinner should despair of his Mercy.

Nor will I here omit, for the sake of those who can relish such Reflections, that *Clemens Alexandrinus*, p. 409. *Edit. Oxon.* has observed upon *ver. 17.* that *in the Progress to our Lord's Incarnation* there are noted three mysterious Intervals, each succeeding fourteen Generations; and that all the Generations together make six Hebdomades or sacred Weeks.

Besides these Remarks, I propos'd to add brief Dissertations upon the principal Terms of the Sacred Language, as they shall occur in the Portion of Scripture before expounded. I shall at this time take the Subject from *ver. 19.* of this Chapter.

*Joseph, being a just Man, and unwilling to expose her, &c.* Some Commentators here explain *Just* by *Merciful*, and allege particular Texts, wherein they suppose, that *δίκαιος*, the Term in the Original, has that Signification. Others think, that *quamvis* is here to be understood:

derstood: And according to these the Sense is, " Altho' *Joseph* was " a just Man, yet being unwilling to expose her, &c." But a right Notion of *Justice*, as the Term is commonly used in Scripture, will determine the Sense of this, and many other Passages, which must be uncertain, or obscure, without it.

## OF JUSTICE or RIGHTEOUSNESS.

**I** ADD *Righteousness*, because in the Originals, as well *Hebrew* as *Justice* com-  
*Greek*, there is but one Word for both; and, therefore, we prehends all  
 should have one and the same Notion of both. It is peculiar to our the Virtues.  
*English* Translators of the Bible, that they render the single Term by  
 two Words, sometimes *Righteousness*, sometimes *Justice*; both which  
 were, I suppose, at first, quite synonymous (as we may collect from  
 that Part of the Litany, where we deprecate *those Evils which we*  
*most RIGHTEOUSLY have deserved*): Yet now, by the Change in-  
 cident to all Languages, there is a Diversity in the Ideas commonly  
 annexed to them: *Righteousness* means the Performance of what is  
*Right*, i. e. Virtue in general; and *Justice* is confined to signify that  
 particular Virtue which regulates the Commerce of Mankind, and is  
 usually called *Honesty*. But in Scripture, and also in Classic Authors  
 both *Greek* and *Latin*, *Justice* is often used in the larger Sense for a  
 Combination of all the Virtues, giving to each thing its proper Due,  
 and treating it according to its respective Merit. So the *Greek* Poet,  
 'Εν δὲ Δικαιοσύνη συλλήβδην πᾶσ' Ἀρεταῖς ἐστίν, i. e. All Virtue is com-  
 prehended in Justice\*. *Cicero* confirms this in his Definition of it:  
 " *Justitia est Æquitas, Jus unicuique tribuens pro Dignitate cu-*  
 " *jusque* b." Such is his general Notion of Justice; and he elsewhere  
 specifies the Particulars whereof it consists: " *Justitia erga Deos*  
 " *Religio, erga Parentes Pietas, vulgo autem Bonitas: Creditis in*  
 " *rebus Fides, in Moderatione animadvertendi Lenitas, Amicitia in*  
 " *Benevolentia nominatur* c." Justice to the Gods is called *Religion*,  
 to our Parents *Dutifulness*, and towards all Men *Benevolence*: In  
 Things committed to our Trust, Justice is called *Fidelity*; in the  
 Moderation of Chastisement, *Lenity*; and, where we bear a particular  
 Good-will, it is named *Friendship*. In like manner, according to the

\* Theognis, v. 147.

b Rhetor. ad Herennium.

c De Partitione Oratoriæ.

Style of Scripture, Justice to God is *Faith, Hope, and Charity* [*i. e.* Love]. The first is Justice to his *Truth*, the second to his *Goodness*, and the third to his transcendent *Excellence*. Justice to ourselves is Temperance, Diligence, Humility, and Mortification: And Justice towards our Neighbour, includes the *Social Duties*, all which *St. Paul* reduces to one Branch of Justice, and sums them up under the

Rom. xiii. 8. Name of Debt: *Owe no Man any thing, but to love one another*. All Owings, *i. e.* Debts, are notoriously in the Province of Justice, and Benevolence to Mankind is become a Due to them in virtue of the Command of the Creator, for really of themselves they do not always deserve it.

Why the term *Justice* is used rather than *Righteousness* in the Interpretation.

In brief, *Justice* is the compendious Name for all Duty, because to give each thing its Due, and treat it according to its Desert, which is the Office of Justice, comprehends the Whole of Religion and Morality. *Righteousness* does indeed imply the same Notion; but I shall always keep to the Word *Justice* in my Interpretation, because the Terms which relate to it, *viz.* the *Just*, to *Justify*, and *Justification*, being of the same Derivation, the Sense of the many Passages wherein they occur, will be more obvious. And besides, to some Ears at least, Cant and Fanaticism have tarnished and debased the Words *Righteous*, and *Righteousness*; whereas, as long as any Spark of Conscience remains, Justice will be a venerable, an awful Name. The Obligations of Justice are most sensible and pressing to the human Mind. "*In eâ Virtutis Splendor est maximus*, says Tully (as you may remember, in his *Offices*); Virtue shines here in her strongest Light; we may add, most diffusive too, seeing hence she illustrates all the Paths of Duty; for, as Justice is all the Virtues, so, in a certain View, it is the Only Virtue; for all other Qualities, called by that Name, derive their Merit from it, and are only so far genuine, as they bear its Stamp and Signature. To be frugal, or liberal, or constant, or even zealous for our Religion, are not Virtues in themselves, till Justice animates them, and directs their Functions. Where Justice does not preside as their Motive and Guide, Frugality may become Avarice, Liberality a vain Profusion, Firmness of Mind a self-will'd Obstinacy, and Zeal for Religion a mischievous persecuting Spirit. And farther, among such Qualities as those we have been speaking of, there may, and often does happen an Opposition and Conflict, till Justice intervene with her Scales to weigh the Merits of the Cause, and prescribe to each their Seasons and Limits. *Frugality*, for Instance, is opposite to *Generosity*, and both liable to Excess,

cess, till Justice determines, when, and how far, each of them is to be exerted.

There is much more to be said on this important Subject, and I shall hereafter frequently resume it; because Justice, in this extensive Signification, is the general Purport of the sacred Writers: And for that Reason I have been forward to take this first Occasion to treat of it, which, in Comparison with many others, may seem a slight one; yet is not clearly explained without this large comprehensive Sense.

Upon the Discovery of *Mary's* Pregnancy, it is said, that *Joseph*, being a just Man, and unwilling to expose her to public Shame, was minded to put her away privately. Ignorant as he then was of the Divine Conception in *Mary*, there was doubtless a Conflict in his Breast from opposite Considerations. Justice shewed on one hand, what was due to himself; on the other, what was due to one of *Mary's* Character. In Justice to himself, he would not cohabit with one, whom he (ignorantly) thought to be defiled. In Justice to *Mary*, he would not give up to the Rigour of the Law a Person hitherto so blameless. His Purity must not consort with (supposed) Pollution; therefore he would put her away: Her Character was in all other respects such, that she ought not to be exposed to public Infamy; therefore he would put her away privately. While he was thus deliberating with himself, and innocently in Danger of doing Wrong, Heaven interposed for his Direction, and associated him with *Mary* in the most glorious Charge, that ever Creature was dignified with, even the Tuition and Care of *The Saviour*.

## I N T E R P R E T A T I O N.

### C H A P. II.

<sup>1</sup> *NOW* when Jesus was born in Bethlehem of Judea, in the Reign of King Herod, certain Magi from the East came to Jerusalem; <sup>2</sup> saying, Where is he that is born King of the Jews? for we have seen his Star in the East, and are come to worship him. <sup>3</sup> When King Herod heard this, he was<sup>a</sup> alarmed, and all Jerusalem with him: <sup>4</sup> And, having

<sup>a</sup> Ver. 3. *Alarmed.*] The Publ. Transf. here has troubled; which suits well to Herod, jealous for his Crown, but not to the Inhabitants of Jerusalem, who were oppressed by him;

having assembled all the Chief Priests and<sup>b</sup> Scribes of the People, he inquired of them, where the Christ was to be born: <sup>5</sup> And they answered, In Bethlehem of Judea; for thus it is written by the Prophet: <sup>6</sup> "And thou Bethlehem, 'a District of Juda, art not the least among the principal Cities of Juda; for out of thee shall come the Governor, who shall rule my People Israel." <sup>7</sup> Then Herod, having privately sent for the Magi, carefully inquired of them the Time when the Star appeared: <sup>8</sup> And, sending them to Bethlehem, said, Go, and make a strict Search for the Infant; and when ye have found him, let me know it, that I too may come and worship him. <sup>9</sup> When they had heard the King, they departed; and immediately the Star, which they had seen in the East, moved on before them, till it came and stood over the Place where the Infant was. <sup>10</sup> They greatly rejoiced at the Sight of the Star; <sup>11</sup> and, entering the House, they found the Infant with his Mother Mary; and, prostrating themselves, they adored him: Then, opening their Treasures, they made Oblations to him of Gold, Incense, and Myrrh. <sup>12</sup> And, being divinely warned in a Dream, that they should not go back to Herod, ~~they returned, by another Way,~~ into their own Country.

<sup>13</sup> After they were departed, <sup>14</sup> an Angel of the Lord appeared to Joseph in a Dream; saying, Arise, take the Infant, with his Mother; flee into Egypt, and continue there, till I bring thee word: For Herod will seek the Infant, to destroy him. <sup>15</sup> Joseph then arose; and, taking the Infant with his Mother by Night, retired into Egypt; <sup>16</sup> where he stayed till the Death of Herod: Whereby that Prophecy was fulfilled, which says, "Out of Egypt have I called my Son."

<sup>17</sup> Then Herod, perceiving that he was deluded by the Magi, grew exceeding angry, and sent and slew all the Children that were in Bethlehem and its Confines, from two Years old and under, according to the Time which he had carefully inquired of the Magi. <sup>18</sup> Then was fulfilled

him; and, according to their Notions of a Messias, would conceive Hopes of their Deliverance, from the News of his Birth. The Word, in the Original, signifies only great Emotion, whatever the Cause be, whether Fear, or Joy, or Admiration: We find it, in the last Sense, of Admiration, *Judith* xiv. 7.

<sup>b</sup> Ver. 4. Scribes.] *Γεγραμμένοι*. So we say Men of letters for learned Men. They were commonly chose into the Magistracy.

<sup>c</sup> Ver. 6. A District of Juda.] Pub. Transl. in the Land of Juda. The Greek is only *γῆ Ἰούδα*, a Territory or District of Juda.

<sup>d</sup> Ver. 13. An Angel, &c.] Pub. Tr. Behold, an Angel, &c. I should have taken notice before, that the Particle *ἰδὲ*, behold, is a frequent Hebraism in the Evangelists, which commonly is but an Expletive. Sometimes indeed it gives an Emphasis; and then it must not be omitted.

filled



filled that Passage of the Prophet Jeremy, <sup>18</sup> "In Rama was a Cry heard, Lamentation, and Weeping, and great Mourning; Rachel wept for her Children, and refused comfort, because they are no more."

<sup>19</sup> But as soon as Herod was dead, an Angel of the Lord appeared in a Dream to Joseph in Egypt; <sup>20</sup> saying, Arise, take the Infant, with his Mother, and go into the Land of Israel; for they are dead who sought to destroy him. <sup>21</sup> Then he arose; and, taking the Child, with his Mother, came into the Land of Israel: <sup>22</sup> But, hearing that Archelaus reigned instead of his Father Herod in Judea, he was afraid to go thither: And, being divinely warned in a Dream, he retired into Galilee; <sup>23</sup> and went to dwell in a City called Nazareth; so that what had been said by the Prophets, was fulfilled, viz. "He shall be called a Nazarene."

## The INTERPRETATION.

### C H A P. III.

<sup>1</sup> **I**N those Days appeared John the Baptist, preaching in the Desert of Judea; <sup>2</sup> and saying, "Repent, for the Kingdom of Heaven is near." <sup>3</sup> And this is the Person concerning whom the Prophet Esaias spoke, when he said: "The Voice of him who crieth in the Desert, Prepare ye the Way of the Lord, make straight Paths for him." <sup>4</sup> And John himself wore a Coat made of Camels Hair, and a Leathern Girdle about his Waste; and his Food was Locusts and wild Honey.

<sup>5</sup> Then the Inhabitants of Jerusalem, and all Judea, and the whole Country about Jordan, went out to him: <sup>6</sup> And, having confessed their Sins, they were baptized by him in Jordan. <sup>7</sup> But, when he saw many of the Pharisees and Sadducees come to his Baptism, he said to them, "Ye Brood of Vipers, who has warned you to fly from the Wrath to come?" <sup>8</sup> Now bring forth the proper Fruit of Repentance: <sup>9</sup> And do not pretend to say within yourselves, We have Abraham for our Father; for I tell you, that God is able out of these Stones to raise up Children to Abraham. <sup>10</sup> And even already the Ax is laid to the Root of the Trees: Every Tree then, which does not produce good Fruit, will be cut down, and cast into the Fire."

"I, indeed, baptize you with Water for Repentance; but he that cometh after me, is more powerful than I, whose Shoes I am not

“worthy to carry: He will baptize you <sup>a</sup> with holy Wind, and Fire.  
 “<sup>12</sup> His Fan is in his Hand, and he will thoroughly cleanse his Floor: He  
 “will gather his Wheat into the Granary; but he will burn the Chaff  
 “with unquenchable Fire.”

<sup>13</sup> Then Jesus came from Galilee to Jordan, to be baptized by John:  
<sup>14</sup> But John refused, saying, I have need to be baptized by You, and  
 do You come to me? <sup>15</sup> And Jesus answered, Let it be so for the present;  
 for thus it becometh us to fulfil All Justice. Then John consented.

<sup>16</sup> And when Jesus was baptized, he went up straightway out of the  
 Water: And immediately the Heavens opened to him, and he saw  
 the Spirit of God descending as a Dove, and lighting upon him.  
<sup>17</sup> And at the same time a Voice came from Heaven, saying, “This is  
 “my beloved Son, in whom I delight.”

## Of JOHN the BAPTIST.

THE Baptist signifies the Cleanser, the Purifier; for to baptize  
 is the same as to wash, and is so rendered in our Translation,  
 where it said, that *the Pharisees returning from Market, do not eat*  
*till they wash*; the original Word for *wash*, is βαπτίζωμαι, they are  
 baptized: and again in the same Verse, that they *hold themselves*  
*obliged by their Traditions to the washing of Cups, and other Vessels*:  
 For *washing*, the Greek has βαπτισμός, Baptisms of Cups, &c.

Mark vii. 4.

Of Purifica-  
 tion.

In most Languages and Religions, *Impurity* has, by way of Me-  
 taphor, been applied to the Mind; and consequently the Terms of  
*Washing*, *Purifying*, and *Baptizing*, have been used to signify the  
 Means that were supposed proper to remove such Impurity: And as  
 it is the natural Bent of Men to heighten and strengthen, and, to  
 the best of their Power, ratify their inward Sentiments by certain  
 Overt-acts, whereby they mean to express them; so the Desire of  
 mental Purity has vented itself in solemn Forms of Ablution, in  
 almost all Ages and Countries.

The Universality of this Practice demonstrates its Propriety for the  
 Use intended, which was, as I said, to express mental Purification:  
 And accordingly John, who was divinely ordained to prepare the  
 Jewish Nation for the Reception of the *Messias*, accompanied his  
 public Preaching with this significant Ceremony, or Sacrament, where-

<sup>a</sup> Ver. 11. with holy Wind, and Fire.] See the Comment, p. 24.

by he initiated his Profelytes in such a Course of Repentance and Reformation, as was then, and ever will be, requisite to prepare Men for that higher Dispensation of the Saviour, called *The Kingdom of Heaven*, which we shall endeavour to explain hereafter. At present, we shall consider only the Character of this Baptist, with so much of his Story collected from the other Evangelists, as may serve to shew, by what a Train of Circumstances the Divine Providence had qualified him for the high Office he was ordained to.

Prophecies, Vision, and Miracle, concurred to make his Birth *Luke i.* illustrious, and thereby draw the Attention, and raise the Expectation of the *Jewish* Church, with regard to a Person, who was so signally the Care of Heaven. Soon after his Birth, he was carried into the Wilderness<sup>a</sup>, to escape (as ancient Writers relate) the Slaughter which *Herod* made of the *Jewish* Children. Thus the Desert became the School in which he learnt Temperance. Want taught him Abstinence; till Grace and Reason gaining Strength in him, he embraced that Mortification with a deliberate Choice, in which the Preservation of his Life had first engaged him. Inured to a coarse and scanty Diet, with hard and incommodious Lodging under the Shelter of some Tree, or Rock, or Cave, he brought his Body into Subjection, and quenched, or prevented, all Desires that were not founded in Reason. He now found the Benefit of Religious Austerities; no longer a Fugitive, but a devout Hermit; an Hermit in his earliest Youth. And while others of his Age spend their useless Days in vain Amusements, he, retired from the World and above it, was intent only to Prayer and Mortification. Treating his Body with extreme Rigour, and depressing the Flesh with an unrelenting Severity, he, as it were, refined himself to Spirit; he had his Conversation in Heaven, and lived with the Purity of an Angel amidst the Cumbrances of frail Mortality.

In how different a manner do the rest of Mankind pass their younger Years? Youth is accounted by many the Season of licensed Folly; to humour and indulge the Appetites, its allowed Privilege; and, as if Nature were not sufficiently depraved, fond and foolish

<sup>a</sup> There is a tradition, that *Herod*, having heard of the Wonders that accompanied the Birth of St. *John* (which are related in the Beginning of the Gospel by St. *Luke*) when he ordered the Massacre of the Infants of *Bethlehem*, gave particular Directions that *John* should be put to Death, altho' he was not born within the Territory of *Bethlehem*; and this is said to have been the Reason, why his Mother concealed him in a Cave in the Wilderness.

Parents, or Friends, solicit and provoke their young Desires with new and various Delicacies : They train them up in Intemperance, and enhance their natural Pravity with the acquired Malignity of evil Habits.

But the Divine Providence secured *John* from these Dangers. Persecution had consigned him over to Silence, Solitude, Abstinence, and Mortification ; and Heavenly Grace exerting itself without Obstacle, in such kindly Circumstances, upon a Mind so happily disposed, raised *John* to such a pitch of Virtue, that Christ himself pronounced of him,

*Matt. xi. 11. That among those who were born of Women, there was not a greater than He.*

Thirty Years had he passed in this improving Discipline, and was now consummate in Virtue, when the Spirit of God led him forth from his Privacy to execute his great Commission ; which was to manifest Jesus Christ to the World. He was now a *Light set on high*, to illuminate all around : He was a *burning and a shining Light*, saith the Scripture ; *Shining* to inform the Understanding, and *Burning* to inflame the Affections ~~with the Love of Truth~~. The Splendor of his Virtues spread abroad through *Judea*, and gained a devout Attention to his Doctrine. Multitudes assembled from all the Parts adjacent. The Priests, and the Levites, the Pharisees and Sadducees, the common People, the Soldiers, the Publicans, the Harlots, and Sinners of all Degrees and Characters, came to be instructed by him : Even *Herod* himself, who after murdered him, was drawn to be his Auditor, and consequently his Admirer too : He stood in Awe of his Virtue, he was affected with his Doctrine, and had begun to put it in Practice ;

*Mark vi. 20. for we read that Herod, knowing John to be a just and holy Man, stood in awe of him, and protected him : That he did many things by his Advice, and heard him with Pleasure.* Mere Merit is so slender a foundation for Fame and Authority, that He must have a most unusual Stock, who upon That alone could thus take the Ascendant of such Multitudes, and control the Vices of a whole Nation without reserve, and for a time without Opposition.

It is really a thing to be admired, how such a Preacher should grow so popular, and be so much followed, void as he was of all the Arts which might ingratiate him with the Multitude : A Preacher who had not espoused the Interests of a Party ; one that did not flatter the Passions of his Hearers ; one that said nothing against the *Romish* Usurpation ; nor entertained those of *Jerusalem* with confuting the dissenting Schismatics of *Samaria*. He had no elaborate Eloquence to

amuse and divert; no palliating Doctrines, no popular Topics relating to Church or State; nothing to feed Vanity, Curiosity, or Malice. He preached only to the Purpose; only against the Vices of those that were present. Nor did he manage the Demagogues, and lead Those who led the People; but on the contrary, he attacked Them with a peculiar Sharpness; for, when he saw many of the Pharisees and Sadducees come to his Baptism, he said to them, *Ye Brood of Vipers, who has warned You to fly from the Wrath to come?*

But was not this too rigid, too severe a Treatment for Persons of such Distinction, when they left their Schools and Synagogues to hear His Doctrine, and receive His Baptism in the Wilderness? Was not their Presence a shining Proof of his extraordinary Talents? And was it prudent to rebute them? Did not the Interest of his Ministry (which no Man ever had more at Heart; did not, I say, the Interest of his Ministry) seem to require, that he should, without Hesitation, admit such learned Men to be his Disciples, and not pry too strictly into their Manners, since their Attachment to him would greatly contribute to spread and establish his Authority with the Vulgar? But the Purity of *John's* Intention would admit no such Views. He was above all worldly Considerations; and his Example, in this Particular, is an Instruction to us of the Ministry, that we should discourage the Unworthy, as well as invite those who are duly qualified, to the Participation of the Sacraments.

As to the Term of Reproach, *Brood of Vipers*, used by the Baptist upon this Occasion, I take the Reason of it to be as follows:

It is a probable Opinion, that Men (*quatenus Animals*) have each a peculiar Resemblance to some particular Species of Animals. Which may be the Reason why Jesus is called *The Lamb of God*, or *The Divine Lamb*: And his Disciples, or those who are in such a State as renders them capable of becoming such, are named *Sheep*. As, on the other hand, the politic *Herod* is called a *Fox*; and Persons noted for an insidious, ravenous, profane, or sensual Disposition, are named respectively *Serpents*, *Dogs*, *Wolves*, and *Swine*: Which Terms, when they occur in the Gospel, are not the random Language of Passion, and calling Names, as we speak, but a judicious Designation of the Persons meant by them: For it was fitting, that such Men should be denoted by their proper Signature, either for a *Caution* to others, or a *Warning* to themselves. The Baptist probably had both these Ends in View, when he called these Pharisees and Sadducees a *Brood of Vipers*.

Brood of Vipers explained.

*Vipers.* As they were Persons of a *public* Character, it was proper, that the World should be informed what kind of Men they were, to prevent the Infection of their bad Example: And, upon their own Account, it was proper to describe them to themselves, and denominate them (mere *animal* Men as they were) by their *animal* Properties, because, being already hardened in the Use of religious Ordinances, if they were not thus roughly dealt with, and alarmed by a true Sense of their dangerous Condition, they would probably abuse Baptism, as they had other holy Institutions, to quiet their Consciences, which were now somewhat awakened, and struck, as with a panic Fear, upon the general Concourse that was at that time to the Predication of St. *John*.

1 Cor. ii. 14.

## S E C T. II.

**I**N the Account transmitted to us of *John the Baptist*, there is the Appearance of a Difficulty in regard to the Name *Elias* or *Elijah*, by which He, as Harbinger of the *Messias*, is denoted in the Prophecies and authentic Traditions of the *Jewish* Church. In order to solve this, it is to be observed that famous and highly distinguished Names often stand for the Characters, by which they who first bore those Names, were eminent. So a *Socrates*, a *Cæsar*, and a *Newton*, from proper Names are become common to all who egregiously excel in the respective Characters, for which they were celebrated. After the same manner, in Scripture Style, the Names of *Adam*, *Moses*, *Elias*, and *Christ*, express their respective Characters, and that System of Principles upon which they acted, and which they propagated.

Names used  
to express  
Characters.

Thus among the Rabbinical Writers *Adam* is one of the Terms by which they express that Depravation of our Nature by the Fall of *Adam*, which in their Theology is called *Figmentum malum*, and in ours *Original Sin*. St. *Paul* alludes to this in many Places, particularly where he calls our innate Corruption The old *Man*, i. e. *Adam*. With the same View our Church retains the term *Adam* in her baptismal Service where it is said, "Grant that the old *Adam* in this Child may be so buried, that the new Man may be raised up in him." And the next Petition thus repeats the same Sense in other Words: "Grant that all carnal Affections may die in him; and that all Things belonging to the Spirit may live, and grow in him." The *carnal Affection* is our unregenerated Nature, such as is transmitted from *Adam*, the degenerated Father of our Race; and it

Rom. vi. 6.

rightly

rightly bears his Name, from whom it is derived : As, on the contrary, those heavenly Dispositions, which are to be produced in us by the Spirit of Christ, are called by the Name *Christ*; and of this we have many Instances in the New Testament, as in those Phrases *to learn Christ, to put on Christ, to have Christ in us, &c. &c.* in all which the Sense is the same, as in that Apostolical Precept, *Let the same Mind be in you, which was in Christ*, even that heavenly Temper whereof He is the Teacher, the Exemplar, and the Author. I add *the Author*, because we can no more produce that Temper in ourselves, than we could have created ourselves. Nor is our *Adamic* Nature susceptible of that Divine Temper, till it has passed through other intermediate States, which are appointed to prepare and gradually dispose us for it. The first of these intermediate States appertains to the Administration of *Moses*, and the second to that of *Elias*, upon which account, as I suppose, those two Persons *Moses* and *Elias* appeared together with Christ at his Transfiguration, wherein he gave a short Specimen of that Glory, to which by these Gradations the human Nature was capable of being raised.

The first and more remote of these is called *Moses* after the Name of the Legislator, and is the same which the Apostle speaks of where he says, *That the Law is our Schoolmaster to bring us to Christ*. That the Name of *Moses* is used in Scripture to signify the *Law* appears, as from other places, so particularly where the Apostle speaks of *being baptized into Moses*, i. e. initiated into his Discipline, to be purified thereby according to the extent of his Prescriptions. This is the first Reformer of human Nature : By this we have our moral Sense cultivated and improved ; we learn what to do, and what to forbear, while Punishments and Rewards awe us on the one hand, and allure us on the other. Self-interest here is a powerful Monitor, and if we impartially consult its Dictates, and follow its Motives, we shall make great Advances in Self-reformation. 1 Cor. x. 2.

A considerable time after *Moses*, *Elias* appeared in the World, and instituted a new Discipline, by which to raise his Followers one stage higher, than the Mosaic Institution. He was an Inhabitant of the Wilderness, and the First upon Record, who, not content with the common Boundaries of the Law, confined himself within the much stricter Limits of the Ascetic and Eremitical Life.

I am sensible enough how much that kind of Life has been defamed upon account of the Hypocrisy or Fanaticism of many Professors : and I must add to this with regret, that the mean, narrow,



contradictious Spirit of Sectarianism has greatly contributed to bring an evil Report upon it. But if we will form our Judgment from what we find in the Scriptures, it there appears undeniably, That it has pleased God in his multifarious Wisdom to *call*, in an especial manner, some selected Spirits — to call them, I say, out of the common Train of Life, that they may wholly devote themselves to the Exercises of Piety and Mortification in a Religious Solitude. Where there really is a *Divine Vocation* to any state of Life, it is superfluous to assign any other Reason: but we however may see Reasons enough, by which they, who are *really* called by God, and consequently led by a Divine Instinct, may confirm themselves in the Choice they make, and the Methods they follow: Justly fearing the Contagion of the World they separate themselves from it; and seek to shelter their feeble Virtues in Retirement: They abstain from Things innocent, that they may keep at the utmost Distance from Things *not* innocent; their Clothing, their Diet, their Dwelling, all adapted to this End, singular indeed, and strange to the rest of the World, but They have their Reasons, and are too intent upon their main Concern, to have any Regard to what the World says, or thinks of them. In brief, they renounce all Temporal Interests to secure that which is Eternal: and they make *the one Thing necessary* their only Occupation, having well digested that most judicious Reasoning of their great Founder *Elias*, *not to halt between two Opinions*, not to be divided betwixt God and the World, but absolutely to renounce the one, that they may inviolably adhere to the Other.

Such was *Elias* and his Followers: Such above all the rest was *John the Baptist*, who deservedly succeeded to the Name and Function of that Patriarch; or, as the Scripture speaks, *came in the Spirit and Power of Elias, to make ready a People prepared for the Lord*. He was sanctified from his Birth, and quitted the World in his Infancy; or rather, he never was of the World, having retired from it before he was capable of its Infection. He renounced all the Conveniences, and the Pleasures, that he might escape the Dangers of human Society; and, void of all other Cares, devote himself intirely to the perpetual Exercise of Penitence and Mortification. After being trained near thirty Years in this severe Discipline, his Clothing Hair-cloth, and his Food the scanty Provision of the Wilderness; he shewed himself publicly upon the Banks of *Jordan*, preaching Repentance and Reformation. The World confessed his Right to teach a Lesson he was so much Master of; and flocked from all Parts to receive his Instruction,



tion, and admire his Example. In brief, the Splendor of his Virtue so drew the Attention of Mankind, and gave Him such a Weight and Authority, as fully qualified him for the high Office he was ordained to; viz. to bear witness, That *Jesus* was the *CHRIST*, that all Men through Him might believe.

Every Man should be believed in his own Science; and (supposing his Integrity unquestionable) the Force of his Evidence rises in proportion to the Progress he has made. The most virtuous of Men, therefore, was appointed to give Testimony concerning Christ, who is *Virtue itself incarnate*. He understood it best, who had most practised it.

The *Jewish* Church was then in full Expectation of the *Messias*, because the concurrent Testimonies of the Prophets had marked out that Time for his Advent. Upon this public Appearance of *John*, with such visible Ensigns of a divine Authority, that Church sent to him a solemn Deputation of Priests and Levites from *Jerusalem*, to inquire from himself, if he were not the promised Redeemer. They were already so prepossessed in his Favour, that, if he had named himself for the Christ, they were ready to acknowledge him, and do him Homage. He told them, that he was not the Christ; but only his Messenger, sent before to prepare and dispose the Hearts of Men to receive him: That for this he taught Repentance; a Lesson which they must learn and be perfect in, before they could be qualified for the sublimer Discipline of the *Messias*, which is called *The Kingdom of Heaven*.

### Of the Kingdom of HEAVEN.

THE *Kingdom of Heaven* and the *Kingdom of God* are two Phrases for the same thing, and promiscuously used by the Evangelists, not merely to express a future happy State in Heaven, but a State that was to be entered into during this Life; and it imports rather the proper Disposition for heavenly Bliss, than the Possession of it. That proper Disposition or Temper of Mind was the same in all Ages of the World; and, whatever Words it may have been expressed by in the changeable Language of Men, no *Saint*, of any Age, could be properly so called, 'till he had attained it. Indeed we cannot say precisely when this Name for it, *The Kingdom of Heaven*, was first introduced: but it is certain, that a considerable time before our Lord's Incarnation this was commonly used in the *Jewish* Theology, and

Kingdom of Heaven a familiar Phrase in the *Jewish* supposed Theology.

supposed to be intelligible by all, when the Gospel was published. For altho' *John the Baptist*, Christ himself, and his Apostles by his Direction, treat continually of this Kingdom of Heaven, yet their Auditors never once question them, what was meant by it; but hear it used perpetually, and they themselves reason, and make Objections about it, without offering at any Explanation: Which argues that the Expression was then current, and familiar, and all supposed to understand it.

As a farther Proof of this, *Lightfoot* and *Schoëttgenius*, who both followed the same useful Plan, viz. to illustrate the Language of the New Testament by similar Expressions found in the Rabbinical Writers, have from them<sup>b</sup> on this occasion made large Collections of Passages, in which the Phrase occurs: And *Lightfoot* thus concludes from the Quotations he had alleged in his Annotations on *Matt. iii. 2.*

" If in these and such-like Places, which are too many to be here  
 " accumulated, they mean by *the Kingdom of Heaven* an internal  
 " Love and Fear of God, which indeed they seem to do; they so  
 " far agree with the Sense of the Phrase as it occurs in the Gospel,  
 " where (says he) it principally imports the spiritual Government of  
 " Christ in our Minds, [*Regnum Christi internum & spirituale*]  
 " and if we attend to this Sense, which the Jewish Nation put upon  
 " the Words, we shall find no Difficulty in the Use our Lord makes  
 " of them, *Behold the Kingdom of God is within you.* As if he  
 " should have said, Do you think that the *Kingdom of Heaven* is to  
 " be notified by outward Appearances? Even your own Schools teach  
 " that the *Kingdom of Heaven* is within the Man [*ipsissima scholæ*  
 " *vestra docent Regnum Cælorum esse intra hominem.*]" And in his  
 " Note upon *Matt. vi. 10.* He declares that it was an established Axiom  
 " in the Jewish Schools that " a Prayer, in which there is no mention  
 " of *the Kingdom of Heaven*, is no Prayer."

But notwithstanding this frequent Use of those Words, and that, to appearance, in a right Sense, as has been infer'd from many Passages in the Jewish Authors: yet it is evident from many other Passages collected by the Commentators before-mentioned, that the Jews had commonly but a very defective and superficial Notion of that high State, which the holy Scriptures intend by *the Kingdom of Heaven*. I shall transcribe some of those Passages, that from a View

<sup>b</sup> If it be objected that the *Talmud* and other Writings made use of on this Occasion, being posterior to the first Publication of the Gospel, are therefore not competent Proofs of what the Jewish Doctrines were at that time; the learned Reader may find the contrary demonstrated by *Schoëttgenius* in the Preface to his first Volume, and elsewhere.

of the vulgar Errors which prevailed at that time, we may better apprehend the Propriety of the Evangelical Doctrines in which those Errors were confuted.

The first is from *Berachoth*, fol. 16. 1. in *Mischna*, as follows :

“ Rabban Gamaliel recited his phylacterical Prayers the very Night of his Nuptials. And when his Scholars said to him; Hast not thou, O Master, taught us that a Bridegroom is free from reciting his Phylacteries on the first Night? He answered; I will not hearken to you, nor will I lay aside *the Kingdom of Heaven* from me, no not for an Hour.” Now one of the chosen Portions of the Law inscribed on the Phylacteries, was that of the great Commandment, *Hear, O Israel! The LORD our God is One LORD*, Deut. vi. 4. *and thou shalt love the LORD thy God with all thine Heart, and all thy Soul, with all thy Mind, and with all thy Strength, &c.* Solemnly to recite these Words is, in the Stile of the Jewish Doctors, *To take on oneself the Kingdom of Heaven*, or *the Yoke of the Kingdom of Heaven*; for both are used. The next Portion of the Law inscribed on the Phylacteries was, *If you hearken diligently to my Commandments which I command you this day, to love the LORD your God, and to serve Him with all your Heart, &c.* And the Recital of this they called *To take on oneself the Law*, or *the Yoke of the Law*. Whence it appears that they made a Difference between *the Law* and *the Kingdom of Heaven*, as may be seen more distinctly in their Book of Prayers before cited called *Berachoth*, where the Question is put, Why in repeating the Phylacteries they recite that above-mentioned from Deut. vi. 4, &c. which they call *The taking on oneself the Kingdom of Heaven*, before this latter from Deut. xi. 13. &c. which they call *The taking on oneself the Law*? The Answer is, “ That a Man should FIRST take on himself the Kingdom of Heaven, and AFTER THAT, the Yoke of the Law.” The wrong Order in which they place these two, as first the Kingdom of Heaven, and after that the Obligation of the Law, shews that their Notion of the First was very defective, and that they knew not the proper Use of the Second, nor the End for which it was intended.

From this account of the vulgar Opinions which then prevailed among the Jews, we shall (as was said) more distinctly apprehend the Meaning and Drift of the Baptist, when he said, *Repent for the Kingdom of Heaven is near*: Because nothing gives more Light to

\* The Phylacteries were parchment Labels, on which four selected Portions of the Law were written, and to recite these was a Part of their daily Prayers.

any

any Doctrine, than to know the preconceived Sentiments of those to whom it is address'd. Now the *Repentance* which *John* preached [*μετάνοια*] is in effect that very Thing which the *Hebrew* Phrase of *Taking on oneself the Yoke of the Law*, signifies. Vulgar Error had made this Self-subjection to the Law consequent to the Kingdom of Heaven: But the *Baptist* puts it *First*, as a Preparation for that Kingdom, which they ignorantly made previous to it. *Repent* (said he) *for the Kingdom of Heaven is near*. This shews that the Kingdom of Heaven was not a State or Disposition which they could put on at Pleasure, but an advanced State; though not far off, yet at some Distance, with Repentance interposed, through which alone they could have Access to it.

For God has in the first Place given Men a Law, by which they should reform their Lives, and govern themselves, to the utmost of those Abilities, with which He has endowed them. This is the proper Work of Repentance or Self-reformation. When they are duly advanced in this, and do really govern themselves in the best manner they are able; then (as Revealed Religion teaches) God vouchsafeth to interpose, and take the Work of Reformation into his own Hands: For Men could never accomplish it by their own Power, but He carries it on by the Guidance of his Spirit, and *his Kingdom comes* in their Hearts.

Gal. iii. 24. Thus the Legal passes into the Evangelical Religion; for *the Law is the Schoolmaster leading to Christ*: And Christ, who is the delegated Power by which God governs his faithful Servants, is *the same* in all Ages; *the same yesterday, to day, and for ever*. But reserving this to be treated of more at large hereafter, I would now have it observed, how seasonably and judiciously the *Baptist* enforces his great Doctrine of Repentance, by the Consideration of that Divine Power, which was *near at hand* to perfect their Reformation, when they had sincerely made such Advances in it, as their own Efforts could attain to. *Repent, for the Kingdom of Heaven is near*. The Hope of *entering God's Kingdom* is the fittest, and most powerful Motive to engage Men in Repentance, as an assurance of Success in what they undertake is the justest Encouragement. Nor can there be any ground of Assurance more alluring than this, *viz.* that in consequence of their utmost Endeavours to govern themselves by the Law of God, He himself would take them under that his more immediate Government, which is therefore called *the Kingdom of Heaven*.

This is so plain and intelligible, and consonant to Reason, that one would wonder how the Rabbins could mistake it, and confounding two States so distinct, leave no Sense to the Words *Kingdom of Heaven*, by making that precede the *Assuming the Yoke of the Law*, as they phrase it, i. e. Repentance. [*Homo prius suscipiat Regnum Cælorum, deinde etiam jugum Præcepti*, was their established Maxim.] By the way I cannot but observe, that even *they* did not exclude the Obligation of the Law, as their Successors in the Christian Church have done, and thereby opened a Gate to all Enthusiasm. But to return to our proper Subject, which is the preposterous Misinterpretation of the *Jewish* Doctors: I would here enquire into the Cause of it, because that may serve to account for Errors of the same kind, by which many Terms of the Christian Theology have in the same manner been misrepresented, and in effect rendered insignificant.

However this Phrase *The Kingdom of Heaven* came to be introduced, it is notorious that long before this Discourse of the *Baptist*, and probably from the time of the Prophet *Daniel*, it was received into the *Jewish* Church, as authentic and of great Authority; so that their School-Divines were obliged to admit it, as a familiar Term, in their national Theology: But as the true Meaning was absolutely inconsistent with their worldly Pursuits and Engagements, they would not attend to that, but explained the Words only in such a Sense as they could receive without any Difficulty, and were willing to practise themselves. For they made it consist in reciting, as you have heard, those Words of *Deut. vi. 4. &c.* wherein the perfect Love of God was enjoined. Yet the Choice they made in this piece of Formality plainly intimates, that those who first instituted it, were not wholly ignorant of the genuine Meaning intended by the *Kingdom of Heaven*; for whoever actually fulfils this high Command, and loveth God with the united Force of all his Faculties, as the Words of it prescribe; he doubtless *has entered the Kingdom of God*: For Love is the ruling Principle within us, and the Kingdom of God prevails in such measure as the Love of God overspreads the Mind. Now to be fully and effectually convinced of the full Importance of this first and great Commandment, and devoutly to receive it, with an ardent Desire that it may be fully accomplished in us; — This indeed is a commendable Disposition; it is one Requisite, on our part, for attaining that high End; and to persist in such Sentiments is to advance towards it. *Thou art not far from the Kingdom of God*, said our Lord himself to the discreet Scribe, who warmly asserted it to be the capital Article of Religion.

Whence the *Jewish* Errors concerning the Kingdom of Heaven.

Mark xii.

Religion. He was not far from the Kingdom of God, but still he was from it; he was not enter'd into it: For the strongest Conviction that we ought in all things to be conformed to the Will of God, and the most zealous Desire that we may be so, is no more an actual Conformity to it, than Hunger is Food, or the Want of a Thing the Possession of it. But credulous Desire leads Men to call their Wish, by the name of what they wish for; and after this Degradation false Teachers farther deprave it, till the genuine Sense is quite lost, and somewhat very superficial and unedifying is substituted in its stead.

“ “ I, indeed, baptize you with Water for Repentance; but He  
 “ who cometh after me, is more powerful than I, whose Shoes I am  
 “ not worthy to carry: He will baptize you with holy Wind, and Fire;  
 “ “ His Fan is in his Hand, and he will thoroughly cleanse his Floor:  
 “ He will gather his Wheat into the Granary; but he will burn the  
 “ Chaff with unquenchable Fire.”

Of Purifica-  
 tion.

I SHEWED before, that to baptize is the same as to wash, cleanse, or purify: And I gave an Instance of this from *Mark vii. 4.* where the Word is used for washing Cups, or other Vessels, as also for Mens washing themselves. I added, that, in almost all Ages and Countries, Religion had adopted the Word and the Thing, to express mental Purification. That the Jews did so with regard to the Baptism of

John iii. 25. *John*, appears from the Evangelist, where we read, that when the Disciples of Jesus were baptizing, while *John* yet exercised his Ministry, there arose a Dispute between some of *John's* Disciples (who were chiefly of *Galilee*) and some Men of *Judea*, about Purifying, *περί καθαρισμῶν*. I mention this, not so much by way of Proof, for that is needless, as for the sake of rendering the Notion familiar to your Minds; so that Baptism, as a Term of Religion, may ever carry with it the Conception of some mental Purification, whatever the Kind or Degree of it may be: I say Kind or Degree, because the whole Work of Religion, on our part, is Purification; and Jesus, as well as *John*, is a Baptist, i. e. a Purifier: He will baptize you with holy Wind and Fire. But *John* must first prepare our Hearts by his Baptism of Repentance; I say our Hearts, for this is an eternal Truth grounded in the Nature of Things; and we must not here consider *John* only as one who preached in *Judea* Seventeen hundred Years ago, but his Name in Scripture often stands for his Character, even that Temper and Disposition of Mind which he taught, and in which

That there  
 are two Kinds  
 of Purificati-  
 on.

which he so much excelled. As you find in the Classic Authors, that the Names of the heathen Deities, *Mars, Phæbus, Mercury, &c.* signify their Attributes, those distinguished Properties which constitute their Character, and are ascribed to their Influence; so, in the Name of *John the Baptist*, his Discipline is personified. He is spoke of as *Numen Pœnitentiæ*, the Genius of Repentance and Self-amendment. And as Repentance is a capital Duty through all Ages and Successions of Men, so We too must be *John's* Disciples in this Sense, before we can be qualified for that higher Dispensation which is peculiar to *the Christ*.

Name used  
to express a  
Character.

The Ceremony of Baptism is now performed in Infancy; but the Substance of that Sacrament, incumbent on us, as soon as we become susceptible of its Obligations, is Repentance, which the Fathers rightly call *secundum & laboriosum baptisma*. This begins in Confession of Sin with Compunction, and all good Purposes of Amendment. These are the Dispositions, which the Preaching of *John* produced in his Proselytes; and it is needless to say, that such good Impressions must still be made upon the Mind of every true Penitent.

The Obliga-  
tions of Bap-  
tism renewed  
in Repen-  
tance.

Now such good Impressions are frequently called *the good Seed sown in the Heart*, which Metaphor of *Seed* must be here well attended to, because the whole Passage now to be explained is a continual Allusion to it. *John* had said just before, *Bring forth therefore Fruits meet for Repentance*, i. e. the proper Fruits of Repentance. These Fruits, the Offspring of the *good Seed*, are all the Virtues grown up into Habits, and overspreading the Mind. Now suppose this to be happily accomplished, and that, by a steady Perseverance, these Virtues, the blessed *Fruits* of Repentance, were come to their full Maturity; i. e. were carried to the greatest Heights, which are to be attained by our own Endeavours, with the Concurrence of those divine Graces conferred in this first Baptism, which are typified by *Water*; yet still, according to *John*, there remains another Purification, which was beyond his Commission, and of which Christ is the only Minister: *He shall baptize you with holy Wind and Fire; His Fan is in his Hand, and he will thoroughly purge his Floor: He will gather his Wheat into the Granary, but he will burn the Chaff with unquenchable Fire.*

For those *Fruits* of Repentance, the Virtues which are the Product of the first Baptism, are yet enveloped with the Husk they were bred in. They must be brought to the Threshing-floor, and there separated, not without Violence, from the Chaff which adheres to them. The *Wind* and the *Fire* must both do their Offices in this

Virtues, the  
product of  
Repentance,  
to be farther  
purified, &c.



Purification : The *Wind* excited by the *Fan* must winnow the Grain, and the *Fire* must annihilate the Chaff.

Holy Wind  
and Fire.

*He will baptize you with holy Wind, and Fire ; His Fan is in his Hand, &c.* Observe here, that it is not, as in our public Translation, *He shall baptize you with the Holy Ghost* ; for there is no Article in the Greek, but *an Holy Ghost*, or *Spirit*. Now the Terms *Ghost*, *Breath*, *Spirit*, and *Wind*, are nearly, if not quite, synonymous in English, but the Word *πνεῦμα*, which is in the Original, certainly means them all ; for our Translators themselves have rendered *πνεῦμα* by *Wind* in *John* iii. *τὸ πνεῦμα, ὃν οὐ βλέπει, πνεῖ.* *The Wind bloweth where it listeth* ; And the *Fan*, or Van to winnow Corn, which immediately follows, shews, that *πνεῦμα* is here intended in the Sense of *Wind* : For the Fan operates only by the Wind it raises to cleanse the Floor, i. e. by a common Figure, *the Corn in the Floor*. And as the *Wind* blows away the Chaff, the *Fire* does its Office in consuming it. And therefore, to preserve the Analogy here intended, I think the Translation should be as I have rendered it, *He shall baptize you with holy Wind, and Fire ; his Fan, &c.* I said before that there is here no Article in the Greek, nor indeed is there any in the parallel Texts in the three other Evangelists, nor in *Acts* i. 5. where our Lord assures his Apostles that they should soon experience what *John* had foretold. *John* (said He) *indeed baptized with Water, but ye shall be baptized with a holy Wind or Spirit not many Days hence.*

Holy Wind  
the same as  
Holy Ghost.

By this *holy Wind* or *Spirit* doubtless we are to understand the third Person of the ever blessed Trinity, the whole Purification of human Souls being in Scripture ascribed to Him ; the Reason of which I have transcribed from Dr. Barrow in his Sermon on the Divinity of the *Holy Ghost*, “Whereas in every intellectual Being there are conceived  
“ to be three principal Faculties, viz. Will, Understanding, Efficacy ;  
“ and correspondent to these, three Perfections, viz. Goodness,  
“ Wisdom, Power ; a certain one of these is appropriated to each  
“ Person of the blessed Trinity, namely, to the *Father* it is ascribed  
“ that He freely decreeth what Things should be done ; to the *Son*,  
“ that He disposeth them in a most wise Method and Order toward  
“ their effecting ; to the *Holy Ghost*, that He by a powerful Force  
“ does execute and effect them : whence, as the *Father* is said according to his Pleasure to decree and determine all Things, and as

\* Skinner, in his *Etymologicon*, says of *Ghost*, “ Non dubito quin hæc vox, ut et Lat. Spiritus, & Græc. πνεῦμα, primarid Platon seu Halitum denotārint.”



"the Son is called *The Wisdom of God*, so the *Holy Ghost* is named "*the Power of God, his substantial Power*, as we shew, &c." Thus the *Holy Ghost* is represented as *Terminus Deitatis*, in whom the Divine Will is ratified, and by whom it is executed: But his Energy is various with respect to the Subjects in which He operates, and therefore it is expressed by various Symbols. With regard to those who are in a state of Conversion, it is typified by *Water* (and without this, *John's Baptism* could have had no Efficacy); with regard to those who are advanced in Virtue, the higher Energies of this Spirit are expressed by *Wind* and *Fire*.

The Use of the following Symbol, a *Fan*, or *Van* winnowing Corn, to represent a spiritual Purification, was not new, or peculiar to *John the Baptist*; but we find it applied to the same Purpose in the heathen Authors. You may remember, that *Virgil*, in the first *Georgic*, where he reckons up the Instruments of Husbandry, puts the Epithet *mystica* to *vannus*, because the Antients used it in their religious Mysteries; therefore *mystica vannus Iacchi*. *Servius*, in his Note upon the Place, says, *Ideo quod Liberi patris Sacra ad purificationem animi pertinebant: & sic homines ejus mysteriis purgabantur, sicut vannis frumenta purgantur*. And *Philo the Jew*, who was cotemporary with the *Baptist*, brings this very Comparison of Corn in the Threshing-floor, where the Grain is cleansed from the Straw and Chaff, to represent the mental Purification, whereby That which is gross and sensual is separated and rejected from what is holy and divine<sup>1</sup>. These two Instances from the Pagan and Jewish Theology shew, that the Similitude of winnowing Corn to cleanse away the Chaff, was not only natural, and proper to the Occasion, but was then well understood.

For the *Van* is one of the most ancient religious Symbols, the Figure of it enriches the earliest Monuments of Antiquity, and if *Iacchus*, *Bacchus*, *genialis Confisor uvæ*, be *Noah*, as is most probable, we may date its Institution from his Time. In his Time our Globe had its watry *Baptism* [1 *Pet.* iii. 20.] He was a distinguished *Preacher of Justice* [2 *Pet.* ii. 5.] which cannot be practised but in the Measure the Mind is purified. It is reasonable to suppose that he meant to intimate This to his Posterity by his mysterious *Van*, upon which (as we learn from *Potter's Antiquities*) it was anciently the Custom to

<sup>1</sup> De Sacrificiis Abelis & Caini, p. 184. last Edit.

lay their new-born Infants, a significant Ceremony at the entrance of Life, to inculcate what ought to be the main Use of it, viz. *Purification*. But the World cannot relish such a Notion. *They account our Life a Pastime, and our Time here a Market for Gain.* They think their Business here is to take their Pleasure, or make their Fortunes, as the Phrase is; and are not sensible that they want any such Purification as has been suggested.

And there are many Commentators who apply these 10th and 11th Verses only to the last and universal Judgment; but I think both the Sense and Grammar require that we should understand them of those Persons to whom the *Baptist* spoke; and that they were to expect the performance of them in this Life. "I purify YOU with Water, but He, who succeeds me, will purify YOU with Wind and Fire; his Fan IS in his Hand." Already in his Hand to begin this Purification in YOU, and not postpone it to the Day of Judgment.

*Clemens Alexandrinus*, 'till whose Time Tradition might probably have preserv'd the Meaning of the *Baptist*, quotes the Text in such a manner as shews how he understood it: *Eclogue xxx. p. 995. Ed. Oxon.* "I indeed baptize you with Water, but He who cometh after me will baptize you with Wind and Fire, for his Fan is in his Hand, &c." Observe that he omits *body* in the 11th Verse and adds *for* in the 12th, and thus explains the whole, "The Wind is joined with the Fire in this Purification, because the Wind distinguishes the Corn from the Chaff, i. e. from the terrestrial Integument, and the Chaff is separated by the Wind agitated with the Van. Thus the Wind has a separating Quality with regard to terrestrial Actions." (By a *terrestrial* Action the Author means a human Action, which, if it be virtuous, proceeds from *Grace* cooperating with *Nature*. Now follow his own Words,) "That which is the Product of the incorruptible Seed [of *Grace*] is the pure Corn, and to be laid up in the Granary. That which *Nature* contributed to the Action, while it remains with the better Part, is preserved; but when separated from it, is destroyed, for it hath its subsistence in what was of a different kind. And thus the Wind hath the Power to separate, and the Fire to destroy." In the next Eclogue

Deut. iv. 24. he shews, in what Sense God is called a *Consuming Fire*; and Christ Luk. xii. 49. says of himself, that *He came to send Fire upon Earth*; by which Fire he understands *Virtutem quæ sanctos purgat*, that Power which purifies the Saints.

The whole Passage I have been explaining is indeed figurative, but the Nature of the Subject requires it should be so; because the Things here spoke of have not proper Names in human Language, and therefore cannot possibly be treated of but in figurative Expressions, as there will be Occasion to shew more at large hereafter. I shall now only observe, that, as these Figures are proper, so also they are noble and magnificent. The four Elements are aptly employed in this Account of the Progress of Virtue. The Earth is assigned to Man as the Soil in which *divine Truth* is sown, in order to fructify there by Repentance. Now as in the natural World the material Heavens must cooperate with the Earth for the Production of its *Fruits*; so in the spiritual World nothing good can be produced, but by a divine Influence, which Influence, commonly called *the Grace of God*, is of different Kinds and Degrees, according to the different States of the Mind upon which it operates: And upon that account it bears the different Names of *Water*, *Air* i. e. *Spirit*, and *Fire*, respectively, as its Effects bear a certain Analogy to the natural Effects of those Elements. To return now to our Similitude: Man is the figurative *Earth*, in which the Seed of *divine Truth* is sowed. *Water*, viz. the Rain and Dews of Heaven, fructify this Seed; and, from the dead and dirty Soil, produce somewhat of a much purer Nature, with a Principle of Life inherent in it. This soon raised above the Earth it grows in, and fostered by the ambient *Air*, and genial *Warmth*, shoots still upwards, till the Blade, the Ear, and the Grain in the Ear, are at length brought to Perfection, and that Course of Things is consummated. Then a new Course of Things commences with the Harvest; the Corn is carried off from its first Station into the Threshing-floor; where the *Air*, which before contributed to its Growth, now strongly agitated, becomes *Wind*, to drive away its Impurities, and *Fire* is kindled to destroy them.

The divine Influences, called *Grace*, different in kind, and therefore expressed by different Terms.

The *Harvest* indeed is not named by the *Baptist*, but it is a necessary part of his Allegory, and must intervene betwixt the full Growth of the Corn, and its being cleansed in the Threshing-floor: And our Lord himself frequently speaks of it, and uses the Metaphor Luke x. 2. of Corn *ripe for the Harvest*, to express the Disposition of Souls so far John iv. 35. advanced in the legal State, as to be mature for his peculiar Discipline<sup>2</sup>. Thus immediately before he sent forth the Twelve Apostles, and after them the Seventy-two Disciples, to call Those, who were duly quali-

<sup>2</sup> See the Comment upon *Matt. x.*

fied for the practice of genuine Christianity, he each time speaks of this spiritual *Harvest*, in which they were to be employed.

There had been some *in all Ages* so addicted to the practice of Virtue, that they improved themselves to the Extent of their natural Abilities, with the ordinary Succours of divine Grace; and in *that Age* their Number was considerably increased by the powerful preaching of the *Baptist*; whose Office it was to *prepare a People ready for the Lord*. The good Seed, which he sowed, had produced its proper Fruits: The ripened Corn now only wanted *Reapers*, and to be transferred into the Threshing-floor for its farther Purification. 'Tis, you see, all a Parable, a Similitude; but, as I said before, mental Dispositions cannot otherwise be expressed in human Language, all the Terms of which do originally belong to Things corporeal. Now, as a Similitude can describe only a part of the Thing represented, and must be defective in other respects to which it does not extend, therefore there is a necessity of having recourse to other Similies, to express other Parts not contained in the first. Thus, *Mat. ix.* immediately before our Lord speaks of the *Harvest*, and the *Labourers to be employed in it*, we read, "That seeing the Multitudes, He was moved with Compassion on them, because they were tired, and lay down, as Sheep having no Shepherd. Then said he to his Disciples, the Harvest truly is plenteous, &c." Those who are here meant will recognize their own State in this Description, and may depend upon the seasonable Guidance of the great Shepherd to lead them into his Fold.

The Truths couched under this Train of Metaphors will become more intelligible, as we proceed in the Remainder of this Chapter.

<sup>13</sup> Then Jesus came from Galilee to Jordan, to be baptized by John: <sup>14</sup> But John refused, saying, I have need to be baptized by You, and do You come to me? <sup>15</sup> And Jesus answered, Let it be so for the present; for thus it becometh us to fulfil All Justice. Then John consented.

Why John refused to baptize Jesus.

You will observe here, that *John* at first refused to baptize Jesus, because he was conscious how greatly inferior his own State was to that of the *Messias*, to which his Discipline was only as a Prelude or Preparation. And of this he had just before informed the People, as you heard *ver. 11.* *I indeed baptize you with Water for Repentance: But He who cometh after me (meaning Jesus) is more powerful than I, whose Shoes I am not worthy to carry [i. e. for whom I am not fit to perform the meanest Offices]: He will baptize you with holy Wind and*

*Fire:*

*Fire: His Fan is in his Hand, and he will thoroughly cleanse his Floor: He will gather his Wheat into the Granary; but he will burn the Chaff with unquenchable Fire.* Now John considered Jesus only in that Character, as the Purifier of those Virtues which were produced and cultivated in his Baptism of Repentance; and therefore, when Jesus presented himself to receive at his Hands that Sacrament, John refused, and said, *I have need to be baptized by You, and do You come to me?* But Jesus was in his own Person to pass through and sanctify all States: And although the last Stage, wherein Virtue attains its highest Purity, was his reserved Province with regard to others; yet he himself began in the first; so that there was no Kind or Degree of moral Goodness, in which he did not excel. He was, if I may so speak, at the Head of every Form in the School of Virtue. He had in all things the Preeminence, as his Apostle declares. To this End Col. i. 18. he practised the Virtues of every Rank and Condition: he accordingly appeared among the Penitents at Jordan: and when John objected to him his superior Character, incompatible, as he thought, with such Condescension, saying, *I have need to be baptized by You, and do you come to me?* Jesus replied, *Let it be so for the present; for thus it becometh us to fulfil All Justice.*

### Concerning JUSTICE.

IT was shewed in a former Lecture<sup>a</sup>, that *Justice*, taken in general, as it commonly is in Scripture, signifies a Combination of all the Virtues, and is used as a compendious Name for all Duty; because, to give each Thing its Due, and treat it according to its Desert, which is the Office of Justice, comprehends the Whole of Religion and Morality.

It was observed at the same time, that in our Translation the Greek δικαιοσύνη, i. e. *Justice*, is frequently rendered by *Righteousness*, as synonymous; but, for Reasons then assigned, I judged it proper, in a Subject of such Importance, to keep strictly to the same Term, viz. *Justice*: For which I have the example of all other Versions; I believe, without Exception.

The Passage under Consideration is, *Thus it becometh us to fulfil All Justice.*

Justice, as was said, is all the Virtues; we are now to explain what is meant by *All Justice*, πᾶσα δικαιοσύνη, which is a Grecism

for all Kinds of Justice. So we have, in the next Chapter, *πάσαν νόσον, καὶ πᾶσαν μαλακίαν*, i. e. all Kinds of Sickneſs, and all Sorts of Diſeaſe.

The Subject of this Chapter is two Kinds of Baptiſm or *Purification*; the firſt, that of *John*, to prepare Men for the ſecond, which Chriſt was to adminiſter. Now Purity and Juſtice have the Connexion of Cauſe and Effect. That which purifies the Mind, muſt, in conſequence, render it juſt; for when wrong Motives are purged away, right ones take their Place; and right Motives make right, i. e.

Two Kinds of Purification, and conſequentially of Juſtice.

juſt, Actions. And as there are two Kinds of Purification, ſo there are two Kinds of Juſtice, which answer to them, and are the reſpective Product of each. I ſay, as there are two Kinds of Purification, the firſt called the Baptiſm of *John*, the ſecond that of Chriſt; ſo there are two Kinds of Juſtice, which answer to them, and are the reſpective Product of each. I have repeated this, that you may take a more diſtinct Notice of it; for theſe two Kinds of Juſtice muſt be heedfully diſtinguiſhed, becauſe they are **CARDINAL POINTS**, upon which the whole **System of Revelation** turns.

Juſtice of the Law.

The firſt, belonging to the firſt Purification by Repentance, is called *the Juſtice of the Law*, and *our own Juſtice*.

The ſecond, belonging to the ſecond Purification by the Spirit of Chriſt, is named *the Juſtice of God*.

What is meant by Law.

In order to explain the firſt, called *the Juſtice of the Law*, we muſt ſhew what is here meant by *Law*. Now we are not to underſtand by it ſolely the Law of *Moses*, or any other written System of Morality; but ſomewhat more general, viz. the Obligations which every Man lies under from the *Senſe* he has of his Duty; all the Dictates of Conſcience, whatever Way Conſcience has been informed, as well by outward Inſtruction, as inward Sentiment: In brief, *all the Convictions a Man has of what he ought to do, are to him this Law*.

Our natural Inclinations commonly lead a contrary Way; but the *Law* is given us, that we ſhould reſtrain ſuch Inclinations, and do ourſelves Violence that we may conform to its Direction. So far as we exert our own Abilities with the *Concuſus* of divine Grace, which is never wanting to virtuous Endeavours; ſo far, I ſay, as we exert our own Abilities, ſo far we advance in this firſt Kind of

Why the Juſtice of the Law is called our own Juſtice.

Juſtice; which is called *the Juſtice of the Law*, becauſe, being contrary to our natural Inclinations, it proceeds only from the happy Conſtraint which we put upon ourſelves, in Obedience to the *Law*.

This

This is also called *our own Justice*, because, under the never-failing Influence of Heaven, we ourselves are here the principal Agents. We strive against our own Depravity, we interrupt evil Habits, and fortify our Minds with vigorous Resolutions of Amendment: We controul our Appetites, we subdue our Passions, we regulate our Imaginations, and combat evil Thoughts with good ones.

There is yet another Reason why it should be called *our own Justice*; viz. because, as we are active ourselves to produce it, so *our own Interest* is the principal Motive; for the Law displays its Rewards and Punishments to bribe or threaten us into Obedience; and a reasonable *Self-love* urges us to seek our true Welfare in submitting to it. When we speak of the Rewards and Punishments, which enforce the Law, we mean not only those future ones in another Life, which Reason foresees, and Revelation certifies; but also those present Pleasures and Pains, which arise from Reflection, and in some measure compensate Self-denial, and chastise Self-indulgence, upon the Spot, if I may so speak, by the Approbation or Remorse which respectively attend them. Such is the first Kind of Justice, into which we are initiated by Repentance; and which, faithfully persisted in, will produce *the worthy Fruits of Repentance*, in the Practice of all the Virtues; as was before represented in the Account given of *John's Ministry*.

This Kind of Justice, if we look downwards upon the *Injustice* of the Unconverted, who still grovel in their Vices, is highly valuable, and of great Desert: But if we look upwards to that most perfect Kind, which is called the *Justice of God*, whereof Christ is the great Exemplar, and which He produces, by his sublimer Baptism, in those who are prepared for it, by their Fidelity under the lower Dispensation; then this *human Justice*, compared with *the divine*, will be found very defective. These Fruits of Repentance, though come to Maturity, yet want a farther Purification in the *Threshing-floor*, where the Flail and the Fan, with Blows and Blasts, must separate the adhering Chaff, now called *Chaff*, tho' formerly it was a constituent Part of the Ear, without which the Corn could not have grown; but it is now become an impure Incumbrance, and must be destroyed with Fire, before the Corn is laid up in the Granary. By the *Chaff* we understand the imperfect Motives of servile Fears, and mercenary Hopes, which, in the Beginning, serve to enforce the *Law*, and contribute to the first Production of Virtue: These will be consumed, as with Fire, in the second Purification. But This is not a seasonable

The Justice  
of God.

Doctrine for Beginners; they must be intent upon their proper Lesson; they must first get a *Justice of their own*; and, as they advance in That, They will become more and more sensible of what higher Attainments are requisite. You see how *John*, although he had gone the greatest Lengths in his own Dispensation, so that among those who were only *born of Women*, and consequently had no more than human Abilities<sup>b</sup>, *there was not a greater than He*; yet, when Christ appeared, he readily acknowledged his own Unworthiness and Want of that higher Purification, which Christ administers, and by which alone the higher Kind, called the *Justice of God*, could be produced: *I have need to be baptized by you, and do you come to me?* But Jesus, who was to pass through and sanctify all States, would not be dispensed from any human Duty. As he was *born of a Woman*, so he was *born under the Law*; and He discharged all its Obligations with the exactest Fidelity, whereby he attained the *Justice* that belongs to that Order of Things, in its greatest Perfection; and this was signified by his receiving *John's* Baptism. Thus he fulfilled *All Justice*, both human and divine. Nothing that deserved that Name, the Name of *Justice*, was too low for Him, as nothing was too high. The higher Kind of *Justice* did indeed more immediately appertain to Him, as his *peculiar* Province, and he wonderfully accomplished it in his Passion and Death; for it is of That he speaks, when, a little before his Death, he says, *I have a Baptism to be baptized with; and how am I straitned till it be accomplished!* No wonder he was *straitned* while he was pressed, on one hand, by the full Apprehension of that grievous Load of Suffering which would overwhelm him; and, on the other, by that immense Desire of his Father's Glory, which urged him to complete his Sacrifice.

<sup>b</sup> Matt. xi. 11. *Verily I say unto you, among them that are born of Women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the Kingdom of Heaven, is greater than he.* I have transcribed the Text that I might subjoin to it the following Explanation by S. Isidorus Pelusiota, *Epist. LXVIII. lib. 1.* "One perfect in the Law, as *John* was, is altogether inferior to one who is baptized into the Death of Christ: For this is the Kingdom of Heaven, even to be buried with Christ, who came down to despoil Death; and to be raised again together with Him, who giveth the Victory over it. *John* was greater than all who were born of Women, but was cut off before the Kingdom of Heaven was given. He was blameless as to that Justice, which is by the Law, but he fell short of those, who are perfected by the Spirit of Life which is in Christ, he having first departed this Life, as we wrote before. Whosoever therefore is least in the Kingdom of Heaven, that is, in the Christian Regeneration, he, as was said, is greater than any one who has attained only the legal Justice; because the Law maketh nothing perfect."

Rom. vi. 3,  
4.



This second Kind of Justice, called the *Justice of God*, whereof Jesus is the Model and the Minister, as *John* was of the lower Kind, which is to be attained by his Baptism of Repentance; This second Kind, I say, the *Justice of God*, is an high Lesson which none can rightly learn, who have not already made some Progress in the preparatory Discipline of the *Law*, as that has been before explained; for nothing is more certain, than what *St. Paul* has declared upon this Occasion, viz. that Novices in Religion, who are to be fed with *Milk*, as his Phrase is, are unskilful in the Doctrine of 'This Justice'. And *Chriftendom* has seen sad Instances of such Unskilfulness, in the wild Notions of *Antinomian* Enthusiasts.

I have therefore here principally insisted upon the first Kind of Justice, which is the Fruit of the first Purification by Repentance; and I am sensible, that, even in this Part, there are some Things which may appear obscure, and hard to be understood, by those who have no Experience in the Ways of Religion. But thus it is, and must be, with Beginners in every Science; the Terms are the first Difficulty: For the Master, who is to convey new Notions to his Disciples, must use either new Words, or (which is most frequent) old Words in a new Sense, which to Novices are at first quite unintelligible. And when the Master gives his Definitions and Explanations of them, Learners are bound to take his Meaning upon Trust; they must receive it in Faith; for they cannot yet see the Reason of it. They must commit his Explanation to Memory, because, as yet, little of it can enter the Understanding: But the Memory keeps it in Readiness for the Understanding to have recourse to; and they gradually apprehend the Meaning, as they advance in the Application and Practice of the Rules they are taught.

That in every Science the meaning of technical Terms must be learnt gradually and by practice of the Rules.

The Substance of what has been said hitherto will be frequently repeated in different Expressions, and with new Lights, which will abundantly explain and confirm it.

<sup>16</sup> And when Jesus was baptized, he went up straitway out of the Water: And immediately the Heavens opened to him, and he saw the Spirit of God descending as a Dove, and lighting upon him. <sup>17</sup> And at the same time a Voice came from Heaven, saying, "This is my beloved Son, in whom I delight."

In whom I delight.] Consider here what an Encomium this is! How poor are all other Kinds of Praise! To be the Delight and Joy

\* Παῖς ἐν ᾧ ἡ ψυχὴ γάλακτος, ἅπλως λόγος δικαιώσεως. *Heb. v. 13.*

of God, This is Praise indeed; This is true Glory; This is the highest, brightest Light, that Virtue can appear in.

Virtue the  
Object of di-  
vine Com-  
placence.

That Virtue is the Object of divine Complacence, as it is a most important Truth, so it is obvious to all: For it is a principal Article of Natural Religion, which hereby offers to every virtuous Mind a sure Foundation, whereon to build Hopes and Confidence in the Creator. And hence the Poet, with great Propriety, has put it in the Mouth of dying *Cato*, when standing anxiously on the Brink of Life, perplexed with the intricate Ways of Providence in this State, and dubious of a future; to stop the Agitation of his Mind fluctuating in these Uncertainties, he says:

“ Here I will hold. If there’s a Pow’r above us,  
“ (And that there is, all Nature cries aloud  
“ Thro’ all her Works), He must delight in Virtue;  
“ And that, which He delights in, must be happy.”

God must delight in Virtue, for the same Reason that he delights in Himself: For Virtue is his own *Image* and *Likeness*, which, extinct in the first *Adam*, and revived in the second, even Jesus Christ our Lord, began her mysterious Course at his Incarnation, and went on gradually through all her Proceſs with the highest Perfection in each Degree, till she had finished the first Stage, which is called *the Justice of the Law*, at his Baptism by *John*, when the Almighty Father pronounced *audibly* to the lower World *his* Approbation.

For such is the Analogy between the spiritual and material World, that Transactions of the highest Importance in the former, pass on, and express themselves in the latter, so as to become the Objects even of Sense. Thus, at the Descent of the Holy Ghost upon the Apostles, his Symbols, so lately mentioned, of *Wind* and *Fire*, sensibly appeared in outward Nature; there was heard a *Sound from Heaven*, as of an impetuous Wind, and there was seen the Semblance of *distinct Flames* residing over each of them. And at this great Period, which I am now speaking of, when the first Species of *Justice*, the *Justice of the Law*, was consummated in Jesus, and ratified at his Baptism in *Jordan*, the Heavens visibly opened, and a Voice thence audibly congratulated his Success, pronouncing him the Delight of the eternal Father, “ whose Delight is Virtue.”

<sup>a</sup> *Acts* ii. 3. Διαμεσέζουσιν, disparted, severed, or distinct; and λαῶσαι πυρὸς is an Hebraism for *Flames*; see *Isai.* v. 24. perhaps *lambent Flames* express the Original.

“ And that which He delights in, must be happy.”

For it is the Nature of Joy to be bounteous, and communicate the Delight it receives to the Object that causes it. We ourselves, *evil* as we are, yet desire to please That which pleases Us ; and are eager to return the Happiness we receive. How much more then must the Infinite Goodness be munificent to That which pleases It, and pour forth redundant Blessings, upon the Person in whom It delights ! Accordingly, upon this great Occasion, the Applause of Heaven was accompanied with a copious Profusion of its most substantial Graces. The Holy Ghost visibly, as a Dove, descended on Jesus, to possess his Soul with all his Energy, and commence that sublime Purification by the *divine Justice*, which still remained to be accomplished.

*Virtue is her own Reward* in all Senses, and particularly in this, Progressive  
Virtue re-  
warded by  
farther Tri-  
als. that, as long as she is in a State of Progression, the proper Re-  
compence for the Virtue already attained is a Capacity for greater Im-  
provement. Jesus had as yet passed only the first Stage, and, to re-  
ward That, a new Career was opened to him. He had hitherto per-  
fected only the lower, human Justice, and *he was to fulfil All Justice* :  
After his Baptism with Water, the Baptism with the Holy Spirit was  
to ensue ; therefore, as soon as he came out of *Jordan*, the Holy  
Spirit descended upon him, took him under its Guidance, and led  
him away into the Desert ; for so it follows :

## THE INTERPRETATION.

### C H A P. IV.

**T**HEN was Jesus led up by the Spirit into the Desert, to be  
tempted by the Devil. <sup>2</sup> And having fasted forty Days and forty  
Nights, he at last grew hungry. <sup>3</sup> Then the Tempter, coming to him,  
said, “ If thou art <sup>a</sup> a Son of God, <sup>b</sup> bid these Stones become Bread.”  
<sup>4</sup> Jesus answered, It is written, “ Man shall not live by Bread only, but

<sup>a</sup> The Greek has no Article here, nor at the sixth Verse, nor in the parallel Text in St. Luke.

<sup>b</sup> *Eiπi*.

"by every Word that proceedeth from the Mouth of God." <sup>5</sup> Then the Devil carried him into the holy City; and, having put him upon a Pinnacle of the Temple, <sup>6</sup> said to him, "If thou art a Son of God, throw thyself down: For it is written, that He will give his Angels Charge concerning thee; and they shall bear thee up in their Hands, lest thou shouldst strike thy Foot against a Stone." <sup>7</sup> To this Jesus answered: "It is also written, Thou shalt not tempt the Lord thy God." <sup>8</sup> Again the Devil conveyed him to a very high Mountain, and shewed him all the Kingdoms of the World, and their Glory: <sup>9</sup> And said, All these will I give thee, if thou wilt prostrate thyself, and worship me. <sup>10</sup> Then Jesus said unto him, "Depart from me, Satan; for it is written, Thou shalt worship the Lord thy God, and serve only Him." <sup>11</sup> Then the Devil left him, and immediately Angels came and ministered to him. <sup>12</sup> Now when Jesus had heard, that John was <sup>c</sup> put in Prison, he retired into Galilee; <sup>13</sup> and, leaving Nazareth, he came to dwell in Capernaum, a maritime Town upon the Confines of Zabulon and Nephthalim: <sup>14</sup> Whereby that Prophecy of Esaias was accomplished, <sup>15</sup> "The Land of Zabulon, and the Land of Nephthalim, lying upon the Sea, and beyond Jordan<sup>d</sup>, the Galilee of the Gentiles: <sup>16</sup> The People, who sat in Darkness, saw great Light: And to those who were in the Region of<sup>e</sup> the Shade of Death, the Light is risen. <sup>17</sup> From that time Jesus began to preach, and say, Repent; for the Kingdom of Heaven is near. <sup>18</sup> And as he was walking by the Sea of Galilee, he saw two Brethren, Simon, who is called Peter, and Andrew his Brother, casting their Net into the Sea (for they were Fishermen): <sup>19</sup> And he said to them, Follow me, and I will make you Fishers of Men. <sup>20</sup> They then, immediately leaving their Nets, followed him. <sup>21</sup> And going on from thence, he saw other two Brethren, James the Son of Zebedee, and John his Brother, in a Bark with Zebedee their Father, mending their Nets; and he called them. <sup>22</sup> They too, immediately leaving the Bark and their Father, followed him. <sup>23</sup> And Jesus went about all Galilee, teaching in their Synagogues, preaching the glad Tidings of the Kingdom, and healing all Sorts of Sickness, and every Kind of Infirmary, among the People. <sup>24</sup> And his Fame was spread through all Syria: And they brought to him all that were afflicted with any Diseases or Pains, Demoniacs, Lunatics, and Paralytics; and he healed them. <sup>25</sup> And a great Multitude of People followed him from

<sup>c</sup> Greek, delivered up.

<sup>d</sup> So that Part of Galilee was called, which was most inhabited by the Gentiles.

<sup>e</sup> Region of] not and; so the Vulgate, and Isaiab, whence it is quoted.

*Galilee, from Decapolis, from Jerusalem, from Judea, and from beyond Jordan.*

THE Guidance of the Holy Spirit, by which Jesus was led, doubtless tended to greater Proficiency in Virtue; and, in order to that, it was necessary, that he should be exposed to Suffering and Temptation; for, without these, there could not be any Proficiency in Virtue; as, without Enemies to combat, there cannot be a Victory. Where there are no Allurements to Wrong, there can be no Merit in doing Right: And the Measure of good Desert is to be estimated by the Temptation there is to the contrary. But surely no Temptation could take any Hold on Jesus, in the Situation he must have been in presently after his Baptism in *Jordan*. As long as that Temper of Mind lasted, which must be the immediate Effect of the immense Efflux of celestial Grace, with which he was then replenished; while the glorious Attestation from Heaven was as yet sounding in his Ears; and the Holy Spirit, sensible to outward View, but infinitely more sensible to his mental Perception, was actually diffusing itself through all his Faculties with Peace and Joy ineffable; he must for the Time be absolutely superior to all Temptation. And this, as I conceive, was the Reason why he was led into the Desert, and there reduced by forty Days Abstinence, before he *could* become obnoxious to any evil Suggestion or Allurement.

*He was led by the Spirit into the Desert, to be tempted by the Devil:* But diabolical Temptation did not, perhaps could not, begin, till after he had fasted forty Days; And then, when the first Fervors of the new State he was entered upon were considerably abated; when his rare Abilities of Body and Mind were greatly exhausted by so long an Abstinence; when Nature languished, and Hunger called for the needful Repair of Food; Then the Tempter found Access to him.

To open farther somewhat already hinted concerning the previous Fast of forty Days, it must be observed, that, in the Stile of Scripture, *Feeding, Feasting, and Fasting*, are applicable to the *Mind* as well as the *Body*. The Mind has its Hunger and Thirst: It feeds, and *ruminates* on Thought; and when it fails of a due Supply, it palls, and sickens, and starves, for want of Entertainment. Now the forlorn Wilderness was as barren of what could recreate the Mind, as what could feed the Body. Here Jesus sojourned in perpetual Silence and Solitude, with no Entertainment of Sense, no secular Occupation, no Amusement, no *useless* Thoughts or Imaginations to pass

Feeding and Fasting applicable to the Mind.

pass the irksome Hours. His Fast here was total; total, I mean, as to the animal Part, which, wasted with long Want of necessary Refreshment, at last pined with Hunger; which Hunger would naturally be attended with Sadness, Dejection of Spirit, or other Disorders, which debilitate the Mind, and lay it open to Temptation.

It was *then* the Tempter came to him, and said, "If thou art a Son of God, bid these Stones become Bread." So the Evangelist briefly relates the Substance of this first Temptation, which certainly was then displayed with all the Colourings of Reason; and which, by way of Illustration, and only to shew what might be suggested upon the Occasion, may be thus represented:

"If you really are a Son of God, and the Voice you imagine to have heard from Heaven be no Delusion, assert your Prerogative; do not let a Son of God starve. Vindicate your Sonship, and justify your Father's Goodness, who has not given you the miraculous Powers you think yourself endowed with, for Nothing. If those miraculous Powers are to be used, when so seasonably as now? Can any one want them more? Can any one deserve them better, than You do? Consider what you owe to yourself, and to your Father's Glory, if you be indeed his Son. His Spirit, as You deem, led you into this inhospitable Wilderness: For what? to perish here? and so to frustrate all the Prophecies which You conceive Yourself destined to accomplish? and deprive Men of the Salvation You undertake to earn for them? For Your own sake, for Their sake, for the sake of your Father's Glory, which is so highly interested in Your Preservation, hearken to the just Call of Nature in you: Speak but the Word: *Bid these Stones become Bread.*" Jesus answered:

<sup>a</sup> *It is written, "Man shall not live by Bread only, but by every Word that proceedeth from the Mouth of God."*

The Quotation is very apposite; for it is taken from *Deuteronomy, Chap. viii.* where *Moses*, recapitulating to the *Jews* the Hardships and Temptations, with which *they* had been exercised in the Desert, the more effectually to remind them of the great Lesson which that Discipline was to inculcate, says, "Thou shalt remember all the Way which the Lord thy God led thee these forty Years in the Wilderness, to humble thee, and to *prove* thee." (The Original here is the same Word, which in other Places is rendered *to tempt thee*),  
"to

“ to make known what was in thine Heart, whether thou wouldst keep his Commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with Manna (a Food before unknown), that he might make thee know, that Man doth not live by Bread only, but by every Word that proceedeth out of the Mouth of the Lord;” i. e. by whatever God appoints, or whatever Way he pleases.

This Answer, you see, was fully to the Purpose, and decisive, so as not to admit a Reply: Yet the Adversary, tho’ baffled, did not desist, but renewed the Attack with a second Temptation; whereby it should seem, that he hoped to take Advantage from the total Resignation, wherewith Jesus confided in the Divine Protection, so as to drive him into some Excess; for we read,

*5 Then the Devil carried him into the holy City; and having put him upon a Pinnacle of the Temple, 6 said to him, “ If thou art a Son of God, throw thyself down: for it is written, that He will give his Angels Charge concerning thee; and they shall bear thee up in their Hands, lest thou shouldst strike thy Foot against a Stone.”*

I take the Sense to be as follows: If indeed you are a Son of God, you may most securely rely upon his paternal Care. Make trial, then, of his Goodness: Cast yourself down, and verify the Oracles which you quote; for, according to them, his Angels have their Charge already, and are all upon the Wing to fly to your Assistance.

*7 To this Jesus answered: “ It is also written, Thou shalt not tempt the Lord thy God.”*

This Scripture, as that cited in his former Answer, again relates to the Children of Israel, exercised in Circumstances not unlike his own, in the Wilderness; when, murmuring and impatient for Want of Water, as they had before been for Want of Food, they tempted the Lord, saying: *Is the Lord among us, or not?* They questioned his Presence with them, and wanted Proofs of it by a new Miracle. To tempt, is to try; and the Trial they would make, argued their Doubt and Distrust. The perfect Faith of Jesus excluded all Diffidence, and therefore would not admit any Act on his Part, whereby to put the Divine Goodness to the Test; since he already had the fullest Assurance of it.

Exod. xvii. 7.

<sup>8</sup> Again the Devil conveyed him to a very high Mountain, and shewed him all the Kingdoms of the World, and their Glory: <sup>9</sup> And said, All these will I give thee, if thou wilt prostrate thyself, and worship me. <sup>10</sup> Then Jesus said unto him, "Depart from me, Satan; for it is written, Thou shalt worship the Lord thy God, and serve only Him." <sup>11</sup> Then the Devil left him, and immediately Angels came and ministered to him.

The Adversary, enraged, as it should seem, at his ill success in the two former Attempts, casts off all Disguise in This. He speaks no more of a *Son of God*; but, desperate, and thence impudent and audacious, he offers at once his whole Stock of gaudy Trumperies, all worldly Power, Dominion and Glory; and arrogantly sets the Price, at which they are to be purchased. This appears not so much a Temptation, as an Insult upon Jesus; who resented it accordingly, and repelled the Temptation and the Tempter together: *Depart from me, Satan, &c.*

<sup>17</sup> From that time Jesus began to preach, and say, Repent; for the Kingdom of Heaven is near.

Altho' to establish the Kingdom of Heaven in the Hearts of Men, is the peculiar Province of Jesus Christ, yet He himself begins his preaching in the same Words with *John the Baptist*, because the Repentance which *John* taught, still was, and ever will be the necessary Preparation for being admitted to the higher State, named the *Kingdom of Heaven*, as before it has been explained. But I must now open the larger Sense of the Phrase, not only as it is used *singly*, with regard to the Individuals in whom it is to be established, but also *collectively*, with regard to the whole Body of Christian Believers, who, as such, are Candidates for that Kingdom. When it is spoke of with regard to Individuals, we find it commonly opposed to Repentance, with its necessary consequence, Obedience to the Moral Law: when it is used collectively of all Believers, it is commonly opposed to the Mosaic Dispensation, and signifies in general the Christian Church, which succeeded it: for Things are often called, not precisely what they are, so much as what they ought to be, and then their Names import the End intended by them.

As to the external Forms of religious Worship, which are so different in the *Jewish* and the Christian Institution, we should consider that the Increase of *moral Knowledge*, as in each particular Man, so also

The Kingdom of Heaven, in its larger Sense.



in the World in general, is doubtless under the Conduct of a superintending Providence, which directs by what steps and degrees, and at what seasons, such Knowledge should be promulgated. There can be no difficulty in this, if we hold, as an unshaken Truth, that, at the Day of Judgment, no Man can be accountable for more than he has received, or censured for the breach of any Law, the Obligation of which he was not fully apprized of. Leaving therefore the Distribution of spiritual Light to its great Author, who dispenses it in such Measures, and at such Times, as best suit his Designs, and the Method proposed for the Government of the World<sup>†</sup>; I shall here consider the Progress of Religion in its different Dispensations, only as it concerns ourselves, and observe that,

As the Age of the World is divided into three remarkable Periods, Three Periods or States. Before the Law, Under the Law, and then Under the Gospel Dispensation; so the Life of a particular Man, with regard to his Progress in Religion, may be distributed after the same manner<sup>‡</sup>:

First comes *Infancy*, before he has a moral Sense of Good and Evil.

The Second Stage *should* commence, from the Time that Conscience begins to exert itself; and then he is under the *Law*, which is given to prepare him for

The Third State, which is that of the *Gospel*, properly so called; I mean, in a strict Sense, the Christian Dispensation, which is *the Kingdom of Heaven* we now treat of. As this is to each individual Person the last Stage in the Progress of Religion, it is often called in Scripture *the last Days*, altho' seventeen Centuries are now passed in the Age of the World, since its Publication. Now as all Men set out in the same State of Ignorance and Corruption; so, in reality, Isai. ii. 2. Micah iv. 1. Acts ii. 17. Heb. i. 2, &c. they have all the same Ways to pass through; for the same intrinsic Means are still necessary for their Restoration: And as before the Coming of Christ in the Flesh, as also before the Publication of the *Mosaic Law*, the holy Patriarchs went all the Lengths of Religion, and were consummated in the Evangelical State, by that Spirit of Christ, which is *the same Yesterday, To-day,* Heb. xiii. 8. *through all Ages*: (For it is said in so many Words, that *the Gospel was preached to Abraham*, and there are many other Proofs of what Gal. iii. 8: is here advanced)—As, I say, the Patriarchs before the Incarnation, by their Proficiency attained the Gospel State; so, since the Incarna-

<sup>†</sup> *Hodierni homines æquum esse censent mundum illico nasci senem: sunt autem, ut hominum, ita et populorum Ætates.* Burnet *Archæologiæ Sacræ* p. 324.

<sup>‡</sup> See *Augustin's Exposition of the Epistle to the Galatians*, Chap. v. ver. 17.

tion, we must still begin, as they did, in a laborious Subjection to the Law of God: we must put forth all our Force of Mind to govern ourselves by his Commandments, before we can be duly qualified for that his actual and more immediate Government, which is called here *the Kingdom of Heaven*.

The first State.

I return to the first State, that of Children, who are governed by their Appetites and Passions. Reason has yet no Hold of them. Self-love is blind to their true Interest, and intent only upon present Gratifications. If afterwards, when Conscience performs its Office, and (assisted, as it commonly is, by outward Instruction) discovers to them the moral Law, with the Obligations they lie under to take it for their Rule of Life, and govern themselves by its Precepts; if, I say, when they are become conscious of the Law of God, they neglect it, to follow their natural Inclinations; then, according to the *spiritual*, i. e. the *true* View of Things, they continue in the *puerile State*: They lose nothing of Childhood, but its Innocence; the Toys are changed, but the Follies the same, only more mischievous. The longest Life, so spent, is spent in vain; because it does not promote the true End of Life, which is the Acquisition of Virtue. I suppose the Prophet *Isaiah* had this *prolonged* Childhood in View, where, speaking of a general Reformation one Day to be accomplished, he says, *There shall no more be an Infant of Days* (*Days* here stand for *Years*, by a common Hebraism; *there shall no more be an Infant of Days*), *an old Man that hath not filled his Days*; *for the Child shall die an hundred Years old*; *and the Sinner, being an hundred Years old, shall be accursed*. The Passage deserves your serious Notice; and therefore I shall repeat it as it stands in the Vulgate: "Non erit ibi amplius  
" *infans dierum, & senex qui non impleat dies suos*; *quoniam puer*  
" *centum annorum morietur, & peccator centum annorum male-*  
" *dictus erit.*"

Isaiah lxx.  
20.

The Law.

Although this first State, the State of fallen Nature, was mentioned only occasionally, as antecedent to the *Law* and the *Gospel*; yet I have chosen to dwell a little upon it, and shew how wrong and dangerous it is; because a due Sense of its Pravity and Danger is the Introduction to the second State, which I named the State of *the Law*; wherein a Man, conscious of his Duty, earnestly applies himself to the Performance of it; and, whereas before he was governed by his Appetites and Passions, now, striving against their Enormities, he zealously endeavours to govern himself by the *Law* of God.

*John the Baptist*, Jesus himself, and the Disciples of Jesus by his Command, all began their public Instructions by exhorting Men to enter into this State of the *Law*, as a necessary Preparation for Evangelical Grace; because the peculiar Benefits of the Gospel are not attainable but by passing thro' it. *Repent; for the Kingdom of Heaven is near.* Yet, *near* as it is, it cannot be come at, till Repentance, which is the Entrance into the Legal State, has opened the Way to it.

It may be objected, that *Repentance* must appertain to every Stage Repentance: of Religion; because, as long as we live in this World, human Infirmary will make Repentance necessary; seeing every Misbehaviour will require a suitable Regret. But the Repentance we now treat of, signifies, not any single Act, or particular Concern for a particular Failure; but, in general, a total Conversion to the Duties of Religion. The Word in the Original is *μετάνοια*, which means *a Change of Mind and Manners*. The Author to the *Hebrews* calls it a *Foundation*: now a Foundation must be perfected, before it is built upon, or the Superstructure will prove ruinous. This is a certain and momentous Inference from that Expression of the Apostle which you will find, where he declares, that he purposely omits the initiating Heb. vi. 1. Doctrines (and the first he names is Repentance, *not laying again the Foundation of Repentance*), that he might give them higher Lessons, Lessons more suitable to the Proficiency which he hoped they had made. The Persons to whom those higher Lessons appertain, are in Scripture Stile termed *the Just*: And our Lord himself, says of such, that *they do not need Repentance*. Our public Translation Luke xv. 7. here is, *need no Repentance*; which is incorrect, and liable to the Objection lately obviated. The Original is, *ὅτι χρείαν ἔχουσιν μετανόιας*, "non indigent pœnitentiâ;" which means only, that they do not want that general Change of Thought, Judgment, and Practice, which is commonly meant in Scripture by *μετάνοια*, i. e. Repentance.

This Repentance is a mortifying Work; it is to blame and condemn ourselves; to regret and deplore our Faults; which surely must be no small Sorrow, if it bears a due Proportion to the Cause. Those, who know not a virtuous Repentance, may remember what Pangs they have felt, when their Heart has smote them for Follies they were conscious of; and thence they may make some Estimate of the Nature of Contrition.

And this Contrition must not be a barren Grief; but bring forth the *proper Fruits of Repentance*; which will be a Work of Difficulty, because

because Mens evil Inclinations, strengthened by inveterate Habits, will daily and hourly combate their good Resolutions, which they will not be able to persist in, without doing themselves great Violence.

But, whatever Violence Men do themselves, they cannot alter their Nature: They may hinder it from growing worse, by a perpetual Opposition: They may commonly prevent its bad Effects, by stifling evil Thoughts at their first Appearance in the Mind; and thus they may cut away the Branches, as fast as they sprout; but the Root still remains the same; that is beyond the Power of moral Law, whose Province is only to retrench the Effects, but cannot reach the Cause.

And therefore *John the Baptist*, who was the Model and Minister of Repentance, and the Legal State carried to its highest Perfection, carefully warned his Auditors, that *that alone* would not be sufficient; that his Baptism of Repentance was, as with *Water*, a superficial Purification, which washes off only the outward Defilement, but has little or no Effect upon the Constitution: and yet It was necessary, in order to prepare the Way of the Lord, as he speaks, and to make straight Paths for him, so that his Spirit may have free Access to our Hearts, to direct and govern them, and establish his Kingdom within us, even the Kingdom of Heaven. And accordingly *John* too

Matt. iii. 2.

had proposed this as the great Motive to Repentance, *Repent; for the Kingdom of Heaven is near*; therefore prepare yourselves for it by your own virtuous Endeavours. Strive, in the first place, to govern yourselves. Be temperate, humble, just, and benevolent, to the utmost of your Abilities: In a word, do all that you yourselves can do;

The Gospel.

and then, and not till then, you will be qualified for *the Kingdom of Heaven*: You will then become a proper Subject, in whom divine Power will be exerted, to change your Nature, gradually to extinguish all its Pravity, and, through a due Progress in his Kingdom of Grace, finally translate you into that of Glory.

Repentance  
must precede  
it.

But no Step can be taken towards this, till you begin the Work yourselves by Repentance. The human Nature must be first improved to the utmost of its Capacity. If we could suppose, as some Naturalists have imagined, that there was a Transition from the Vegetable Kingdom into the Animal; it would be reasonable to expect, that the Vegetable, which is to be transmuted, should be perfect in its own Order, before it was transferred into the higher: That all Defects and Imperfections in its own low Rank should be remedied, as far as its original Nature will admit: In a word, that it should be raised to the highest Pitch attainable in its own Kind, as a needful

Preparation

Preparation for its being *regenerated*, if I may so speak; and, from a vegetable, become an animated Being.

The same Ratio, or Rule of Proportion, must take place in the Moral and Spiritual Worlds, where infinite Justice more immediately presides, to regulate the Progression of intelligent Agents. Their first Nature must be reformed and improved according to its Abilities, before a second and higher Nature can be superinduced. We must, therefore, by Repentance, and Obedience to the Law, make the greatest Progress we can in human Virtue; and our Proficiency will be rewarded with a new Capacity for Improvement; a new Nature will be conferred, and Divine Power will be communicated: For God, seeing and pitying our virtuous Endeavours to *govern* ourselves by his Laws, will Himself interpose, to *govern* us by his Spirit: He will Himself *write his Laws in our Hearts*, so that they shall finally become the *Laws of our Nature*, as they are already of the Angelical Nature: We shall become their Fellow-subjects in a spontaneous beautifying Obedience; and thus *God's Kingdom shall come, and his Will be done in Earth, as it is in Heaven.* Jer. xxxi. 33.

I have before treated of these two States, the Law and the Gospel, in the Explanation of the two Baptisms. As Repentance, signified by the Water-Baptism, is the Entrance into the State of the Law, so the Entrance into the Gospel State, *i. e. the Kingdom of Heaven*, is there represented by the second Purification, which Christ alone administers by his Spirit. This is his reserved Province; and it is very observable, that although he taught Repentance as a necessary Preparation, and his Disciples, by his Command, administered the Sacrament of Repentance with Water-Baptism<sup>h</sup>, yet it is said expressly, that He himself did *not baptize* any in that manner, which was only to render them proper Subjects, upon whom he should, in due Season, confer his peculiar Baptism with the Holy Ghost.

Why Christ is said to have baptized none?

John iv. 2.

<sup>23</sup> *And Jesus went about all Galilee, teaching in their Synagogues, preaching the glad Tidings of the Kingdom.*

For *glad Tidings* the public Translation has here the Gospel, which

<sup>h</sup> The proper Christian Baptism, which is now solemnized in the Name of the Holy Trinity, and consequently is an Initiation to the Whole of Religion, was not instituted till after our Lord's Resurrection: Yet the different Kinds of Purification still preserve their Order. As far as we can judge, the Nature of Things requires it; and we are certain, that the Experience of holy Men confirms it.

is a *Saxon* Word, that signifies *good News*, or *good Tidings*; and accordingly our Translators themselves sometimes render the Verb *εὐαγγελίζομαι*, by *bringing good Tidings*; thus when the Angel revealed the Birth of our Lord to the Shepherds, we read, *I bring you*

Luke ii. 10. *good Tidings of great Joy*, for *εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην*.

And at the viii<sup>th</sup> Chapter of the same Gospel, ver. 1. we have, *Jesus went throughout every City and Village, preaching, and shewing the glad Tidings of the Kingdom of God*: *κηρύσσων τὴν εὐαγγελίζομεν*

Isa. lii. 7. *τὴν βασιλείαν τοῦ Θεοῦ*. Again, Rom. x. 15. a Quotation from *Isaiab* is thus rendered: *How beautiful are the Feet of them that*

*preach the Gospel of Peace, and bring glad Tidings of good Things!* *τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων τὰ ἀγαθὰ*.

The Gospel, I have cited these Passages only for the sake of spreading the Thought, that it may be more attended to, and remembered. *The Gospel, the joyous Message*, is the proper Name of our Religion; and will be amply verified for such to all that cordially embrace it.

If I could effectually represent the full Purport of this joyous Message, so as to make you sensible, what a solid and superlative Happiness it imports; your Hopes would presently be raised, and all your Desires engaged in Pursuit of the promised Good: But though all Men incessantly seek after Happiness, yet they are commonly so mistaken in their Notions of it, that these heavenly Tidings make no Impression on them.

Consider then, that Happiness of every Kind requires a proper Disposition for its Enjoyment. Without bodily *Health* we cannot relish the Pleasures of *Sense*; and, for the same Reason, without Virtue, which is the Soul's *Health*, we cannot participate of *spiritual* Joys. To judge, therefore, what Interest we have in the Gospel, or glad Tidings of the Kingdom of God, consider the holy Angels, who are its native Inhabitants: They, doubtless, are happy in the supreme Degree; but their Happiness is the Result of a more intrinsic Part of their Character, *viz.* Holiness. And this brings to my Mind a fine Saying of a modern Writer:

“ Then, to be *Good*, is to be *Happy*: Angels

“ Are *happier* than Men, because they're *better*.”

They are perfectly happy, because they are perfectly holy. Now Holiness consists in having only *pure* Desires, *i. e.* *just* Desires: They cannot desire any thing but what is just, fit, and proper for them: And

And thence, although their Desires may be various, yet they can never be (as in the human Race) inconsistent; but, being excited with due Subordination and Harmony among themselves, they are all fully gratified. In a word, Duty and Pleasure are the same in Heaven. The Angels have all they can wish, because they can wish only for what they ought to have. And the more intense their Desires are, the higher are their Virtues, and the greater is their Beatitude.

Things are quite contrary in the present State of the human Nature; for Holiness there is so distinct a Thing from the Gratification of our natural Desires, that it principally consists in denying them. Our natural Desires, viz. our Appetites and Passions, are often unjust, and so exorbitant, that, for the sake of our own Ease, and the little Happiness which can be found here, we are bound to resist and subdue them. And herein (quite opposite to the Angelical Nature) consists the human Excellence.—To refrain from what we wish; to chuse what we are reluctant to; to reject the poisonous Sweet, and prefer the wholesome Bitter; to strive against Sloth and Voluptuousness, with other numberless Follies, to which we are prone; and climb the arduous rugged Paths of Duty; these are our first Task, in which we shall often miscarry. But this will not *always* be the Case: We shall not always be left to our own Mismanagement; for if we persist in doing the Best we can, God will at length take us under *his more immediate Government*; and, by a faithful Perseverance, we shall *enter into his Kingdom*.

This momentous Truth is the genuine Gospel of Christ: Such are the glad Tidings he publishes, assuring us, that God's Kingdom is accessible, is *near*; so that all may enter it, who will make their Way to it through the Works of Repentance.

## INTERPRETATION.

### C H A P. V.

<sup>1</sup> **A**ND, seeing such a Multitude, he went upon a Mountain; and when he was set down, his Disciples came to him. <sup>2</sup> And, addressing himself to them, he thus instructed them: <sup>3</sup> Blessed are the Poor in Spirit; for theirs is the Kingdom of Heaven. <sup>4</sup> Blessed are

<sup>a</sup> Observe the Connection with the last Verse of the Chapter preceding.

<sup>b</sup> Ver. 5, is here placed before Ver. 4. for Reasons given in the Notes.

the Meek; for they shall possess the Earth. <sup>4</sup> Blessed are they that mourn; for they shall be comforted. <sup>5</sup> Blessed are they who hunger and thirst after Justice; for they shall be satisfied. <sup>7</sup> Blessed are the Merciful; for they shall obtain Mercy. <sup>8</sup> Blessed are the Pure in Heart; for they shall see God. <sup>9</sup> Blessed are the Peaceable; for they shall become the Children of God. <sup>10</sup> Blessed are they who are persecuted for the sake of Justice; for theirs is the Kingdom of Heaven. <sup>11</sup> Blessed shall ye be, when, upon my Account, Men shall revile and persecute you, and falsely charge you with all manner of Evil: <sup>12</sup> Rejoice, and be exceeding glad, because your Reward in Heaven will be great: For so they persecuted the Prophets your Predecessors. <sup>13</sup> Ye are the Salt of the Earth: But if the Salt become insipid, with what shall it be seasoned? It is no longer fit for any-thing but to be thrown away, and troden under foot. <sup>14</sup> Ye are the Light of the World. A City, that is situated on a Hill, cannot be concealed: <sup>15</sup> Nor, when Men light a Lamp, do they put it under a Bushel, but on a Stand, that it may give Light to all the Family. <sup>16</sup> Even so let your Light shine before Men, that they, seeing your good Works, may glorify your Father, who is in Heaven. <sup>17</sup> Think not that I am come to abolish the Law or the Prophets: I am not come to abolish, but to fulfil. <sup>18</sup> For verily I say to you, that until Heaven and Earth pass away, one jot or one Tittle shall not pass from the Law, till all Things be performed. <sup>19</sup> Whosoever, therefore, shall break one of the least of these Commandments, and teach Men so, he shall be least in the Kingdom of Heaven: But whosoever shall keep them himself, and teach others to keep them, he shall be great in the Kingdom of Heaven. <sup>20</sup> For I declare to you, that except your Justice shall surpass that of the Scribes and Pharisees, ye shall not enter the Kingdom of Heaven. <sup>21</sup> Ye have heard, that it was said to them of former Time, Thou shalt do no Murder: And whosoever committeth Murder, shall be punished by the Tribunal of the Judges. <sup>22</sup> But I say to you, that every one, who is angry at his Brother without Cause, shall be punished by the Judges: And whosoever shall say to his Brother, Raca, shall be punished by the Sanhedrim: And whosoever shall say, Thou Fool, shall be punished with Hell-fire. <sup>23</sup> If, therefore, when you bring your Offering to the Altar, you there remember, that your Brother has any Matter of Complaint against you; <sup>24</sup> Leave there your Offering before the Altar; go, first be reconciled to your

\* Ver. 21. Pub. Transf. Shall be in danger of the Judgment. But our Translators have themselves rendered ὁρχομαι by punished, 1 Macchab. xiv. 45.



Brother, and then return to present your Offering. <sup>25</sup> Agree with your Adversary speedily, while you are in the Way with him; lest the Adversary should deliver you to the Judge, and the Judge deliver you to the Officer, and you be thrown into Prison. <sup>26</sup> I assure you, that you will not be discharged thence, till you have paid the last Farthing. <sup>27</sup> Ye have heard, that it was said to them of former Time, Thou shalt not commit Adultery: <sup>28</sup> But I say to you, That whoever looketh on a Woman with impure Desires, has already committed Adultery in his Heart. <sup>29</sup> And if your Right Eye cause you to offend, pull it out, and cast it from you: For it is better that you should lose one Part, than that your whole Body should be thrown into Hell. <sup>30</sup> And if your Right Hand cause you to offend, cut it off, and cast it from you; for it is better that you should lose one Part, than that your whole Body should be thrown into Hell. <sup>31</sup> It has been said, Whosoever will put away his Wife, let him give her a Writing of Divorcement: <sup>32</sup> But I say to you, that whosoever shall put away his Wife, except in the Case of Adultery, is the Occasion of her being an Adulteress: And whosoever shall marry one so divorced, himself becomes an Adulterer. <sup>33</sup> Again, ye have heard, that it was said to them of former Time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine Oaths. <sup>34</sup> But I say to you, Swear not at all; neither by Heaven, for it is the Throne of God; <sup>35</sup> Nor by the Earth, for it is his Footstool; nor by Jerusalem, for it is the City of the Great King: <sup>36</sup> Neither shalt thou swear by thy Head, because thou canst not make one Hair white or black. <sup>37</sup> Let your Assertions, then, be simply affirmative, or negative; as Yes, or No: For whatsoever goes beyond these, comes from Evil. <sup>38</sup> Ye have heard, that it has been said, An Eye for an Eye, and a Tooth for a Tooth: <sup>39</sup> But I say, Do not resist the Man who injures you: But if one strike you on the Right Cheek, turn to him the other also. <sup>40</sup> And if any Man will go to Law with you for your Coat, let him have your Cloak too. <sup>41</sup> And whosoever would force you to go with him one Mile, go with him two. <sup>42</sup> Give to him who asketh you, and turn not away from him who would borrow of you. <sup>43</sup> Ye have heard, that it has been said, Thou shalt love thy Neighbour, and hate thine Enemy: <sup>44</sup> But I say to you, Love your Enemies, bless them who curse you, do Good to them who hate you, and pray for them who calumniate and persecute you: <sup>45</sup> That ye may become the Children of your Father, who is in Heaven; for he causeth his Sun to rise upon bad Men and good, and sends Rain upon the Just and the Unjust. <sup>46</sup> For if ye love only those who love you, what Reward can you have?

*Do not even the Publicans the same? <sup>47</sup> And if you are civil only to your Brethren, what do you more than others? Do not even the Publicans as much? <sup>48</sup> Be ye, then, perfect, even as your Father, who is in Heaven, is perfect.*

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### Of the BEATITUDES.

**B**EFORE I enter upon a distinct Consideration of these weighty Sentences, I shall mention some Observations, which have been made upon them all in general.

*To bless Men*, i. e. to make them happy, was the great Business for which our Lord came into the World: And accordingly, in the Beginning of this his Sermon on the Mount, he pronounced eight Blessings together, annexing them to so many Christian Virtues, and assigning the particular Beatitude which attends each of them. Knowing that Happiness is our common Aim, and that an innate Instinct continually urges us to the Pursuit of it, he, in the kindest Manner, applies directly to that Instinct: He directs it towards its proper Object, and shews the Way to attain it.

Though all Men necessarily desire Happiness, yet the greater Part continue miserable, because they seek it where it is not to be found. Our Lord, therefore, begins his Divine Institution, which is the complete Art of Happiness, by laying before us the true and only Method of acquiring it.

We may here farther observe the benevolent Condescension of our Lord; how he seems to lay aside his supreme Authority, as our Legislator, that he may better act the Part of our Friend, and our Saviour: And, instead of using the lofty, imperative Style in positive Commands, chuses rather, in a more gentle and engaging Way, to insinuate his Will, and our Duty, by pronouncing those Blessed, who comply with it. He also indulgently considered the great Depravation of our Nature: How its original Corruption, and acquired Malignity by evil Habits, together with the Force of bad Examples, and the sinful Conversation and Fashions of the World, had so darkened the Understanding, and perverted the Judgment of Men, that they could but obscurely discern the genuine Beauty of the sublime Doctrines, which he was to inculcate; and therefore he proposed them in such a Light, as would most effectually recommend them. He

named

named the Duty and its happy Consequences together, guarding and enforcing each Virtue with a Beatitude: That those, who were not yet capable of being affected with the intrinsic Merit of Holiness, might be allured to the Practice of it by the Reward that attends it.

*3 Blessed are the Poor in Spirit; for theirs is the Kingdom of Heaven.*

His first Benediction is pronounced upon the *Poor in Spirit*; which Phrase expresses an inward Disposition, or State of Mind, by an outward worldly Circumstance, viz. *Poverty*; which signifies *Want*, the Sense whereof obliges Men to Dependence upon others for Supply, by *Begging*, or by *Servitude*: I say, Poverty signifies Want, the Sense whereof obliges Men to seek Supply from others, by Begging, or Servitude. And I have repeated this Description of outward Poverty, that you may more distinctly apprehend the *Poverty in Spirit*, which, by an exact Analogy, implies *Want*, and consequently an *habitual Address to, and Dependence upon God for Supply, by Prayer and Obedience*.

And first of *Poverty*, as it signifies Want, a general universal Want; Spiritual Poverty, the having nothing our own, or at our own Disposal. Now, in a spiritual Sense, i. e. in a religious View of Things, all Men are absolutely and intirely *poor*. We have nothing that we may justly esteem, or properly call *our own*; for, in Strictness of Speech, God is the sole Proprietor of all things; nor does he so communicate ought to his Creatures, as to divest himself of his Right and Title therein. Every thing has an *immutable* Relation to him as *Lord*, and cannot, by any means, be alienated from him. Behold (saith Moses), *the Heaven, and the Heaven of Heavens, is the Lord's; the Earth also, and all that is therein*. And in the xcvi<sup>th</sup> Psalm, read in every Morning-Service, we acknowlege, that *the Sea is his, and he made it*: So our Translation; but it should rather be, *for he made it*; this is the Reason why all Things are his, because He made them: Creation gives him an indefeasible Right in them. We have nothing, therefore, that we can strictly call our own; but are supported by pure Bounty; we live upon the Alms of our Maker.

And thus all Men, and indeed all created Beings, are, in a religious All Men View, *poor*: Poor, as having nothing of their own, as having no just *poor* Claim to any thing, nor any authentic Right to use and dispose of Things according to their own Will: Which is all we mean by *Poverty*.

verty. But Religion goes still farther, and fixes an higher Sense upon this Word, than it can possibly bear, when applied to worldly Concerns. The poorest Man among us is commonly the Owner and Possessor of his own Person: And though Claims of Debt, and, as is practised in other Parts, Sale in the public Market, may give others a Property in That, in his Body; yet every shackled Slave has his Mind at Liberty; his Thoughts are free and uncontrouled; they are his own, and always at his Disposal. Such is the Condition of worldly Poverty between Man and Man: But, in regard to God, all Creatures are incomparably poorer than this; for even *we ourselves* are not our own: So St. Paul expressly, *Ye are not your own: Your Bodies and your Spirits are God's*; and that by the same Title, that all other Things are his: *For he made us, and not we ourselves; we are his People, and the Sheep of his Pasture, i. e. maintained by him.*—And this suggests his additional Claim by continual Preservation; and, besides that, he has a more peculiar Right in us, as *Men*, by Conquest, and Purchase, on his Part; and, on ours, by voluntary Contract in our Baptism. And these necessarily lead me to explain another Branch of our Poverty with regard to God, which does far surpass all Kinds of that State in Concerns merely secular: I mean *the Poverty of Sin*. All hitherto said concerns only the Poverty of our Nature: As we are Creatures, we *have* nothing, we can *do* nothing, we *are* nothing of ourselves: Yet the Poverty of Sin is incomparably greater than that of Nature.

At our first Creation, there was nothing indeed on our Part, that could merit the Beneficence of our Maker; nothing that could be a Motive to him, but his mere Goodness: Yet there was at the same time no Demerit on our Part; nothing that could be an Obstacle to his free Love and Bounty: But since our Fall and Corruption, there is found on our Side a notorious Unsuitableness, Opposition, and Resistance to the Influence of his Grace: So that much stronger and more vigorous Efforts of the divine Goodness are necessary to surmount these Obstacles, to transcend our Unworthiness and Indispositions to the ordinary Efflux of his Bounty. God must discharge our Debts, before he can enrich us. We must be saved from our Sins, we must be rendered *innocent*, before we can be truly *happy*. Without this his Mercy would in vain set open the Gates of Heaven for our Reception. As we say, and that truly, of Bankrupts, that they are worse than nothing; that they are not merely poor, as having nothing of their own; but are still farther charged with Debts, which they can

But the Poverty of Sin greater than that of Nature.

1 Cor. vi. 19,  
20,

no ways answer ; so it is with us : This superlative Degree of Want, this Excess of Poverty, is our Condition, as *Simiers*.

And here at last we find somewhat properly our own ; Sin, in the whole Extent of its Nature ; in its dark Causes, voluntary Ignorance, and wilful obstinate Folly ; in its direful Effects, Guilt, Infamy, and Punishment : These are our Acquisitions : These are our Works, and the Fruit of our Doings : These, I say, are properly our own ; and therefore they are in Scripture called *our Ways, our Inventions, our Devices* : These are wholly imputed to us, and we must account for them to the Justice of God.

Thus have I endeavoured to represent our great and multiform Poverty, because it is a Truth of the greatest Moment, an intimate Conviction of it being the indispensable Condition for future Felicity. Although we have hitherto found no Subject for a Beatitude, but rather great Matter of Blame and Malediction ; yet that *Poverty in Spirit*, which inherits the Blessing, consists only in a proper Consciousness of this wretched State, with suitable Behaviour under it. Poverty in Spirit, I say, consists in a due Consciousness of our real State, with a suitable Behaviour under it. As in other parts of Scripture Those are said to *be wise in their own Eyes, and wise in their own Conceits*, who imagine themselves Wise ; so here They are called *Poor in Spirit*, who have in their *Spirit* a thorough habitual Sense of This their Poverty.

Poverty in Spirit a Consciousness of our real State.

For this Conviction must be wrought in the *Spirit*, and not barely in the speculative Ideal Faculty, wherein many *bold the Truth in Unrighteousness*, and entertain moral Notions that are directly opposite to the Tenor of their Practice. There are, for instance, few so deliberately impious, as to say with those in the Psalmist, *Our Lips* Psalm xii. 4. *are our own : Who is Lord over us ?* Yet there are very few, who do not use their Lips as *their own*, and as if they were not accountable for every Word they form with them ; which Example alone may serve to shew, how widely our speculative Notions differ from our practical Judgment. In our speculative Notions we are all convinced of our Poverty according to the Sense here explained. Our Forms of Prayer make frequent Mention of it in the customary Phrases of Humiliation. We confess it too upon other Occasions : And if any should assert the contrary, we are ready to prove it by Scripture, and Reason, and Experience. Thus we are sometimes *poor* in Words, *poor* in transient Reflections, and accidental Sentiments ; but few are *poor in Spirit* : For though Men cannot deny such their Poverty, yet they

they almost perpetually forget it; and consider themselves under other Notions and Characters. But he who is *poor in Spirit* has a solid, habitual, and efficacious Sense of his real State and Condition; his *Spirit* is filled with *living* operative Truth; his Eyes are opened; and *the Day-spring from on high visits him*. He no more usurps upon the Rights of his Maker, but does God and Himself Justice. He sees, that he is not his own, and therefore may not dispose of himself

Pf. cxiii. 2. according to his own Inclinations: But *as the Eyes of a Servant look unto the Hand of his Master; and as the Eyes of a Maiden unto the Hand of her Mistress: So his Eyes wait on the Lord his God, until that he have Mercy upon him*. In a word, he returns to his Allegiance, becoming a true and faithful Subject of God's Kingdom, which our Lord assigns as the Ground and Reason of the Beatitude: *Blessed are the Poor in Spirit; for theirs is the Kingdom of Heaven*.

The Original here may, and perhaps ought, to be rendered, *Of them is the Kingdom of Heaven*, meaning, that the Kingdom of Heaven consists of such Subjects. In the sixth Chapter, ver. 14. of this Gospel, our Translation has, *Of such is the Kingdom of Heaven*: And by the same Construction this Place should be rendered, as I said, *Of Them is the Kingdom of Heaven*; i. e. God's Kingdom consists of the Poor in Spirit. And when any of his Subjects, of how high Degree soever (witness *Lucifer* and his Angels), forget their genuine Poverty, with their absolute Dependence upon God, and, consequently, withdraw their Submission, they are cast out of his Kingdom; as, on the contrary, They are said *to enter into his Kingdom*, who effectually recognize his Dominion, and subject themselves to him in a voluntary Obedience.

We, by a mysterious Dispensation, are born out of *his Kingdom*. We are, by Nature, insensible of our Dependence, and the Subjection which we owe him. We conceit ourselves to be our own Masters, and Masters of all that we can get into our Power: We mistake that *Power* for *Right*; and behave, not as Stewards, but as Proprietors, of the Goods intrusted to us. Hence our *Pride*, by which we fondly glory in them as our *own*: Hence our *Sensuality*, by which we use them in direct Opposition to the Will of our Lord: Hence our *Covetousness*, by which we strive to extend our Usurpations, and gain more Materials for *Sensuality* to misuse, and *Pride* to appropriate. These Vices have their Foundation in this capital Falshood, that *we are our own*, that we are Masters of ourselves, and what we possess. *Therefore* we boast of them; *therefore* our Avarice grasps at more, to gain

gain a larger Scope for Luxury and Vanity. But these cannot subsist with *Poverty in Spirit*, which makes us renounce our unjust Claims, and restore all Things to the Sovereign Lord. *Pride*, for instance, cannot subsist but upon a Supposition that we have a Property in the Things we are proud of. All Vainglory stands confuted by that Question of St. Paul, *What have we that we did not receive? Now if we did receive it, why do we glory, as if we had not received it?* 1 Cor. iv. 7. The Poor in Spirit feel effectually the full Force of this Reasoning: And they, knowing that All they *have*, and *are*, is *received* from God, cease to glory in it, or misuse it: They gratefully surrender All to the Disposal of the Creator, and totally submit themselves to his Government: Upon which Account they are said in Scripture to *enter into his Kingdom*.

And this is the third Particular implied in Poverty of Spirit; *viz.* after a due Sense of it, *a suitable Behaviour under it*; which (analogous to worldly Poverty, the Sense whereof puts Men upon seeking a Supply from others by *Begging* or *Servitude*) consists in a devout Application to God, and total Dependence upon Him by *Prayer* and *Obedience*; which Duties comprehend the Whole of Religion in its greatest Latitude, and, consequently, must insure all that Bliss, which is prepared for those who fulfil its Obligations.

Now if we seriously consider ourselves in the Presence of the Creator, and according to the Views here represented; we cannot but be convinced, that such Poverty, as has been described, is actually our State and Condition. Why then has not this Conviction its proper Effect in the Production of Virtue and Piety? The Reason is, as I hinted before, because it is not sufficient, that this Conviction be wrought in the discursive ideal Faculty, which is called our *Reason*; although it must begin there, and be studiously cultivated by assiduous Meditation; but, to become efficacious, it must pass on into a higher Principle, called the *Spirit*. It is not a *Speculation* of our Poverty, but a lively *Sense* of it, that can avail us; and that *Sense* appertains to the *Spirit*, as our Lord intimates, *Blessed are the Poor in Spirit*. At the Time when this Sermon was delivered on the Mount, the Term *Spirit* was commonly understood to mean one constituent Part of the human Nature; for Man was then considered as consisting of Soul and Spirit distinguished. three Parts, *Body*, *Soul*, and *Spirit*. Contemporary Writers speak often of this Division, which certainly is very just and proper, since it occurs so frequently in the Scriptures, where we find Soul [ $\psi\chi\eta$ ], and Spirit [ $\pi\rho\acute{\upsilon}\mu\alpha$ ], not only distinguished, but opposed; as being not  
I only

only distinct, but even contrary Principles. I shall find Occasion hereafter to give you the Proof of This, in an ample Detail of many important Passages of Scripture. It may suffice at present to have mentioned it, and that this Distinction of *Body*, *Soul*, and *Spirit*, was well established in the *Jewish Church*, and passed thence into the Christian, where it was very soon abused by some enthusiastic Heretics, who assumed to themselves the Title of *πνευματικοί*, or spiritual Men, and called all others *ψυχικοί*, soulish or animal Men; meaning, that They were mere Animals, and void of the higher Principle, which they vainly arrogated to Themselves. This Abuse of the Terms was probably one Reason why the Distinction between *Soul* and *Spirit* was much disused, and at last quite neglected; so that, to supply the Want of it, later Writers, using the Word *Soul* in a much larger Sense than the Antients did, distinguish what they now call Soul into two Parts, one called the *inferior*, and the other *superior*. By the *inferior* they mean the Seat of the Senses, Appetites, and Passions, and the Receptacle of whatever kind of Sentiments Man may have in common with the rest of the Animals: By the *superior* they mean his Capacity for Religion, to which appertain Conscience, the Knowledge and Love of God, with every thing that conduces to Virtue and Piety; and, consequently, those nobler Faculties of the Mind, whereby we controul the low, animal, sensual Part of our Nature; and, with erected Thought, Thought raised above sordid transitory Interests, which are the Bane of our true Interest, we follow the Dictates of right Reason, and behave as intelligent Beings ought to do in the Presence of their Creator. It is with regard to this superior and divine Part of Man, that our Lord says, *Blessed are the Poor in Spirit*.

This Distinction soon abused, and therefore disused.

5 *Blessed are the Meek, for they shall possess the Earth.*

Some, not attending to the natural Order and Connexion of the Beatitudes, have considered them only as loose detached Sentences; and thence it has happened, that, in the present *Greek Copies*, and consequently in our Translation, this of *the Meek* has been transposed (as I conceive), and that of *those who mourn* put before it: But the Commentaries of the Fathers upon the Sermon on the Mount, with the Vulgate, and many antient MSS. shew, that next after *Blessed are the Poor in Spirit; for theirs is the Kingdom of Heaven*; followed, *Blessed are the Meek; for they shall possess the Earth*. There is



an apparent Antithesis in the Words ; but the Sense will shew more palpably, that a Connexion was intended.

For although the Writers of Ethics commonly oppose *Meekness* Meekness controls all the Passions. only to *Anger*, and accordingly define it to be “ the Virtue whereby we moderate that Passion, so that other Men may not be injured, nor ourselves discomposed by it ;” yet, in reality, *Meekness* is much more extensive, and restrains, not only the Sallics of Anger, but of all the Passions in general<sup>d</sup> ; for no Excess of any kind of Passion can be consistent with it. Thus *Meekness* represses Insolence in *Joy*, and prevents Clamours or Despondency in *Grief* : It forbids Presumption in *Hope*, and restrains the Impetuosity of *Desire* : It permits not *Fear* to transgress the Bounds of a prudent Caution ; and moderates even *Courage*, which, without it, becomes a savage Ferocity : It stops the Issues of *Vanity* in Boasting and Self-applause ; of *Malice*, in Railing and Calumny ; of *Ill-nature*, in perverse Captiousness or stubborn Obstinacy, or rude or sullen Churlishness. It is a Virtue always in Season : It balances the Mind in every State : It is as necessary in the most prosperous Fortune, as in the most adverse : And the blessed Virgin *Mary* gave as high an Instance of *Meekness*, in her Answer to the Salutation of *Gabriel*, as *Job* had before done in his Reply to the Provocations of his ill-advising Wife.

Among those who are celebrated in the Old Testament for this Virtue, the Person most distinguished is *Moses*, of whom it is said, that *he was very meek, above all Men that were upon the Face of the Earth*. *Meekness*, indeed, is the principal Feature of his Character ; Numb. xii. 3. and though the Perverseness, Seditions, and continual Murmurs of the *Israelites* were the most notorious Exercises of it ; yet it appears very exemplary in all other Parts of his Conduct. By *this* he stifled all Sentiments of Ambition, and disowned Alliance to the Crown of *Egypt*, preferring Affliction with the People of God to all the Hopes of secular Grandeur, which his Royal Adoption gave him Title to. And by *this*, when he was armed with miraculous Power over the Seasons and the Elements, to make them Ministers of Divine Vengeance, and seemed to hold in his Hand the Fate of *Egypt*, so that, as the Scripture speaks, *he was made as a God unto Pharaoh* to humble his Pride, and punish his Tyranny ; yet he never appears elated with

<sup>d</sup> *Clemens Alexandrinus*, p. 579. *Mites sunt, qui insidam, quæ est in animâ, pugnam sedaverunt ira & cupiditatis, ac caterarum specierum quæ his subjectæ sunt.* All the Passions are here comprehended by one, who was an Attic Philosopher as well as a Christian, and therefore must know what the original Word imported, and what the Christians understood by it.

any Consciousness of his Superiority over him; but pronounced and executed the Judgments of God, himself serene and dispassionate as an Angel.

But This, as indeed all the Virtues, is best illustrated in the Life of Jesus, who is called *the Lamb of God*, not so much for his Innocence, as for his unparalleled Meekness. *He was oppressed* (saith the Prophet) *and afflicted, yet he opened not his Mouth. He is brought as a Lamb to the Slaughter; and, as a Sheep before her Shearers is dumb, so he opened not his Mouth. When he was reviled, he reviled not again; when he suffered, he threatened not: But committed himself to Him who judgeth righteously:* So our Translation after the printed Greek Copy: But many MSS. with the antient *Latin* Fathers, and *Clement of Alexandria* among the *Greek*, confirm here the Reading of the Vulgate, which is, *tradebat judicanti se injustè; he gave himself up to him who judged unjustly; i. e. submitted to the unjust Sentence of Pilate:* And I think this suits better with the Context, wherein *St. Peter* exhorts Servants to bear patiently the injurious Treatment of their *unjust* Masters, after the Example of Jesus, who submitted to the *unjust* Sentence of his Judges.

Nor were his Sufferings the only Exercise of his Meekness: But he was meek in his Zeal, and most sovereign Acts of Authority; for, as I have observed, there is a Meekness even in Majesty, as well as in Subjection: And at his public Entrance into *Jerusalem*, amid the Hosannas of the applauding Multitudes, he made this Virtue the most conspicuous Ornament of his Triumph; verifying that Prediction of *Zechariah*, *Tell ye the Daughter of Sion, Behold, thy King* *Matt. xxi. 5. cometh unto thee, meek.*

But the Example of Jesus will be our ordinary Subject as we proceed in this Work, and therefore we shall not now longer dwell on it; but go on to consider what is meant by *possessing the Earth*.

We have hitherto spoken of Meekness as a moral Virtue; but, in order to explain this Phrase, *possessing the Earth*, we must consider it physically, and, besides its mental Operations, examine its natural and mechanical Effects upon the Body; I say, *the Body*; for that is the *Earth* here meant; and, in possessing it by Meekness, both Body and Soul are beatified.

The Passions defined. The immediate Office of Meekness is to govern the Passions; and all the Passions depend upon the Communication, and mutual Action, that subsists between the Body and the Soul. Thoughts are of two Kinds: Some are mere Speculations that terminate in the Mind, and have

have no Influence upon the corporeal Part; Others, in which the Mind takes more Interest, pass on to affect the Body, and excite some Emotion in the Blood and animal Spirits: *That* bodily Emotion acts again upon the Mind, and heightens and strengthens the Thought to a certain Degree. Of the Degree I shall speak presently; but first I would render what is said already more intelligible by some Instance: As thus,

An Opinion of Danger may be coolly entertained in the Mind without either *Fear*, or *Courage*; and the supposed Danger may be looked on with Indifference: But if the Apprehension of Danger become such, that it alarms the animal Spirits, then Passion ensues, the Passion of *Fear*, or the Passion of *Courage*, or perhaps both together; for they may act as Antagonists in the Mind, to keep it erect, and hold it up in the Posture proper for the Occasion; wherein *Fear* should supply the defensive Armour of Caution and Vigilance, while *Courage* furnishes the offensive Arms of Violence to repel the Danger. Thus these two Passions, if confined to their proper Limits, may act in Concert to execute what the present Exigency requires; for they dispose the Man to guard against, and to dissipate the Danger in a quite different Manner, than he would have done in the Condition first proposed, wherein only a mere Opinion of Danger was treated with Coldness and Indifference. In this Instance you see *what the Passions are*; and of *what Use they are*, when duly regulated.

As this Subject may be new to you, I shall dwell longer on it, and place it in different Lights, that you may the better apprehend it.

I say then, that Passions are caused only by such Thoughts as reach the Body, so as to excite its Co-operation. All that passes in the Mind, upon whatever Subject, does not amount to a Passion, till the Body be affected by it. In that case, (I mean the Body being affected,) the Sentiment conceived in the Soul moves some correspondent Springs in the Machine, so that even the Pulse, and Tide of the Blood flowing there, is alter'd by it: Those Springs, so touched, react upon the Soul, and strengthen the Sentiment that moved them; which is then called a *Passion*, because the Mind passively receives a new Impression from the corporeal System: It is also called *affectus animi* for the same Reason.

As to the Use of the Passions, I find it so well expressed to my Hand by a late Writer, that I have here transcribed his Account of it: "The Soul (says he), considered abstractedly from the Passions,

“ is of a remiss and sedentary Nature, slow in its Resolves, and languishing in its Executions. The Use, therefore, of the Passions, is, to stir it up, and put it upon Action ; to awaken the Understanding, to enforce the Will, and to make the whole Man vigorous and attentive in the Prosecution of his Designs.”

To this End, therefore, the *animal Spirits*, affected by some Sentiment in the Mind, instantly enhance that Sentiment : They give it a *Momentum*, an additional Force, which (supposing the Sentiment a right one, and that the super-added Force suits the Occasion) is the proper Assistance which the Soul should receive from the Body, for the Discharge of its Functions. For the *Vis impressa* in the Passion carries on Thought to its Execution ; as kindly and gentle Gales forward the Bark in its Course. Now, as a Mariner, who could command the Winds, might promise himself a prosperous Navigation ; so, if we had the Command of our Passions, we could securely direct our Course of Life ; For then we should never go against our cool deliberate Judgment of Things. Our good Desires would then become Passions, Passions adequate to their Objects, and consequently such as would never flag, till they attain their End : And our evil Desires would then be only feeble Volitions, which would dwindle, and soon be extinguished, where no Motion of the animal Spirits concurred to inflame them. There could then be no Ground for that universal Complaint, *Video meliora proboque ; deteriora sequor*.

Thus it would be, if we could command our Passions : We should raise, or sink them, according to our Judgment, and carefully adjust them to the Nature of Things : We should apply them with all their Energy, to the Prosecution of our greatest Interest ; and make them militate with all their Force, against whatever might obstruct it. Thus we should do, if we were Masters of them : But, as Things now stand, What do we do with, or rather what do we not suffer from, our own Passions ? Of what Use are they to us ? What Concern do They take in what most concerns Us ? Is not the Cause of Wisdom and Virtue almost totally deserted by them, while our Follies and our Vices have them thronging into their Service ? Good Thoughts have no Assistance from them ; while bad Thoughts are exceedingly aggravated and made worse by them.

But enough of these Complaints, which perhaps involve all the just Complaints of Mankind. The Occasion of mentioning them was, to shew, the little Power we have over our animal Spirits, and, consequently, our Passions, which are the Result of *their* Impulse upon the

the Mind. Now you will observe here, that though we call These *animal Spirits*, yet, in Strictness of Speech, they are *corporeal*; for they are elaborated or distilled in the Brain from the Blood, and pervade the nervous System; they are as very a Part of the Body, as the Bones and Muscles: Yet are they rightly named *animal Spirits*, because in the marvellous Connexion of Soul and Body, and through the Point of Union, they affect the Soul, the *Anima*, so as to *animate* and invigorate its Sentiments, and render them Passions; as has been so often said already.

Let us now return to Meekness, whose Province it is to regulate these Passions: In order to which it must have acquired a full Dominion over the animal Spirits, which are the material, terrestrial, Cause of them: And this is what our Lord intended, by saying *the Meek shall possess the Earth*.

By the way, our public Translation, for *possess*, has here *inherit*: But the Word in the Original does not necessarily imply *Succession*, and should never be taken in that Sense, unless the Context require it. And besides, about the Time when our Translation was made, the *English* Word *inherit* signified barely to *possess*, as you find in *Shakespear*, and other Writers of that Age. Here it is to be understood only in this Sense, and conformable to the Vulgate, *possidebunt terram*. Now *possessio importat quietum dominium* is a Maxim of Civil Law. To possess a Thing is to have it in our Power, so as to have the free Use and Enjoyment of it.

To *possess the Earth* cannot here signify the having a Property in our dirty Globe; for *Meekness* is not the Way to gain it: But the *Earth* here meant is the earthy or terrestrial Part of our own Nature; it is the lower, grosser, brute Part of our Composition. We are composed of Things celestial, and Things terrestrial; for our diverse Faculties must be of the same Nature with the Objects to which they are adapted. Upon this account Man is said to be a Microcosm, an Universe in Miniature, consisting of similar Parts with the Whole, which render him capable of having an Intercourse with the Whole. If Man had not in him Somewhat heavenly and divine, he could have no Interest in Heaven: If he had not an earthy corporeal Substance, he could not be an Inhabitant of this World. The superior Part, *the Spirit*, the Somewhat divine, with respect to which our Lord says, *the Kingdom of Heaven is within you*, is called the *Spirit*: And the inferior Part is called *Flesh*, or *Earth*, which here means the same; for *terra nostra est caro nostra*, says St. *Augustin*, this he repeats several

Of the Heaven and Earth in Man according to the Scripture stile.

Times in his Works; he gives his Reasons for it, Lib. 2. *de Sermone Domini*; and elsewhere he names this inferior Part, *Mundana pars animæ*.

What I would say, is, briefly, this: Among whatever Order of Beings Man is to act his Part, he must be prepared for it by suitable Faculties. Thus his *Body* made of Earth qualifies him to be an Inhabitant of Earth: And his *Spirit*, which is of divine Extraction, renders him capable of becoming a Subject of the *Kingdom of Heaven*. For it is by his *Spirit* that he is susceptible of religious and moral Truth, whereby he may commence Candidate for Heaven, and gradually, and commonly by a slow Progression, attain the real efficacious Knowledge of God and of Himself; of Himself, as a *Creature*: of God, as his *Creator*, with all the awful Consequences, which so demonstrably flow from that Relation, which the Creature must necessarily bear to the Creator. Here he learns his genuine Poverty, and, quitting all his Usurpations, makes a total Surrender of himself to the Author of his Being. The Man being thus disposed in *Spirit and Truth*, God takes him under his Government, and establishes his *Kingdom within him*, even the Kingdom of Heaven. When the superior Faculties are thus restored to their due Dependence upon the Deity, the inferior will become subordinate to them: Conscious *Poverty* will induce *Meekness*. The Man possessed by God in his *Spirit*, or heavenly Part, will himself possess the terrestrial Part of his Nature. He will himself have the full Dominion over his Passions, which belong to that lower Region, where the Soul confines upon Matter.

Such I take to be the Purport of these two first Beatitudes: *Blessed are the Poor in Spirit: For theirs is the Kingdom of Heaven. Blessed are the Meek: For they shall possess the Earth.* Thus conjoined, they comprehend all the Happiness that Man is capable of, the full Enjoyment of every Faculty he is endowed with. And therefore, as judicious Instructors in every Science first propose the *End*, which, rightly understood, both explains and persuades the Use of the *Means* necessary for attaining it: so our great Master here begins his Divine Institution by shewing at once the *End* of all his Discipline, which is, to reduce the Creature to that due Sense of his real Condition, which constitutes *Poverty in Spirit*, whereby he is rightly disposed for God's Government, and, consequently, admitted into his Kingdom. Thus, becoming Subject to God [whose Service is perfect Freedom], he becomes Master of himself; Reason has its proper Ascendant, and all the lower Faculties act in Subordination to it. This is well expressed by

by St. *Augustin*, where he says, “ Jam ordinata sunt omnia, nullus-  
 “ que motus adversus rationem rebellis est ; sed cuncta obtemperant De Sermone Domini.  
 “ *Spiritui hominis, cum et ipse obtemperet Deo.*”

This, indeed, is consummate Felicity, and, as such, reserved for the future State. It is, as I said, the *End* to which all our Lord's Instructions lead ; and the six following Beatitudes indicate the *Means* by which we are to arrive at it, as will be shewed hereafter.

*\* Blessed are they that mourn : For they shall be comforted.*

Of Mourners there are two Kinds : Such as mourn worldly Losses, and such as mourn for their Sins.

The first Sort, the worldly Mourners, are not without their Share Worldly Mourners. of this Blessing, if they make a right Use of the Advantages designed them by such seemingly severe Dispensations, wherein God teaches them their *genuine Poverty* and Dependence, by sensible Experiment. He takes away the good Things he had trusted them with, to cure their mistaken Presumption, in thinking them their *own* ; and his *Resumption* demonstrates by whose *Grant* they held them. Thus worldly Losses are often beneficial, inasmuch as they serve to humble us, by such feeling Proofs of our Weakness and Indigence. With regard to this first Kind of Mourners, the Blessing is pronounced only conditionally, and upon the Terms of their being rightly instructed by their Misfortunes.

To the second Sort, who mourn for their Sins, the Blessing is Mourners for their Sins. more absolute. When a Man, enlightened by Divine Grace, comes to have some lively Sense of his Obligations to God, and the base Returns he has made to Him ; when he reflects upon his Pride and Injustice in robbing God, by appropriating the Goods committed to his Care, by using them without any Regard to his Master's Will, and often in direct Opposition to his Commands ; when, I say, he becomes sensible of his Vanity, Arrogance, Ingratitude, and the just Judgments of God for his Offences ; he cannot but be filled with grievous Regret and Remorse : His Breast will burn with Indignation against himself ; he will mourn in the Bitterness of his Soul, and make a broken and contrite Heart his first Oblation to Justice.

Besides these, there are other Occasions of Sorrow, which necessarily attend Conversion, and the earlier Stages of the spiritual Life. Not only our past Sins, but also our present Frailties and Infirmities, ad-

minister great Matter of Grief and Mourning. The Mind suffers sad Distraction between Nature, and Grace; old Habits, and new Resolutions. The Man, for a while, seems divided against himself: He lives in a continual Warfare, wherein he is often foiled; and even when he succeeds, and gains Ground, it is, for a time at least, in a narrow and thorny Way.

But our Lord vouchsafes to encourage these Mourners with a certain Assurance of Consolation: *Blessed are they that mourn; for they shall be comforted.* What they now sow in Tears, they shall reap in Joy: Their Tears shall wash away their Guilt, and Innocence be crowned with perpetual Felicity.

*6 Blessed are they who hunger and thirst after Justice: For they shall be satisfied.*

Our public Translation, for *Justice*, here has *Righteousness*: But I have told you before<sup>f</sup>, that there is but one Word in the original Languages for both, which our Translators render sometimes *Righteousness*, sometimes *Justice*: All other Translations render it constantly by one Word; and perhaps it had been better, if ours had done so too, and kept to the Word *Justice*; the Ties of Justice being of most evident and indispensable Obligation.

The Word, indeed, is used in two different Senses; sometimes for the whole Duty of Man towards God, his Neighbour, and Himself; sometimes only for that particular Virtue, by which our Commerce with Mankind is regulated, and which we usually call *Honesty*. It is taken in this *last* Sense, where St. Paul, preaching before Felix, is said to have *reasoned of Righteousness and Temperance*, i. e. Justice and Chastity; two Virtues very seasonably recommended to that Governor, who was notorious for Extortion and Adultery. There are some other Passages, in which Justice is used in this restrained Sense; but more generally in Scripture it signifies universal Virtue, giving all Things their Due, and treating them according to their proper Merit. It is with this View that St. Paul says, *Owe no Man any thing, but to love one another: For he that loveth another, hath fulfilled the Law.* You observe here, that he includes all the social Virtues, or Duties towards our Neighbour, in that of Love, and makes this Love one Branch of Justice; because the Office of Justice is to give every one his Due, and consequently it requires, that we should love every thing

Justice used  
in two Senses.

<sup>f</sup> See Page 7.



which is amiable, in the Degree that it is so; for, when we say a Thing is amiable, we mean, that it deserves Love, and consequently may claim it as its Due. Religion, therefore, as it is comprehended under the great Name of Justice, discharges its Office of regulating all our Thoughts and Actions, by assigning the Measure of Love due to each Object, and thereby directing our whole Demeanour towards it.

Justice, in a word, is the same as Perfection; and the Space of our present Life is granted for attaining it: It is the Disposition of Angels; it is the living Image of God impressed upon the Soul; it is the highest Pitch of Glory and Excellence: So that it is no great Wonder, if frail Mortals do not soon acquire it; but it is real Matter of Wonder, and Indignation too, that so few *desire* it. Alas! if we should examine the Wishes of Mankind, and could discover what their Hearts are most set upon; what Trash should we see! What various and ridiculous Vanities! What mischievous and detestable Abominations!

Yet some there are (I pray God to increase the Number! some there are) who desire Justice, *i. e.* the Rectitude of their own Nature, which is their chief, their *only* Good: They hunger and thirst after it; they seek it with all the Powers of their Soul, as the *one Thing necessary*; and renounce all other Desires, which may divert or weaken their Pursuit of it: To such, Christ has promised, that *they shall be satisfied*. It is all the Happiness they themselves desire; indeed, all that they are capable of: And the Truth of God stands engaged, that they shall not fail of it: Only they must persist in these holy Desires, and wait with Patience upon God for the seasonable Dispensation of his Graces. Their present State, perhaps, is painful; for even the bodily Appetites of Hunger and Thirst are painful Sensations: And the spiritual may be more vehement, as holding some Proportion to the greater Good they aspire to: But Pains and Sufferings are the known Marks of the Way to Heaven; and we must *endure* Justice, before we can *enjoy* it.

Men are commonly so void of Justice, that they do not perceive, or concern themselves about, their Want of it: The Scriptures call this State, *being dead in Sin*. The *new Life* begins in a real Sense of our Want of Justice, which is naturally a painful Sensation. Hence that religious *Mourning* mentioned in the former Beatitude; and hence those anxious and impetuous Desires expressed in This, by the Metaphors of *Thirst* and *Hunger*. These are plain Indications of the

The new  
Life begins  
with Hunger  
and Thirst  
after Justice.

*new Life* commenced within us ; for they are the genuine Acts of That Life, tending to Growth, and farther Improvement : *Blessed*, therefore, *are they who hunger and thirst after Justice ; for they shall be satisfied.*

7 *Blessed are the Merciful: For they shall obtain Mercy.*

The Frailty of human Nature renders Men continually liable to abuse and pervert the good Dispositions which Religion would excite. Thus *Mourning for Sin* may degenerate into a gloomy Melancholy, and Moroseness of Temper : And some, because they are displeased, as they have Reason, with themselves, become peevish and fretful at all about them. And again, with regard to *the Hunger and Thirst after Justice*, mentioned in the next Beatitude ; in order to produce This, Men called to Religion have commonly very powerful Convictions concerning the Turpitude of Vice, with the Danger and Guilt of neglecting Virtue. And they ought studiously to cultivate these Convictions, and impress them deeply upon their Minds by assiduous Meditation, as the proper Motives to Perseverance in their good Resolutions. But as the Speculations of Justice are pleasing, and the Practice of it laborious ; and as it is much easier to desire that others should be virtuous, than to become so themselves ; it too often happens, that they misapply their Concern for the Interests of Virtue to the Morals of other Men, and are more intent upon their Neighbours Faults than their own. Thus they turn their Zeal the wrong Way, and suffer it to evaporate in Chimæras of reforming the Public. But *Hunger and Thirst* are Personal ; for no Man hungers for another's Want, but for his own. Those holy Desires, which the Spirit of God first excites in his Servants, chiefly tend to their own Purification ; and, in the Progress of that Work, I mean, while they grieve for their own Follies, and pine for their own Want of Justice, they will compassionately bear with the Follies of other Men, and be very indulgent to Their Want of Justice ; a Want which they so sensibly experience in Themselves. To ripen this good Disposition, to which their State naturally leads in the Measure they advance in it, Christ here so seasonably pronounces his Benediction, *Blessed are the Merciful ; for they shall obtain Mercy* : Which a pious Reader will thus apply to himself ; “ Guilty as I am of such Faults, and subject to such Infirmities, what a Happiness is it, that I may hope for the Mercy of “ God ? I may *securely* hope for it, if I forgive the Faults of others ; “ and

Of false Zealots.

“and treat them with That Compassion, which God commands, and  
 “I myself stand so much in need of.”

*3 Blessed are the Pure in Heart: For they shall see God.*

I formerly treated of *Purification*, when I explained the Baptism of *John*, with the subsequent Baptism of *Jesus Christ*<sup>2</sup>. I shewed, upon that Occasion, that it is a long and arduous Work, beginning in Repentance, and attended with that *Mourning* for Sin, to which a former *Beatitude* invites. The Purification is carried on by that *Hunger and Thirst after Justice* mentioned in the next: And it advances still more and more under the following Benediction upon the *Merciful*, who, by the Violence they do themselves to mortify their own Pride and Ill-nature, so as patiently to bear with, and compassionate, the Infirmities of their Brethren, draw down upon themselves the Mercy of *God*; which at length so consummates their Purification by a superabundant Increase of Divine Grace, that they become *pure in Heart*; and are thereby qualified for that sublime and efficacious Knowledge of the Deity, which is here called *seeing God*.

That we may better apprehend the Propriety of this Phrase, *seeing* <sup>What it is to</sup> *God*, it is to be observed, that as the Body, so the Soul also, has its <sup>see God?</sup> Senses, or perceptive Faculties. Conscience is the internal *Eye*, by which we discern the moral Relation of Things. And as the bodily Eye cannot see without Light; so neither does Conscience perceive its proper Objects but in the Measure it is irradiated from above: For *God*, who maketh his Sun to rise upon the Evil and the Good, does also from himself illumine the Minds of all Men. He himself is, as *St. John* speaks, that *true Light, which enlightens every Man that comes into the World*. Hence we have our general Notions of Justice and Injustice, i. e. Virtue and Vice; and it is evident, that all Men have these Notions from their Speculations about them, and the Application they make of them to the Conduct of others. By these they shew, that the Light shines upon the *Superficies* of their Mind; that it operates in their *Head* to form Ideas there, although they do not admit it into their *Hearts*, i. e. apply it to themselves, and receive it as the Guide of Life. So again the Evangelist, *The Light shineth in Darkness, and the Darkness comprehendeth it not*, i. e. does not apprehend, receive, and embrace it; but as many as received Him (it was said before, that *God himself* was this Light; as many as received

<sup>2</sup> See Page 31.

Him), to them gave He Power to become the Sons of God. We are then said to *receive this Light*, when we endeavour to walk by it; i. e. conform our Lives to the Views it gives. These Views first discover our moral Obligations: Hence the *Sorrow* for having neglected them: Hence the *Hunger and Thirst* after greater Proficiency in the Observance of them: Hence our Indulgence to the Faults of other Men; for by this time we become extremely sensible how much we want such *Indulgence* ourselves: And whereas before, while the Light shone, as was said, only on the Superficies of our Minds, we were blind to our own Defects, and saw only those of others by it; we would now gladly ingross all this Light for ourselves, we would have it all turn inward, and see nobody's Faults but our own. Thus our mental Darkness gradually dissipates, as the heavenly Illumination advances in its Course; and that of *Solomon* is verified, where he says, *The Path of the Just is as a shining Light, that shineth more and more unto the perfect Day.* By the *perfect Day* I suppose is meant the State of Mind which those have attained, of whom our Lord here says, that *they shall see God.* For as in the Outward World there is a considerable Interval between the first Dawn of Day, and the *Day perfected* by the Sun's Appearance above the Horizon; during which Interval there is a successive Increase of Light, all coming from the Sun, altho' he be not yet visible; so, in the Spiritual World, the *Day-spring from on high* rises leisurely upon the Soul: Truth, Justice, and Mercy, which are Emanations of the Deity, gradually dispel its Darkness, with the Cause of that Darkness, its Impurity, by a progressive Purification and Illumination: till at length the great Source of Light is Himself manifested in the *pure Heart*, and fills the *Heaven within us* with the Glory of his Majesty. So the Psalmist, *Justice and Equity are the Preparation of thy Seat* (or Residence): *Mercy and Truth shall go before thy Face.* *Blessed are the People, O Lord, who can rejoice in Thee: They shall walk in the Light of thy Countenance.* Here the Knowledge of God becomes of a different Kind from what it was in the previous States, wherein the Mixture of Darkness occasioned frequent Conflicts and Perturbations: But in this the Light becomes victorious and triumphant by the immediate Presence of the Deity; and thereby establishes that *Peace* and *Serenity*, which is the necessary Disposition for accomplishing the great Work of *Regeneration*: And which accordingly is the Subject of the next Beatitude.

Psalm. lxxxix.  
v. 16.

<sup>a</sup> Our Version has here *Habitation*: But the Original signifies *Preparation*, and is so rendered both by the LXX. and the Vulgate.

\* *Blessed are the Peaceable: For they shall become the Children of God.*

The literal Translation is, as in our public Version, *They shall be called the Children of God.* But, as I formerly observed, *to be called* The Peace here spoken of, personal. is a frequent Hebraism, signifying only an Assertion, that such a Thing really is, or becomes what it is said to be called. And as to the other Term, *the Peaceable*, or, as in our Version, *Peace-makers*, it is to be noted, that in Scripture τὸ ποιῆν, *to make or do*, signifies an Habit of Mind, with its consequent Actions. τὸ ποιῆν. So, by those who *do Good*, or *do Evil*, we understand *good or bad Men*; and when St. Paul speaks of *making Prayer*, (it is still the same Word in the Original) by Phil. i. 4. making Prayer, he means not to cause others to pray, but to pray ourselves. So the Peace here spoken of is personal<sup>i</sup>: It is the Fruit of Victory after successful Conflicts against the inbred Impurity of our Nature; and it is an immediate Disposition for the Accomplishment of Regeneration, wherein, as St. Paul speaks, *We shall be renewed by Knowledge, after the Image of the Creator.* Col. iii. 10. I shall add only one Passage more from the same Apostle, where he expresses the Result of these two last Beatitudes, with their Connexion, and the Transition from the one to the other; *We (says he), with open Face, beholding, as in a Mirror, the Glory of the Lord, are changed into the same Image from Glory to Glory.* 2 Cor. iii. 18. Instead of, *beholding as in a Mirror*, I think the Original imports, *receiving as on a Mirror*; κατοπτίζω signifies *imagines & reflectiones facio in modum speculi*. The Instance given by Scapula is from Plutarch, κατοπτίζων ὁ ἡλιος τὴν ἑρμ. Theodoret explaining this Verse says, *As clear Water represents the Face of those who look on it: so the pure Heart becomes, as it were, a Mirror and Effigies of the Divine Glory.* Therefore the Transformation is not imputed ultimately to our seeing God, but to his favourable Regard to us, whereby he impresses his Image on the pure Heart, as a polished Speculum, while it persists in his Presence steadily and with an uninterrupted Serenity.

<sup>i</sup> Qui sint ἀσποταὶ docent nos sancti patres. Greg. Nyssenus, Orat. vii. de Beatitud. Κρείας ἀσποταὶς χρηματίζει, ὁ τὸν ἐν ἑαυτῷ εἶσιν αὐτῶν σαρκὸς, &c. Proprie Pacificus appellatur, qui eam, quæ intra ipsum est, seditionem Carnis & Spiritus, atque intestinum Naturæ Bellum ad pacificam concordiam & consensum adducit, ubi corporis Lex, quæ Legi mentis repugnat, non amplius erit efficax, sed subjugata meliori Regno, Ministra divinorum præceptorum existit. Transcribed from *Suiceri Thesaurus* under Εἰρηνοποιός, where other Quotations to the same purpose may be found.

I think, then, that the Verse in question may be thus rendered: *We, on whom the unveiled Face of the Lord impresses his Glory, as on a Mirror, are transformed into his Resemblance, &c.* Observe that, in the Context, the Veil (ver. 13.) was said to be on the Face of Moses: The Veil, removed, should therefore refer to the opposite Character.

*10 Blessed are they who are persecuted for the sake of Justice: For theirs is the Kingdom of Heaven.*

Such is the last of these sacred Paradoxes; Paradoxes to the World, but savoury and luminous Truths in the Eye of right Reason. This Beatitude needs no Explanation, nor any other Proof, than what is obvious from the universal Sentiment of Mankind, who agree to place the heroic Character in *suffering for a good Cause*. So our Milton assures,

“ That Suff’ring for *Truth’s* sake  
“ With Fortitude, is highest Victory.” Book xi.

This was the Prerogative of the Martyrs in the primitive Church; and Justice has since had its Martyrs in all Ages.

After declaring the general Axiom, our Lord applies it to his Disciples then present, to animate their Zeal, who were to lead the Van in this magnanimous Combat: For so he proceeds;

*11 Blessed shall ye be, when, upon my account, Men shall revile and persecute you, and falsely charge you with all manner of Evil: 12 Rejoice, and be exceeding glad, because your Reward in Heaven will be great; for so they persecuted the Prophets your Predecessors. 13 Ye are the Salt of the Earth: But if the Salt become insipid, with what shall it be seasoned? It is no longer fit for any-thing but to be thrown away, and troden under foot. 14 Ye are the Light of the World. A City that is situated on a Hill, cannot be concealed: 15 Nor, when Men light a Lamp, do they put it under a Bushel, but on a Stand, that it may give Light to all the Family. 16 Even so let your Light shine before Men, that they, seeing your good Works, may glorify your Father who is in Heaven.*

*Concerning different DOCTRINES, suited to the different Capacities, States, and Callings of Mankind.*

**A**LTHO' the Beatitudes are Paradoxes, which contradict vulgar Opinion; yet, upon mature Consideration, it appears, that the Situation of Mind expressed in each of them, is respectively the proper Disposition for the Blessing there specified: And therefore, as to these, there is no Difficulty, but in the Execution. But in the Sequel of this Divine Sermon great Difficulties have been found in several of its Precepts, which sound harsh, and absurd, and quite impracticable in the ordinary Course of human Affairs.

Indeed one of the most sensible Objections to the Christian Religion, is, that some of its Doctrines are too sublime to be general Rules of Life for all Mankind: and farther, that if they should be received, and could be put in Practice, they would dissolve the Bonds of Society. There are too austere Enthusiasts, who aggravate this Objection, by insisting with Rigour, and on the dreadful Penalty of Damnation, upon certain particular Texts, which at least are very improper and unseasonable with regard to the Persons to whom they apply them.

To prevent or remove this Difficulty, some Commentators upon the Scripture have recourse to *Restrictions* and *Limitations*, by which they beat down and explain away the true Meaning of a Text, that they may accommodate it to their own Notions: "They scruple not to offer a little Violence to the Words, that they may pitch the Sense at such a convenient Height, as their Principles will reach to." What leads them to this Unfairness, is an Opinion, that all the Instructions given in the Gospel equally, and at all times, oblige all Christian Professors, without making the due Allowance for their different innate Capacities, their different States or Degrees of Proficiency, and the different Offices to which some are called and appointed by an especial Dispensation of Providence. Whereas it ought to be considered, that the Scriptures contain a general System of Duty for all Sorts of Men in all Sorts of Circumstances: So that every Individual may find there his specific Duty: But the Whole is no more suited to the particular Case of each Individual, than all the Prescriptions in a Dispensary to the Case of every single Patient.

To change that Comparison for one more familiar here: The World may be considered as God's School, wherein immortal Spirits clothed in Flesh are educated for Eternity. Now in a School there are different Forms, in which the Scholars are ranged according to  
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their Proficiency. They have different Lessons, and perform different Exercises: The Lessons of the Upper Form are not intelligible to those of the Lower: And the Lessons of the Lower are useless to those of the Upper. And as their Lessons vary, so do their Performances, and even their Faults: For of Faults there are peculiar Kinds, to which the more advanced are liable, and of which those of an inferior Class are not capable.—But not to pursue this Simile farther thro' many other Branches, in which it is applicable, I shall mention only one Particular more, which answers directly to the Case now under Consideration; and it is this: All the Learning which some require, terminates in their own Improvement: Whereas others are designed hereafter to profess Science in Public, and be Teachers themselves. To these latter some peculiar Qualifications are necessary, and additional Rules are to be prescribed for their personal Conduct, and to direct their Behaviour in their public Capacity. Now the Parts most objected to in this Sermon on the Mount are of this Kind: They were spoken to the Apostles, as Apostles.

The Sermon  
on the Mount  
spoken to the  
Apostles, as  
Apostles.

Jesus had left the Multitude, that followed him, below in the Plain; and, having ascended the Mountain (in Scripture even the Scenes of Action are significant; having ascended the Mountain), he addressed this sublime Discourse to select Disciples apart. Here (ver. 12.) he treats them as *Successors of the Prophets*. He calls them *the Salt of the Earth*, and *the Light of the World*; high Appellations, which could belong to them only in their Apostolical Character! To qualify them for this, He was to instruct them in the sublimest Virtues: And his Precepts of this Kind are, through all Ages, the standing Doctrines of genuine Christianity. But, besides these general Advices, They were also to have especial Directions for the Discharge of their high Office; which, as it was of a very extraordinary Kind, and had extraordinary Powers annexed to it (for the Apostles were under the Conduct of a particular Providence, whereof they actually had the Experience in the Miracles which they themselves were enabled to perform), to qualify them, I say, for the Discharge of their extraordinary Commission, they had peculiar and extraordinary Directions for their Behaviour *as Apostles*, which it would be *presumptuous* for an ordinary Man to take to himself, and *absurd* to exact from others.

As these especial Advices are interspersed through this and the two following Chapters, I thought it seasonable here to give this plain Account of them, as a general Solution of the many Objections that have been made to them.



I shall now review the Words last read. The Beatitudes, containing the principal Articles of Christian Morality, were as so many Texts for the Apostles to preach on; and allure Men to the Practice of them, by shewing the Happiness that would ensue: But the Generality of the World so little know the Way to true Happiness, that they scorn and abuse those who propose it to them; like Men in a Phrensy, who spurn the offered Medicine, and assault those who would administer it. Our Lord, who foreknew this, forewarned his Disciples of it: And lest such Ingratitude and Ill-usage should make them desist from their high Office, and not persevere in their Endeavours to do Good to others at the Hazard of such Indignities, and Calumnies, and Dangers to themselves, he encourages them with Assurances of the great Reward with which their Patience would be crowned. He animates their Zeal by the Example of the glorious Company of (ver. 12.) *the Prophets their Predecessors*, who had faithfully persisted in publishing the Truth, and doing Good to Mankind, notwithstanding the grievous Persecution which thereby they drew upon themselves. And, farther to engage his Apostles to tread in their Steps, our Lord represents to them, that This is their bounden Duty, the great Work to which they were divinely ordained, and for which they were especially qualified by supernatural Abilities: And that, as their Reward would be great, if they rightly discharged their Ministry; so their Punishment would be proportionable, if they neglected it. *Ye are the Salt of the Earth*, and your destined Office is to preserve from Corruption of Manners; *But if the Salt become insipid, with what shall it be seasoned? It is no longer fit for any thing, but to be thrown away, and trampled on by Men.* Their especial Duty was, to teach others their Duty; but if they flinched from it thro' Fear of Persecution, or any other Motive, they would be lost irrecoverably, and sink in Perdition beneath the rest of Mankind, as much as by their sacred Office they were placed above them. He goes on, therefore, with repeated Admonitions, to remind them of their high Station: *Ye are the Light of the World*, exposed to public View; a Light which should illumine all around, and in which every the least Eclipse will be visible, and of bad Influence. They were to be a Pattern to others: They were to recommend their Doctrine by their Example, and shew how amiable Virtue is in their own Practice: *Let your Light so shine before Men, that they, seeing your Works, may glorify your Father, who is in Heaven.*

The apostolic Office.

<sup>17</sup> *Think not that I am come to abolish the Law or the Prophets: I am not come to abolish, but to fulfil.* <sup>18</sup> *For verily I say to you, that until Heaven and Earth pass away, one jot or one tittle shall not pass from the Law, till all Things be performed.* <sup>19</sup> *Whosoever, therefore, shall break one of the least of these Commandments, and teach Men so, he shall be least in the Kingdom of Heaven: But whosoever shall keep them himself, and teach others to keep them, he shall be great in the Kingdom of Heaven.* <sup>20</sup> *For I declare to you, that except your Justice shall surpass that of the Scribes and Pharisees, ye shall not enter the Kingdom of Heaven.*

By the Law and the Prophets we are here to understand the Substance of moral Duty, as taught in the Old Testament. So in the  
 Mat. vii. 10. Sequel of this Sermon, our Lord says, *Whatsoever ye would that Men should do to you, do ye even so to them: For this is the Law and the Prophets.* And elsewhere, after rehearsing the Two great Commandments, *That we should love God with all our Hearts, and our Neighbour as ourselves,* he adds, *On these two Commandments hang all the Law and the Prophets;* i. e. the Substance of moral Duty as taught in the Old Testament, which, as he here declares, he came not to annul, but to amplify and perfect. And accordingly, through the Remainder of this Chapter, he recapitulates the principal Duties prescribed to their Forefathers; and under each Head he supplies what had been omitted, or explains what had been already taught, in a stronger, stricter Sense, and such as exacted a much higher Degree of Perfection than before was commonly understood. But in the first place he declares, that the whole Law should be in Force as long as the World lasted. And he denounces the Penalty incurred by those, who, in their Practice and Doctrine (for in this Discourse, as was noted before, he instructs the Apostles in their Ministerial Office;— He denounces, I say, the Penalty incurred by those, who, in their Practice and Doctrine), should deliberately omit one of the least Precepts of the Law, viz. that they should be excluded from his Kingdom; for so Commentators explain the Original, observing, that as in *Latin*, *nullus dixeris* is the same as *non dixeris*, so *minimus in regno cælorum* has here the Force of *minimè*, and imports an Exclusion from the Gospel Dispensation. And, finally, to shew the Importance of an exact Observation of the Law, he declares, that without a more than ordinary Proficiency in it, no one could begin to be a Christian, I mean not a *nominal*, but a *real* Christian; for such  
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only are said to enter the Kingdom of Heaven, which, as has been shewed at large before, means the Church of Christ, or Gospel Dispensation, as that is distinguished from, and succeeds, the legal State.

Such is the Purport of the Verses last read; from which it clearly appears, that our Lord certainly foresaw the great Abuses that would be made of his Religion; how some would think they might compensate for the Neglect of moral Duties by Deeds of Superstition and Will-worship; and others, glorying in their presumptuous ASSURANCES, would *contradistinguish*\* Faith from Morality; and, by taking away the Law, which is the only true Foundation of all Religion, leave Christianity a mere Castle in the Air, an enthusiastic System of Absurdities. Christ, therefore, solemnly, and with great Emphasis, asserts the perpetual Obligation of the Law, till Nature itself should be so changed, as to render its Dictates useless.

In the present Course of Things the Law is so far from abating, or being abrogated, in any essential Point of Duty, that, on the contrary, all, who faithfully practise the Law, find by Experience, that it increases, and spreads its Jurisdiction farther, in proportion to the Progress they make; for the moral Sense greatly improves by Exercise: And as Men advance in obeying the Law, they also advance in the Knowledge of it, so as to discover new Duties, and stricter Obligations, which before they had not been sensible of: And these too must be faithfully complied with, and persevered in, before they can be qualified for that superior Discipline, which is peculiar to the Gospel of Christ: *Unless, says he, your Justice shall surpass that of the Scribes and Pharisees, you shall not enter into the Kingdom of Heaven.* Our Lord goes on:

*"Ye have heard, that it was said to them of former Time, Thou shalt do no Murder: And whosoever committeth Murder, shall be punished by the Tribunal of the Judges. "But I say to you, that every one, who is angry at his Brother without Cause, shall be punished by the Judges: And whosoever shall say to his Brother, Raca, shall be punished by the Sanhedrim: And whosoever shall say, Thou Fool, shall be punished with Hell-fire.*

*It was said to them of former Time—but I say to you—*So our Lord introduces his several Improvements of the Law under the different

\* It is the Term used by *Antinomians*.

Articles hereafter specified. The Text in our public Translation is, *It was said to them of old Time*; and the Margin has *to them*, because the Original is capable of either Sense; but I prefer the latter, *viz. to them of old Time*, for the sake of the Antithesis, *But I say to you*. Christ here distinguishes his Doctrines from those which in former Times had been publicly taught and enforced by the Authority of Law. For as there is a gradual Increase of Knowledge in every Man who faithfully practises what he knows already; so by Divine Appointment it has proved in the Course of the World. Natural Religion was the general Rule of Life till *Moses*, who gave the revealed Law which bears his Name; and was the Standard of Duty till the Coming of Christ, whose Instructions are the Completion of all that appertains to moral Rectitude: Upon which account the Season of his Dispensation is called *the last Days*<sup>b</sup>, as the Ages preceding it are here named *the former Time*; and it is with this View that our Lord, when he was going to extend the Boundaries of Duty, takes distinct Notice how far they were advanced already. *It was said to them of former Time—but I say to you*—The Greek for *them of former Time* is ἀρχαῖοι, which may well be rendered *Beginners* or *Novices*, and so rightly opposed to the Apostles, who were in a *State of Proficiency*.

Ver. 22.] The Tribunal of the Judges, and that of the Sanhedrim, were different Courts of Judicature, whereof the latter took Cognizance of the greater Crimes. For *Hell-fire* the Original has *Gebenna of Fire*. *Gebenna* was a Valley near *Jerusalem*, which was used for a Lay-stall, and where a continual Fire was kept, to consume such Impurities, as might otherwise infect the Air. These three, *the Tribunal of the Judges, of the Sanhedrim, and Gebenna of Fire*, intimate different Penalties, which Offenders, in each Case, would respectively be liable to: and the last imports a very heavy one.

Raca. As to the Term *Raca*, it is not *Greek*; and St. *Augustin* says, that, inquiring of a *Jew* what it meant, he was answered, That it was an Interjection used to express great Indignation, which, like other passionate Interjections, as *hem!* in *Latin*, could not be exactly translated. He goes on to say, that here is a Gradation in the Faults reprehended: The first is, Anger deliberately and causelessly conceived in the Mind; the second, when that breaks forth in wrathful Expressions; the third, when it vents itself in contumelious Abuses. It is by these Steps that a Man, enraged with Anger, sometimes proceeds to actual Murder, but much oftener to the Commission of it in

<sup>b</sup> See Page 43.

his Thought and Intention : And we are here warned, that all these Steps are criminal in their several Degrees; and that the Law not only prohibits Murder, but even the remotest Tendencies towards it.

And farther, to quench the first and smallest Sparks of Enmity, and prevent all Occasion of angry Resentments, our Lord adds what follows from the twenty second to the twenty seventh Verse; for so far his Advice extends with regard to the sixth Commandment. The next in the Order of the Decalogue, is, *Thou shalt not commit Adultery*; whereon his Comment is as follows :

<sup>27</sup> *Ye have heard, that it was said to them of former Time, Thou shalt not commit Adultery :* <sup>28</sup> *But I say to you, That whoever looketh on a Woman with impure Desires, has already committed Adultery in his Heart.* <sup>29</sup> *And if your Right Eye cause you to offend, pull it out, and cast it from you : For it is better that you should lose one Part, than that your whole Body should be thrown into Hell.* <sup>30</sup> *And if your Right Hand cause you to offend, cut it off, and cast it from you ; for it is better that you should lose one Part, than that your whole Body should be thrown into Hell.*

Figurative and proverbial Speeches, which may have great Beauty and Force in one Language, often lose their Grace and Energy, when translated into another Tongue, wherein the Novelty and exotic Air of the Expression may greatly obscure the Sense intended by it. All our Translations of the Scripture must labour under this Difficulty : The Words last read are a strong Instance of it. A superficial Reader will find his Imagination shocked at the bare Proposal of pulling out an Eye, and cutting off an Hand ; being not aware, that by the *Eye* is meant *the Intention* ; and, by the *Hand*, the *Execution* of it. In the very next Chapter we have again *Eye* in this Sense, *viz.* to denote the Intention, View, and Design ; and to express Performance by the *Hand*, is so agreeable to the general Tenor of Scripture-language, that it is needless to insist on it.

With this Explanation it appears, not only that the Precept is reasonable and expedient ; but also that the Terms, by which our Lord chose to express it, are remarkably proper to the Occasion. The Occasion was, the Prohibition of impure Desires, and the mental Adultery ; an odious Subject, which requires great Reserve, and a Covering of Darknes, even in reproofing it : But you know, by your Reading at least, how those, who are possessed with that criminal Passion, are apt to be transported by it ; and that the exaggerating Metaphors,

The Meaning of pulling out an Eye, &c.

Metaphors, in which they delight to express their Infatuation, amply justify the Sacred Language of *pulling out a Right Eye, and casting it away*, to express the extreme Violence which they ought to do themselves.

But I refrain from enlarging upon a Subject, which is nauseous, or infectious.

*34 But I say to you, Swear not at all; neither by Heaven, &c.*

*Not at all* relates only to the Forms of Swearing subjoined, or others like them: For Swearing by the Name of God with due Reverence, and upon proper Occasions, has always been held an act of Religion, and enjoined as such in Scripture.

*38 Ye have heard, that it has been said, An Eye for an Eye, and a Tooth for a Tooth: 39 But I say, Do not resist the Man who injures you, &c.*

The Apostles were, like the devoted *Decii*, destined Victims for the Reformation of the World. The last and most effectual Proof of their Doctrine was to be their Martyrdom: And their Blood so shed was to be the Seed of the Church, which has since so abundantly fructified and overspread the Earth. In this View what we read here, may be accounted among the especial Directions, peculiar to the *Apostolical* Character, which were spoke of, p. 74: But if we apply them (as I believe our Lord intended) to all who are called to genuine Christianity, then the following Observation may be useful to set them in their proper Light.

The Essence of Virtue consists in mental Disposition, in our Temper and Frame of Mind: But as human Language is adapted to express bodily Action much better than mental Disposition, it is usual to express the latter, the mental Disposition, by the Action it would naturally produce. And as the Principles of Action are complicated and various, and Prudence or Necessity may often oblige us to act differently from what the Frame and Temper of our Mind inclines to; hence it comes to pass, that some Evangelical Counsels, which prescribe an outward Action, mean, in particular Cases, only the proper inward Disposition, *viz.* a Readiness and Inclination to perform it: So that the *Will*, though not formally mentioned in the Precept, is always required; and the *Deed*, though nominally expressed,

pressed, may, on many Occasions, be omitted. For instance, it is said at ver. 42. *Give to him who asketh you, and turn not away from him who would borrow of you.* Now this Precept is, in the Letter, and with regard to the outward Act it commands, very often impossible, very often improper, to be put in Practice : But in the Spirit of it, *i. e.* in the Disposition of Heart which it enjoins, it is always possible, always practicable, always obligatory. The Narrowness of our own Circumstances may make it impossible, or the Circumstances of him, who asks our Bounty, may make it improper, to put this Precept in Execution, as to the outward Act : For we may be so poor ourselves, or the Person who applies to us, may, by his Vices, or other Qualities, be so circumstanced, that we either cannot, or ought not to relieve him : But an Inclination to assist him, and do him Service, is always in our Power : The poorest Man may have, in the *good Treasury of his Heart*, wherewithal to defray this universal Debt of Benevolence, to all who ask, or need his Assistance. And thus the Precept will be *virtually* fulfilled, *i. e.* the Virtue of the Act will be imputed to him, who has the Dispositions which would produce it.

So again, when our Lord, as here, commands us *not to resist the Man who injures us*, &c. his Meaning is, that we should not repel and strive against the Occasions of Suffering, which occur in the Order of Providence, but readily accept every Cross that comes in our Way. Those who are capable of this Lesson know full well how salutary Sufferings are ; and that it is not possible to carry on their Purification without them.

<sup>43</sup> *Be ye, then, perfect, even as your Father, who is in Heaven, is perfect.*

Ver. 48. *Be ye, then, perfect, as your Father, &c.*] The Perfection here recommended consists in such a generous Benevolence to Mankind, as is Proof against their ill Usage and Misbehaviour towards us : For That is what our Lord had immediately in View, and had just before enjoined as a principal Point wherein we should imitate the Deity, and by so Godlike a Disposition become his Children. *That* (says he, ver. 45.) *ye may become the Children of your Father, who is in Heaven : For he causes his Sun to shine on bad Men and good ; and sendeth Rain upon the Just and Unjust.*

## The INTERPRETATION.

## C H A P. VI.

**T**AKE heed not to do your Justice before Men, that you may be seen by them : Otherwise you will have no Reward from your Father who is in Heaven. <sup>2</sup> Therefore, when you do good Offices, do not sound a Trumpet before you, as the Hypocrites do in the Assemblies and public Places, that they may have the Applause of Men. I assure you ; they have their Reward. <sup>3</sup> But, when you do good Offices, let not your Left-hand know what your Right-hand doth ; <sup>4</sup> That your good Offices may be secret : And your Father, who seeth what you do in Secret, will reward you in Public. <sup>5</sup> And when you pray, you shall not do as the Hypocrites, who affect to pray standing in the Assemblies, and Corners of Streets, that Men may take notice of them. I assure you, they have their Reward. <sup>6</sup> But you, when you would pray, enter into your Closet ; and, having shut the Door, pray to your Father, who is present in your Retirement : And your Father, who sees what passes there, will reward you publicly. <sup>7</sup> And, when you pray, use not vain Repetitions, as the Heathen do : For they think they shall be heard for their much Speaking. <sup>8</sup> Do not ye like them : For your Father knoweth what you want, before you ask him. <sup>9</sup> To this effect, then, pray ye : " Our Father, who art in Heaven, hallowed be thy Name : " <sup>10</sup> Thy Kingdom come : Thy Will be done in Earth, as it is in Heaven : " <sup>11</sup> Give us this Day our daily Bread : " <sup>12</sup> And " forgive us our Debts, as we forgive our Debtors : " <sup>13</sup> And expose " us not to Temptation : But deliver us from Evil : For thine is the " Kingdom, the Power, and the Glory, for ever. Amen." <sup>14</sup> For if ye forgive Men their Offences, your heavenly Father will also forgive you. <sup>15</sup> But if ye do not forgive Men their Offences, neither will your Father forgive yours. <sup>16</sup> Moreover, when ye fast, do not put on a mournful Look, as the Hypocrites do ; for they appear dejected, that Men may take notice of their Fasting. I assure you, they have their Reward. <sup>17</sup> But, when you fast, do you anoint your Head, and wash your Face ; <sup>18</sup> That your Fasting may not be observed by Men, but by your Father, who is in secret ; and your Father, who sees what passes in secret, will reward you publicly. <sup>19</sup> Make not for yourselves Treasures upon Earth, where Moth and Rust do spoil, and where Thieves break in, and steal : <sup>20</sup> But make for yourselves Treasures in Heaven, where neither Moth nor Rust do spoil, and where Thieves do not break in, and steal : <sup>21</sup> For where your Treasure is, there will your Heart be also.



also. <sup>22</sup> *The Eye is the Lamp of the Body: If, then, your Eye be single, your whole Body will be enlightened.* <sup>23</sup> *But if your Eye be evil, your whole Body will be darkened. If, then, the Light which is in you be Darkness, how great is that Darkness?* <sup>24</sup> *No Man can serve two Masters: For either he will hate the one, and love the other; or he will adhere to the one, and neglect the other. Ye cannot serve GOD and Mammon.* <sup>25</sup> *Therefore I say to you, Be not solicitous about your Life, what ye shall eat, or what ye shall drink; nor about your Body, what ye shall wear. Is not Life more than Food, and the Body than Cloathing?* <sup>26</sup> *Consider the Birds of the Air: They neither sow, nor reap, nor gather into Barns; yet your heavenly Father feedeth them. Are not ye of much greater Value than they?* <sup>27</sup> *Who of you, by his Solitude, can prolong his Life one Hour?* <sup>28</sup> *And why are ye solicitous about Cloathing? Observe the Lilies of the Field, how they grow: They neither toil, nor spin;* <sup>29</sup> *And yet, I tell you, that even Solomon, in all his Glory, was not arrayed like one of these:* <sup>30</sup> *Wherefore, if God so clothe an Herb of the Field, which is To-day, and will To-morrow be thrown into the Oven, shall he not much more clothe you, O ye of little Faith?* <sup>31</sup> *Be not, therefore, solicitous, saying, "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?"* <sup>32</sup> *For it is beathenish to be taken up with such Cares: And your heavenly Father knows, that these Things are necessary for you.* <sup>33</sup> *Do you, therefore, in the first place, seek THE KINGDOM OF GOD, AND HIS JUSTICE, and all these Things shall be super-added.* <sup>34</sup> *Be not, then, anxious about the Morrow, for the Morrow shall have its own Cares; sufficient to the Day is the Evil thereof.*

<sup>1</sup> *Take heed not to do your Justice before Men, that you may be seen by them, &c.*

Our Translators, instead of *Justice*, have put *Alms* in the Text, according to the printed Greek Copy: But, doubting, upon good Grounds, whether that were the true Reading, they have for *Alms* put in the Margin *Righteousness*, i. e. *Justice*, as it stands in the Vulgate: *Attendite, ne justitiam vestram faciat coram hominibus*; which Lesson is supported by great Authority from MSS. and Commentaries of antient Fathers upon the Place. However, if this were merely a verbal Criticism, I should not have troubled you with it; but I think the Sense is much better, if, instead of *Alms*, we read *Justice*, and that the Evangelist so intended it: For the proper Re-

ward, not only of Almsgiving, but of every other Virtue, will be forfeited, if a Desire of worldly Applause be our Motive to the Practice of them. And therefore I take this first Verse to be a general Caution against Vainglory in our good Works, as what makes void the Merit of all virtuous Actions, which are here summed up, as usual, in the comprehensive Name of *Justice*: Which general Caution our Lord applies in the Sequel to the three principal Branches,

At Verse 2, *&c.* into which that *Justice* is divided; *viz.* 1st, Justice to our Neighbour by Acts of Kindness and Beneficence (for, merely not to hurt him, when we can do him Good, is not doing him Justice); 2dly, *&c.* Justice to God by Devotion; and, 3dly, Justice to ourselves by Mortification: Which three Branches of Justice our Lord here treats of severally. With this View *Beza*, who was for restoring *δικαιοσύνην*, *Justice*, into the Greek Text, says, "Hebræis, *justitiam facere est* " *idem atque juste & recte vivere*, quod generaliter initio dictum, " *postea speciatim illis tribus, scilicet eleemosynæ, precibus, & jejunio* " *applicatur.*" And *St. Augustin*, who found *justitia* in his Copy, gives the same Account of it, *De Sermone Domini, Lib. 2.* " *Cavete* " *facere justitiam vestram coram hominibus, &c.* Generaliter hic *justi-* " *tiam nominavit, deinde particulariter exequitur.* Est enim pars " *aliqua justitiæ opus quod per eleemosynam fit, & ideo connectit* " *dicendo, Cum ergo facis eleemosynam, noli tubâ canere,*" &c.

<sup>2</sup> Therefore, when you do good Offices, &c.

The Term *eleemosyna*, which we render *Alms*, has a much larger Signification, and imports all Acts of Kindness by which we can benefit others. In all these our Lord warns us against Ostentation, and the Desire of Applause; and not only that we should not seek the Praise of others upon such Occasions, but also heedfully abstain from all vain-glorious Reflections upon the Good we have done: Which Advice he couches in those emphatical Words, *Let not your Left-hand know what your Right-hand does.*

After instructing us in the right Performance of our Duty towards our Neighbour, he goes on to the Service of God in religious Worship:

<sup>5</sup> And when you pray, you shall not do as the Hypocrites, who affect to pray standing in the Assemblies, and Corners of Streets, that Men may take notice of them. I assure you, they have their Reward.

<sup>6</sup> But

\* But you, when you would pray, enter into your Closet; and, having shut the Door, pray to your Father, who is present in your Retirement: And your Father, who sees what passes there, will reward you publicly. † And, when you pray, use not vain Repetitions, as the Heathen do: For they think they shall be heard for their much Speaking. ‡ Do not ye like them: For your Father knoweth what you want, before you ask him.

## Concerning P R A Y E R.

P R A Y E R is the most important of all Duties, because the right Performance of all other Duties essentially depends upon it; and therefore, before I enter upon a particular Discussion of our Lord's Instruction upon the Subject of *private Prayer* (for it is That he here treats of), I shall premise some general Considerations concerning it, as among us it is commonly practised.

Pious Men, in order to teach us how to pray, have published Books, wherein they have expressed their own Devotion as a Model for ours. But it is a common Misfortune, that Things intended for our Help often prove Hindrances, by our relying upon them too much: And thus it has certainly happened with Books of Devotion. They were designed only to excite in us the Spirit of Prayer, by suggesting proper Sentiments and Desires, wherewith we should address ourselves at the Throne of Grace: And Men, instead of entering into those Sentiments, and forming those Desires, content themselves with reading over the Words that express them: For instance\*, one Form of Prayer begins with an Invocation of the Holy Trinity to *have Mercy upon a miserable Sinner*. Now, what I object to, is, The Saying over these Words, without that Humiliation of Spirit, which they imply. A miserable Sinner is a poor Wretch indeed; and when we first discover ourselves to be such (I mean effectually, and by the Light of Grace,) we must be filled with such Grief, and Shame, and Confusion, as will render even our Countenances mournful and dejected, till, after a due Progress in the Ways of Repentance, God vouchsafes to speak Peace to our Souls. Yet many, who have never known this godly Sorrow, or have stifled it before it has had its perfect Effect in them, by relapsing into worldly Cares or Plea-

Of Books of  
Devotion and  
their Use and  
Abuse.

\* At the End of the *Whole Duty of Man*.

tures; many such, I say, still vain and haughty, and in every respect unmortified, cry *miserable Sinner* without Compunction, without once reflecting how miserable, odious, and despicable a thing a Sinner is: But they mean no more in their Prayers to God, than in their Compliments to Men: *Miserable Sinner* is a Word of Course, like *humble Servant*.

However, in such Phrases of Humility they say what is true, at least, although they do not mean it; but at other times they, who repeat such Prayers without due Attention, affirm direct Falshoods; as when they declare, *that<sup>b</sup> their Soul magnifies the Lord, and that all that is within them praises his holy Name*; though at the same time they scarce think of him, or have, at best, but a lukewarm unaffected Sense of his Goodness. This is truly blameable; but the greatest Mischief of all is, that when they have made these kinds of Repetition, they think they have done their Duty. If they had said no Prayers at all, their Consciences would alarm them, and they would not dare to go on in a State of apparent Reprobation. But having thus discharged the Form and Ceremonial of Prayer with bended Knees, and moving Lips, they think themselves acquitted; and stifle the inward Motions of Grace, by having recourse to outward Performances, wherewith they flatter themselves in a fatal Security.

As this Sort of Men commonly set themselves a certain *Quantity* of Prayers, they usually go through their Task pretty fast; and Custom renders it so familiar to them, that they often go on by Rote; and then it is no Wonder, that God does not accept Prayers, which they so little mind themselves.

But, supposing they *do* preserve an actual Attention to all the Words they utter; yet still there may be a great Difference between *repeating* Prayer, and *praying*. And here I must remark a very prevailing Fallacy in the Heart of Man: We often mistake our speculative Opinions for actual Desires; what we think should be, for what is: For instance, we know that it is reasonable to love God with all our Hearts: Now, I say, many mistake this Conviction, that they ought to love God, for an actual Love of him; and accordingly scruple not to use the warmest Expressions of Devotional Writers upon that Subject, as if they really *meant* them, when indeed they only approve them: But there is often a wide Distance between the Approbation

<sup>b</sup> In the same Form.

of Truth and the Practice of it ; and many, who deal in Expressions that might besit the Mouth of a Seraph, have not as yet the first Principles of the Love of God in their Hearts. Of this God complains by the Prophet *Ezekiel: With their Mouth they shew much Love, but their Heart goeth after their Covetousness.* And our Lord himself rebukes such Hypocrisy in the Language of another Prophet : *Ye Hypocrites, saith he, well did Isaias prophesy of you, saying, This People draweth nigh unto me with their Mouth, and honoureth me 9. with their Lips; but their Heart is far from me. But in vain do they worship me, teaching for Doctrines the Commandments of Men.* The Words in *Isaiab* are, *This People draw near me with their Mouth, and with their Lips do honour me; but have removed their Heart far from me, and their Fear towards me is taught by the Precept of Men;* which last Words are very applicable to our present Purpose. *Their Fear toward me is taught by the Precept of Men;* i. e. their Religion does not come from their Heart, but consists only of Expressions which they learn of Men, and speak after them, just as they are prompted, without having the inward pious Dispositions, which those Words express. *Their Fear toward me is taught by the Precept of Men.* The Fear and the Love of God are no human Sciences; they are not Arts, to be taught by Method and Book; but they are most real and lively Affections, produced in the Soul by the immediate Operation of the Holy Ghost. I shall shew by-and-by how far Books of Devotion are useful: All I mean here is, that they alone are not sufficient: They may be good accessary Helps for our Infirmary; they serve to recollect the Mind, and suggest, if I may so speak, the *Materials* of Devotion; but Devotion itself must be excited by the *Concursus* of the Holy Spirit moving our Hearts; and inspiring such Desires, as God will accept and ratify.

And upon this account the Form of Prayer, which I have already mentioned, after Invocation of the Trinity for Mercy upon a miserable Sinner, as before, adds immediately a Confession of our Incapacity for Prayer, and a Petition for the Holy Ghost to assist and direct us: "Lord, I know not what to pray for as I ought: O let thy Spirit help my Infirmities, to enable me to offer up a spiritual Sacrifice, acceptable to Thee by Jesus Christ."

To pray by the Spirit is a Phrase, which has been so often abused by Enthusiasm, and ridiculed by Profaneness, that it is highly fitting in this Place to establish a right Notion of it, by shewing the Reasons upon which it is grounded. To apprehend these Reasons, we must look

look into the Nature of Man, and, by the Defects we find in his present State, judge what Need he has of supernatural Assistances.

Of Praying  
by the Spirit.

By *Nature* Man seeks only to please himself; he is his own End; he is to himself the *Reason* of all he does. This is properly a State of Sin; and yet this is our natural Condition. Reason, perhaps, may shew us the Partiality and Injustice of our Self-love, and convince us, that God, who is our *Author*, must be our *End* too; that we are not *our own*, but *His* who made us; and that we should live *for* him, *by* whom we live; that we ought to prefer Him infinitely to ourselves, and renounce our own Will, to receive His for the perpetual Rule of our Conduct. Reason, I say, may perhaps *discover* the Injustice of Self-love measuring all Things by its private Interests, and drawing all Things to its own Ends: But Reason cannot *cure* it. Only the *Author* of our Nature can change this universal Spring of Action. He only can, if I may so speak, *unbinge* the Soul from the Centre of Self, which it has always turned upon, to make it move by the Rules of Truth and Justice. He only can renew in us that right Spirit, which can make us effectually prefer His Judgment to our Judgment, His Will to our Will, in a word, Him to ourselves; without which there is no Truth nor Goodness in us.

Hence I would shew, that we cannot pray worthily, but by the Holy Ghost. To *pray* is to *desire*; for by *Prayer* we here mean a *Desire addressed to God*. Now unassisted Nature cannot form any Desire worthy to be offered to Him, because all its Desires are naturally selfish, that is, unjust, unholy, and void of the Preference which is due to him.

To illustrate this in one of the Petitions of the Lord's Prayer: We say, *Thy Will be done in Earth as it is in Heaven*. Here we desire, that our own Will may be sacrificed in the most perfect Manner to that of God; or, in other Words, that we may have no Will but *his*; for so it is in Heaven. Now Reason may teach us that this is just and right; but Reason cannot so alter our Nature, and, as it were, raise us above ourselves, as to make us prefer the Will of God to our own, and that too habitually, and in all the Accidents of Life. Only the Spirit of God can so change our Will, and set it against itself, making it seek its own Destruction: Or, rather, to speak with more Exactness, the Spirit of God only can *create a new Will* in us, different from, and opposite to, our natural Inclinations.

This *new Will* produces new Thoughts and Desires; Desires worthy of God, for they proceed from Him. When we present these

Desires

Desires before the Throne of Grace, we are said to *pray by the Spirit*; and such Prayers always find Acceptance there. Lord (saith the Psalmist), *thou hearest the Desire of the Humble; thou wilt prepare their Heart; thou wilt cause thine Ear to hear.* God prepares our Hearts by pouring into them this Spirit, which his Prophet calls a *Spirit of Grace and Supplication.* This Spirit forms in us proper Desires, and inflames them with a due Degree of Fervor. Psalm. x. 17. Zech. xii. 10.

Our Lord instructs us, that God must be worshipped *in Spirit and in Truth*; and the Holy Ghost is therefore called a *Spirit of Truth*, because *He*, and only *He*, infuses into us those *true* Sentiments of God, wherewith we should address him; He and He only gives us the *true* Knowledge of ourselves (of our Wants as Creatures, of our Guilt as Sinners), wherewith we should appear before him. The Holy Spirit, I say, makes us to know effectually *God and ourselves*; ourselves as a vast Vacuity, God as infinite Fulness. Here the Soul contemplates the immense Distance between the Creature and the Creator; and, from the Abyss of its own Wretchedness, rises up to the supreme and infinite Perfection: From sinking into the Thought of its original Nothing, it is elevated to the Meditation of that *Eternal Being*, by which *it is*: And, joining in one View these strange Extremes, it pays a Homage worthy God, and annihilates itself in the Contemplation of his Grandeurs. And upon this Account our Church begins her most solemn Service, That, I mean, of the Communion, by praying, “That God would cleanse the Thoughts of our Hearts “ by the *INSPIRATION* of his Holy Spirit, that we may *perfectly* “ love him, and *worthily* magnify his Holy Name.”

I might quote many other Passages to the same purpose; but let these suffice to shew the Reason why we invoke the Holy Ghost to assist our Devotion. Let us now consider the Consequences of it. We must not, after imploring his Help, think of Him no farther; but we must wait upon God to receive the Effect of our Prayers; we must subject our Minds to his Influence, that He may enlighten our Understanding, reform our Will, and, in a word, *cleanse the Thoughts of our Hearts by his Inspirations.* Thus we should dispose ourselves for the Spirit of God; and, if we have asked in Faith, we shall also, by Faith, know, that we receive him: His Power will work in us to produce holy Affections, and ardent Desires after God and Virtue. And we must on our part faithfully co-operate with this Spirit, by entertaining and keeping up this devout Frame of Mind by pious Thoughts, that it may not languish and decay. The Books you use

Of wander-  
ing Thoughts  
in Prayer.

are intended to suggest such Thoughts to you, Thoughts proper to exercise Devotion, to feed this holy Flame; and, keeping the Mind so employed, thereby to defend it from worldly Thoughts, which would seduce its Attention. When these, worldly Thoughts I mean, break in upon us (as too often they will), we must reject them, and calmly return to God. Nor should we disquiet ourselves upon account of such Frailties; for to reject other Thoughts, that we may persevere in our Application to God, is no inconsiderable Part of Devotion: It is a Fruit of our Desire to adhere to him; and, as such, cannot but be acceptable in his Sight.

But we must take great Care, that such wandering Thoughts do not happen by our own Fault, and an heedless inadvertent Repetition of Words, without solid and effectual Desires, which Kind of Repetition our Lord treats as profane and heathenish. *Use not (saith he) vain Repetitions, as the Heathen do: For they think they shall be heard for their much Speaking.* He means not, that we should not repeat often the same Desires, and that too in the same Words, if we are so inclined: For That he did himself in his Agony, when he prayed three several times with exceeding Vehemence; yet, as St. *Matthew* remarks, *using still the same Words.* And indeed nothing is more beneficial, than to persevere, as long as possible, in the same Act of Desire, and to renew it again and again with fresh Zeal and Intenseness: this is what our Lord both taught and practised: And the Repetition, which he calls vain, and condemns of Paganism, is that long and thoughtless Tautology, wherewith some fill up the Time appointed for Devotion. *They think (saith Christ), that they shall be heard for their much Speaking: Be not ye, therefore, like unto them; for your Father knoweth what ye have need of, before ye ask him:* And it is only for your Sakes that he requires you should ask it of him; it is to exercise your Dependence upon God, to improve Devotion, and, in a word, to make you fit to receive the Graces, which he desires to confer. His Goodness is a sufficient Motive to itself; it needs no Solicitation; it wants nothing but proper Objects, upon whom to bestow itself: And those only are such, who are so sensible of their Wants, as humbly and sincerely to seek a Supply from Him.

Matt. xxvi.  
44.

Ecal. v. 2.

For this few Words are needful, as the Form He taught us demonstrates. Few Words, I say, are needful; but all the Application of our Mind, all the Desires of our Heart, are indispensably requisite.



## S E C T. II.

**A**FTER these general Observations concerning Prayer, and the Mistakes or Abuses which I conceive most frequent in the Performance of it, I now proceed to a more distinct Discussion of our Lord's Instructions upon this Subject.

At Ver. 5. he says, "You shall not, when you pray, do as the Hypocrites, who affect to pray standing in the Assemblies, and Corners of Streets, that Men may take notice of them—But you, when you pray, enter into your Closet." By which Words he does not forbid public Worship, but shews only, that private Devotion is more essentially necessary: And at the same time warns us of the Abuses that public Worship is liable to, when Men frequent it for other Reasons than that for which it was instituted; as for instance, when *they love to pray standing in the Church, that they may be seen of Men*; or that they may see them, and indulge Vanity, Curiosity, or other worse Affection. Such Practice is Hypocrisy; an odious Name, yet justly due to those who profane this Place by entering it with any other Intention than the pure Worship of God.

But the Abuse of Things sacred must not divert us from the Use of them. Christ himself frequented the Synagogue and the Temple upon proper Occasions; and he here meant only to recommend private Prayer in a more particular Manner, as comparatively more necessary; and without which it is not possible to perform the public Offices with due Devotion. For it is certain, that whoever neglects private Prayer, cannot do his Duty in the Church. He is an *indeavour* Person, and consequently not fit to appear before God in the Congregation. An Habit of Devotion cannot be obtained but in Retirement and Solitude. *Thou, when thou prayest, enter into thy Closet, and when thou hast shut the Door, pray to thy Father who is in Secret.* We must withdraw from the World, not only our Persons, but our Thoughts too. We must shut out all worldly Cares and Considerations; *as if we, and God, were alone in Nature.*

Private Devotion of indispensable Obligation.

The Fathers teach us, that our Lord here principally meant the Heart, by the Closet which he bids us enter into. "The Heart" (saith St. Ambrose) is a Retiring-place always private, always at hand, and ready to receive you." Indeed a Mind long practised in Piety can easily recollect itself in every Place, and maintain Devotion in the midst of a Crowd; but the Novice in Christianity should here

understand our Lord literally, and take all proper Occasions of being by himself in Solitude: *Thou, when thou prayest, enter into thy Closet,* and there enter into *thyself* by devout Recollection; for the bodily Retirement avails nothing, but inasmuch as it serves to promote the mental, which is a Disposition essentially necessary to Prayer, and sometimes difficult to Beginners, by reason of the contrary Habit, which their Minds have contracted, by living ever abroad, and being dissipated among sensible Objects: But a sincere Endeavour will soon help that Frailty, if we faithfully bear in mind the fundamental Truth which our Lord here instructs us in; *viz. That the Almighty God is with us* in our secret Retirement. *Pray to thy Father who is in secret,* is there present with thee. God, we know, is in all Places; but his spiritual Nature lies beyond the Reach of bodily Senses. He is hidden, if I may so speak, in the Centre of our Souls. There is his *secret Dwelling-place, where he will be found of those, who diligently seek him.*

When, therefore, you are retired from the World, and have shut the Door of your Closet, and of your Heart too, as close as possible, by devout Recollection; turn all your Attention to *God present in you,* and humble yourselves before him with a full Assurance of Faith, of actual Faith, I mean, *that we are in his Presence:* And, believe me (for this is a Truth of the utmost Consequence), as the Faith of the diseased Woman, who touched our Saviour's Clothes, drew forth a miraculous Power to heal her Infirmary; so this Faith, wherewith we approach to God in Prayer, will infallibly draw forth the Divine Co-operation to our Endeavours. *He is a living God,* and his Spirit will unite with ours, to help our Infirmities, and enable us to offer up such Prayers, as will find Acceptance at the Throne of Grace.

Such is the Preparation or Disposition with which we should address ourselves to God in Prayer. The following Words of our Lord instruct us in what is farther requisite for the right Performance of it. *When ye pray, use not vain Repetitions, as the Heathen do.* To repeat Words without *meaning them,* is certainly a *vain Repetition;* and therefore we must be extremely careful in our Prayers to *mean* what we say, and to say only what we *mean from the Bottom of our Hearts.* The vain and heathenish Repetitions, which we are here warned against, are a most dangerous, yet very common Error, which has long been the Reproach of Christendom, and is the principal Cause, why so many, even of those who still profess Religion, are a Disgrace to it: And how is it possible they should be otherwise, while they  
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want the only Foundation of all true Religion, *viz.* an inward Devotion?

To teach, therefore, and to persuade this most important Duty, I shall mention, in the first Place, that Advice of the Preacher, *Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.* Ecclus xviii. 21. To tempt, is to try; and Men are said to *tempt* God, when they put his Knowledge to the Trial, and act as if they doubted whether he could discover their inward Sentiments: As if the Form and Appearance of Devotion, as if bended Knees, and moving Lips could impose upon God, and pass with him for Prayer: And such are the vain Repetitions, which our Lord here rebukes as heathenish: They are indeed absurd and impious; and their Frequency is a deplorable Instance of the great Depravity of Mankind. No wonder that Men find no Benefit from such Prayers, and thence by Degrees quite desist from praying: This is a desperate, but natural Consequence of a long lifeless Formality in the Offices of Religion.

To prevent such total Apostasy, Men should consider with themselves what is the Reason of these vain and heathenish Repetitions; how it comes to pass, that they are so apt to be cold and unattentive in a Work of so solemn a Nature as *the Worship of God*. They will find the true Cause to be this: In the Course of the Day they suffer their Minds to be so entangled in secular Interests, that, when the Season of Prayer returns, they cannot, without great Difficulty, call in their wandering Thoughts and Desires: Their Heart is gone out, and so far engaged in worldly Cares or Pleasures, that they must do themselves Violence to get it home again; I mean, to recollect themselves in such a pious Frame of Mind, as is requisite to true Devotion: And therefore, to quiet their Conscience for the present, they pay God with a Lip-service, and *repeat Prayers* instead of praying.

Why Recollection is sometimes difficult.

The proper Advantage of stated Times of Prayer is, that Men should then recover themselves from those Deviations or Wanderings from God, which Business, or other Intercourse with the World, may have occasioned; that they should put a Stop to their Passions, and bring back their Minds into a State of Meekness, Simplicity, and Unity, which is requisite for religious Worship. But this is a spiritual Work, an uphill Way of Self-denial and Heavenly-mindedness, quite contrary to the Bent of the animal Man: And many had rather read over fifty Pages in some Prayer-book, than apply themselves to disentangle their Minds, and set free their Hearts from the sensible Objects that engage them.—Therefore they endea-

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your to compound with God, and give him good Words instead of *holy Desires*; they flatter him with their Mouth (so the Scripture reproaches them); they flatter him with their Mouth, and they lye unto him with their Tongues: for their Heart is not right towards him. And again, They draw nigh unto him with their Mouth, and honour him with their Lips; but their Heart is far from him. Many modern Books of Devotion furnish Men abundantly with long set Speeches to be made to God: But you must have observed, even in the Affairs of this World, that Speech-making is commonly a mere Formality; and that those general Addresses, which are got ready beforehand for Thousands to subscribe, pass often as Things of Course; for they can hardly be accommodated to express each Man's peculiar Sentiment: Yet they serve well enough for Compliment and Ceremony, where little is meant on one Side, or believed on the other. The verbose Compositions of some Devotional Writers have been often abused in the same manner. Men, too slothful and sensual to lift up their Hearts in devout Sentiments, can easily repeat devout Orations, and think that they shall be heard for their much Speaking; but all the Words in the World are not equivalent to one holy Thought: And the best Prayers, I mean Forms of Prayer, that ever were made, even that which Christ himself taught us, will be but a vain Repetition, if not animated with an internal Piety. Use not, then, such vain Repetitions, as the Heathen do; for they think they shall be heard for their much Speaking: But be not ye like unto them; for your Father knoweth what Things ye have need of, before ye ask him.

*Your Father knoweth what Things ye have need of, before ye ask him.*] These Words are highly instructive, and may serve to give us a solid and practical Knowledge of the true Nature of Prayer. The proper End of Prayer is not to inform God of our Wants, nor to persuade him to relieve them. Omniscient as He is, He cannot be informed: Merciful as He is, He need not be persuaded. The only Thing wanting is a fit Disposition on our part to receive his Graces: And the proper Office of Prayer is to produce such a Disposition in us, to render us proper Subjects for sanctifying Grace to work in: Or, in other Words, to remove the Obstacles which we ourselves put to his Goodness. Now the principal Obstacles are *Worldly-mindedness* and *Self-love*, whereby our Desires cleave to earthly Goods, and corrupt, selfish Interests. But in Prayer we suspend these Desires; our Heart being turned to God only: And, by whatever means we attain such

The end of Prayer is, that the Mind should be held in a fit Posture for God to operate upon it.

an holy Posture of Mind, they are the proper Means of true Devotion. As long as our Minds are attentive to God only (by whatever Sentiment that Attention is maintained), so long we pray : When such Attention flags, we must renew it by passing on to some other Consideration proper to keep our Hearts attached to God, and open to receive his sanctifying Communications.

Such, for instance, is the *Confession* of Sin, which we all know is not for God's Information, but to convince ourselves of our Guilt, and mortify our Pride by an humble acknowledgment of it: 'tis to beget in us Regret, Compunction, Self-abhorrence, and a just Aversion to those evil Actions, whose Guilt we deplore : And thus *the Mind is held in a fit Posture for God to operate upon it*, and gradually change those evil Dispositions, which we lament, and abhor ourselves for. Thus we render ourselves, in some Sort, proper Objects for the Mercy of God, which he bountifully extends to all who are so qualified.

Again, in Acts of *Praise* and Thanksgiving, we endeavour, under the Influence of Divine Grace, to impress upon our own Minds high and worthy Notions of God : Our Heart is warmed with a Sense of his Goodness, and dilated in the Contemplation of His Grandeur; so that worldly Objects dwindle, and grow contemptible in our Esteem, as the Stars lose their Lustre, when the Sun rises.

Now these Things pass in the inward Man, in the Thought; and few Words serve to express them. The Form of Prayer, which Christ taught us, is a very short one; yet the Subjects therein proposed are an inexhaustible Entertainment of Devotion, if we use them rightly; *i. e.* as Subjects whereon we may hold Communion with God, and *long persist in his sanctifying Presence*, which is the main Design and Advantage of all the Offices of Religion.

This must be impressed deeply upon our Minds, that our principal Business in Prayer is *to seek the Face of God* (as the Psalmist expresses it), and continue before him with a suitable Reverence. For this End our Lord advises us to enter into our Closets, not only that we may shut out the *Noise* of the World, but much more, that we may shut out the *Thoughts* of the World, and thereby gain Access to God, who *is in Secret, in our inmost Parts*, as the Scripture speaks, even in the Centre of our Souls. *Upwards* and *inwards* signify the same in the Language of Religion: And as the material Heavens are far above the Earth; so, in the spiritual World, that *Kingdom of Heaven*, which Christ expressly affirms to be *within us*, is situated (if I may

so speak) in the highest Region of the Mind: And no Man can enter into it, till he be raised above low-thoughted Cares, and groveling earthly Affections.

Of wandering Thoughts in Prayer. I do not mean by this, that we must be wholly free from what we call *wandering Thoughts* in Prayer: For, when they are quite involuntary, they are harmless. But, to explain this better, we must distinguish such wandering Thoughts into two Kinds: One Sort are the mere Growth of human Infirmary, relating to Things which we are quite indifferent about. They arise in the Imagination as floating transient Shadows which the Heart takes no Interest in; these we should meekly put aside, to persevere in our Devotion. But there is another Species of *wandering Thoughts*, which spring directly out of the Heart, from some preconceived Desire or Aversion: Such are, Resentment of an Injury; the Projects of Covetousness or Ambition; a fond and vain Complacency in ourselves, or the sallies of any other corrupt Affection: These are indeed blameable; we must renounce them, we must strive against them, and in our Prayers sacrifice and extinguish them.

For the rest, our principal Care must be to persevere in our Attention to *God present within us*, as in his Sanctuary; upon which account Christians are said to be his *Temples*—But this I have sufficiently represented already, tho' in figurative Expressions, ascribing Locality to the Deity: Yet such Expressions are unavoidable upon this Subject, which, being of a spiritual Nature, cannot otherwise be treated of with human Language. Those, who have some little Experience, will understand me sufficiently; for the Drift of my whole Discourse is only to inculcate that Recollection, Abstraction, and Elevation of Mind, which every reasonable Man must acknowledge to be necessary, when we address ourselves to worship the Great Author of our Being.

This, as I observed, may at first be a little difficult to a Beginner, by reason of his habitual Dissipation among the Objects of Sense: But our sincere Endeavours will soon correct this Frailty; for, if we seek God in Sincerity, he himself will kindle Devotion within us, and give us such an experimental Sense of *his Presence*, as will render our Attention to Him easy, familiar, and at length habitual. In the mean time the serious Suppliant must do the best he can, and begin his Prayer—we will suppose, for instance, that Form which Christ has taught us. As he pronounces it, he must heedfully consider the Meaning of the Words; And as the Sense of them affects him, he must

must pause to ruminate upon it: And (which is a Rule of the utmost Importance) he should never proceed to a new Sentence, so long as the former will occupy his Mind with Devotion. When we call God *Our Father*, it is natural to be touched with some Sense of his Goodness; or perhaps we may reflect upon our own Unworthiness; what *Prodigals* we have been; what ungrateful Returns we have made to his Bounty, &c. In these, or whatever other pious Sentiments may offer themselves, we ought to dwell for a Time, revolving them in our Minds as long as our Heart can relish them, and be entertained by them.

As we proceed in the Lord's Prayer, we must ponder the Meaning of each Petition; and then make it our own Meaning, by actually desiring of God what the Words express. Thus when we say, *Thy Kingdom come*, considering, as I said before, that *the Kingdom of God is within us*, that He is our rightful King, and desires to govern in our Hearts, we should offer up our Hearts to Him: We should earnestly call upon Him to govern us, to subdue our rebellious Appetites and Passions, and establish his Kingdom within us, by subjecting all our Faculties in a perfect Obedience to His Laws. As long as we find our Mind composed in this Sentiment, we should continue and rest in it: We should yield ourselves passive to God, that He may operate in us. To persist in our Desire, is the Disposition which God requires on Our Part for his accomplishing what we desire; and we should do this in Tranquillity, confiding in his Goodness, that He will assuredly give us that which He himself commands us to ask of him.

When the Mind tires of this Posture, and will be held no longer under Restraint, we should pass on to another Petition.

But I stop here for the present; and as the Lord's Prayer is of continual Use, and contains the amplest Materials for Devotion, I shall resume this Subject in my following Discourses, and endeavour so to explain the several Petitions, as may tend to our mutual Edification.

### Of the LORD's P R A Y E R.

WHEN Jesus, attended by a great Multitude, went to heal the Daughter of *Jairus*, a certain Woman, who had been twelve Years afflicted with a grievous Infirmary, struggling through the heedless Throng that crowded about him, devoutly approached his

sacred Person with a lively Faith in his Power and Goodness: *For she said within herself, If I may but touch his Clothes, I shall be made whole; and when she had touched his Garment, she was made whole.* Our Lord presently inquired, Who had touched him? *Peter*, and they who were with him, said, "Master, the Multitude throng and press you, and do you ask, Who touched you?" But Jesus replied, that some one had touched him in a peculiar manner; for *Virtue was gone out of him.*

What thus happened to the Person of Jesus is very applicable to the Prayer he taught us: Multitudes have it by heart: It is in every Mouth; every Tongue pronounces it; yet, how few extract the *Virtue* contained in it? The devout Use of this Prayer is an assured Remedy for our spiritual Maladies, and an effectual Means to procure all the Graces and all the Virtues that can adorn a Soul. It delivers from Evil, repels Temptation, and obtains Pardon of Sin: It procures all Things needful both for Soul and Body: It restores the Mind to an angelical Conformity with the *Divine Will*: It establishes the Kingdom of *Heaven* within us; and produces such an efficacious Knowledge and Sense of God, as would render him the predominant Notion in all our Thoughts, the ruling Object and final Aim of all our Actions.

Such *Virtue* is in the Lord's Prayer; for such is the Purport of the several Petitions whereof it consists: Yet of the Multitudes that use it, few extract this *Virtue*; and though they repeat it daily for many Years, yet they continue as ignorant of God, as proud and passionate, as self-willed and unmortified; in a word, as destitute of the Graces which this Prayer was designed to procure, as if they had never learnt it.

What distinguished the diseased Woman, who touched our Lord so successfully, were her *sincere Desire*, and her *lively Faith*. The rest of the Crowd, that thronged about him, neither sought a healing Power, nor expected it; and, consequently, found no salutary Effect.—So, alas! among us, many use this Prayer unprofitably, because they neither *seek* nor *hope* for the Benefits implored in it. They repeat the Words; but they do not pray the Prayer. Our Lord's Direction is, *When ye pray, say*; but they *say* it, and *pray* not. Some say it by rote, without heeding the Sense. Others, though they attend to the Sense of it, yet do not make it *their own* Sense: Though they understand the Meaning, they do not *mean* it themselves. They say, *Thy Kingdom come*, yet desire not to become Subjects of that Kingdom:  
And



And they add, *Thy Will be done*, yet they daily seek, and do their own. So again, the first Words, *Our Father*, imply a filial Reverence and Obedience to God, as our *Father*; and a brotherly Love towards all Men, as the Children of one common Parent: Yet many say, *Our Father*, who have no such Sentiments. *A Son honoureth his Father: If, then, I be a Father, where is mine Honour? saith* Mal. i. 6. *the Lord of Hosts unto you that despise my Name.* This is despising the Name of God, and most inconsistent with the Petition that follows, *Hallowed be thy Name.*

The Psalmist says, that *God is nigh unto all them that call upon* Psal. cxlv. 18. *him in Truth*: and our Saviour declares, that *they who worship God, must worship him in Spirit and Truth.* Truth is always necessary, but never more than in our Prayers: And to utter Falshoods in our Address to God, is both hypocritical and profane.

This, therefore, must be our first Care in repeating the Lord's Prayer; viz. that *we worship God in Truth*; that we really mean what we say, and from our Heart desire those Things, which we pretend to ask: And for this End we should, when we retire for private Devotion, seriously consider each Petition, and at the same time examine our Hearts, whether they are sincerely disposed to join in it.

Such *Sincerity* is one of the necessary Dispositions for Prayer: The other, which I remarked in the Woman cured so miraculously, was her *Faith*: for *she had said within herself, If I may but touch his Clothes, I shall be made whole.* Such was her Confidence in his Power and Goodness; which Disposition is in many Places of Scripture required of us as a needful Ingredient of Devotion: But here, if we consider Who is the Author of this Prayer, That alone is a sufficient Inducement to address it to God in a full Assurance of Faith. Our Lord here teaches us to ask for nothing, but what He himself is ready to bestow. \* "He who best knew what we ought to pray for, and how we ought to pray; what Matter of Desire, what Manner of Address, would most please himself, would best become us; has here dictated to us a most perfect and universal Form of Prayer, comprehending all our real Wants, expressing all our lawful Desires; a complete Directory, and full Exercise, of all our Devotion."

If some Monarch should, on the Behalf of his Subjects, himself draw up the Form of the Petition which they should present to him;

this would justly be looked upon as a great Encouragement for them to apply to him with an assured Dependence on his Bounty.

Our Father. I put the Case of a King instructing his Subjects how to petition him: But the first Words of this Prayer express a more encouraging, more endearing Relation, even that of a *Father*; a Name that might seem presumptuous in our Mouths, if God himself had not taught us so to invoke him. Yet thus He vouchsafes to allure us, that *we may come boldly to the Throne of Grace with full Assurance of Faith*, arguing with ourselves, as our Lord has instructed us, that *if earthly Parents, evil as they are, have yet such Care of their Children, that, if they ask for Bread, they will not give them a Stone; much more will our heavenly Father give good Things to them that ask him.*

Of hallowing the Name of God. The first of the *good Things* we here ask of God, is, that his *Name may be hallowed or sanctified*: Which Request some understand as meant to bespeak the Favour of God, by expressing, in the first Place, a Zeal for his Glory; but I apprehend, that it directly tends to our own Sanctification, and that we are as much personally concerned in this, as in the following Petitions.

For, in order to our Sanctification, or, to use the modern Phrase, our attaining moral Rectitude, our Notions and Opinions must first be rectified; because our Notions are the Source and Rule of our Actions. We are solicitous, or indifferent about Things, not according to their intrinsic Merit, but according to the Notions or Opinions which we have conceived of them as desirable or of no moment: So that a Change of Manners must ever begin in a Change of Opinion. Now before Conversion a Man's Notions of worldly Goods are lively and animating, as of Things highly desirable; but his Notion of God is a faint and insipid Idea, as of *Somewhat remote*, and which he cares not to be concerned with. The Thoughts of *Wealth*, and *Glory*, and *Pleasure*, move his Heart strongly; but the Thought of *God* lies dormant in him, as a barren or disagreeable Speculation: What we want, therefore, is a due and worthy Notion of God; I mean an high, and lively, and affecting Sense of Him, such as may have its proper Ascendant in our Minds, such as may rule in our Hearts, and make us behave towards Him in a Manner suitable to his Dignity. And this I take to be the Drift of those Words, *Hallowed be thy Name.*

For the <sup>b</sup> *Name* of God signifies that Idea or Notion whereby we conceive Him in our Minds : And to *hallow* a Thing signifies to give it that Distinction and Preference, which Religion confers ; for as Things excelling upon a worldly Account are called *honourable*, so Things excelling upon a religious Account are called *holy* ; and therefore by these Words, *Hallowed be thy Name*, we pray, that our Thought, or Sentiment of God, may be magnified and exalted according to its proper Excellence ; or, in other Words, that God would give us such a Knowledge of Himself, that we may have worthy and salutary Apprehensions of Him.

We ask this in the first Place, because this is the Source of all Truth and Virtue ; for Things affect our Mind only as they are *known* ; and therefore the Wicked, who *know not God*, are said to *live without him*, as if there were no such Being. But the actual Knowledge of God must produce, in a suitable Degree, the Love of Him (*for he that loveth not, knoweth not God*) ; and the Love of God must produce Obedience to his Commands, because we are always governed by what we love. Here, then, Virtue takes its Rise, even in *hallowing the Name of God*, i. e. raising the Conception we have of Him to its due Preference in our Minds. So I understand the Words : But, fearing that I have not yet sufficiently explained myself, I shall go on to propose some farther Considerations to the same Purpose.

The Mind does not comprehend Things themselves, but the Ideas of them ; and, by the *Name* of any thing, we mean not only the Sound conveying the Idea by which such Thing is understood, but also the Idea itself, which is properly called its *Name*, being that whereby it is known : So by the *Name* of God I here understand our Notion of him, the Conception which we form of Him in our Minds. And hence we see the Reason why it is not said, *Be thou hallowed*, but, *Hallowed be thy Name* : Because God himself cannot be affected by any Action of his Creatures ; he cannot be magnified or diminished, hallowed or profaned, by any thing They can do : But his *Name*, i. e. the Notion they conceive of God, is in Their Power ; They may profane it by a mean Place in their Esteem ; They may pollute it with Falshood and Superstition ; or *hallow* it, by giving it that religious Preference which it deserves. They can-

<sup>b</sup> *In Juda is God known : His Name is great in Israel*, Ps. lxxvi. 1. *The Name of the Lord is a strong Tower : The Righteous runneth into it and is safe*, Prov. xviii. 10, &c. So when we use those Words, *In the Name of God*, as a Preface to some solemn Act, it is to be understood, that we then have God in our Thoughts, and are in that right Disposition of Mind which an actual, deliberate Regard to Him produces.

not make God more pure or holy; but they may, and ought to purify and exalt their Notion of Him; or, to speak more properly, they must by Prayer obtain from God such a lively and efficacious Knowledge of Him, as will make them treat him worthily, *i. e.* prefer Him infinitely to all created Good.

The Sense, therefore, of this Petition, *Hallowed be thy Name*, is, that the Conception or Thought of God should be so exalted in us, that all our Thoughts may fall down before it, and be brought in Subjection to it; that the Names of Grandeur, and Riches, and voluptuous Joy, may sink beneath the Name of the Lord our God; may fade, and lessen, and vanish in his Presence.

It is most certain, that the Name of God, if it were duly *hallowed* in us, must produce this Effect, because all our Judgments are by Comparison; and Things become less estimable to us in the Measure we become acquainted with other Things of a nobler Kind. In Infancy we are fond of Bawbles, till our Capacities enlarge to worthier Objects: And, in like manner, Men ignorant of God place all their Affections on *worldly Goods*, because they know no better: But when the Day-spring from on High visits the Soul, when the Knowledge of God is powerfully displayed there; *i. e.* when the *Name* of God is *hallowed*; then those, who walk in the Light thereof, grow indifferent to worldly Interests, as to the Toys of Childhood; their former Desires are lost and extinguished in the nobler Motives that animate them: And the *Name* or *Thought* of God, gradually increasing, grows at length so mighty and predominant, as to become the universal Spring of their Actions, the sole Reason of all they do. Thus they fulfil that Precept of the Apostle, *Whatsoever ye do in* Col. iii. 17. *Word or Deed, do all in the Name of the Lord*; for in Scripture-Style those Actions are said to be done in the Name of God, which spring from our Regard to Him: And the Prophets give it as the Character of Men consummate in Virtue, that *they walk in the Name of the* Mich. iv. 5. *Lord their God*; *i. e.* they have such due Apprehensions, such Zech. x. 12. worthy Notions, such an affecting Sense of God, as regulates the whole Tenor of their Conduct.

This is hallowing the Name of God, and treating it with the Reverence it deserves. This is the End of all Religion, and therefore first proposed in this Divine Prayer. The following Petitions relate to the Means of attaining it, as will appear in the Sequel.

*Thy Kingdom come: Thy Will be done in Earth, as it is in Heaven.*

I read these two Petitions together, because they have a mutual Dependence, and may best serve to explain one another. The latter, wherein we pray, "That we may do the Will of God in Earth, as the Angels do it in Heaven," might seem a strange, perhaps a presumptuous, certainly an impossible Request; if we had not been first taught to say, *thy Kingdom come*. If the Kingdom of God comes, *i. e.* if God vouchsafes to govern us, He will subdue all Enemies under his Feet. *A Sceptre of Justice is the Sceptre of his Kingdom.* It Psal. xlv. 6, will bring every Thought into Subjection: It will animate and govern our Souls, as our Souls do our Bodies; and make us do his Will in Earth, as the Angels do it in Heaven.

But as Faith is a Qualification necessary to Prayer (for it is absurd to ask what we do not think attainable; and indeed we can never heartily pursue any thing, unless we be persuaded at least of the Possibility of acquiring it); therefore it is needful, in the first Place, that your Faith in this Kingdom should be established; I mean, that you should believe, that God does actually govern in Hearts rightly disposed; and "that if you give Diligence, to make your Calling and Election sure, an Entrance shall be administred unto you also, into the everlasting Kingdom of our Lord and Saviour Jesus Christ." 2 Pet. i. 10, 11.

The first who preached this Kingdom in the New-Testament was *John the Baptist*, who proposed it as the great Motive to Repentance: *Repent; for the Kingdom of Heaven is at hand.* A pious and learned Doctor of our Church, thus explains this Kingdom: "It is the Rule or Dominion of the Spirit of God in the Soul; who takes the Reins of all our Powers, Faculties, and Affections, into his own Hand; and curbs them, and excites them according to his own most Holy Will." This the Baptist proposes as the great Motive to Repentance. And indeed there cannot be a *greater*: To be assured of Success is the best Encouragement we can have in any Enterprize: And to know, that, in consequence of our Endeavours to reform ourselves, God Himself will perfect that Work in us; that when we, using faithfully the Grace he bestows, have *prepared the Way of the Lord* by Repentance, Mortification, and a total Oblation of ourselves to His Divine Majesty; he will, in his due Time, accept our Meanness; that *He will manifest himself unto us, and dwell in us, and rule* John xiv. 23, 24.

and direct us in all his Ways; This, I say, is the most powerful Inducement to Repentance that can be proposed.

And therefore the whole Christian Dispensation is called from it, *The Gospel of the Kingdom*, i. e. The good News of the Kingdom of God: This Christ himself published continually. He went (saith St. Luke) *through every City and Village, preaching, and shewing the glad Tidings of the Kingdom of God.* And the Doctrine he taught, is called from it, *The Word of the Kingdom.* And when he sent forth his Twelve Apostles into the Towns of Judea, he commanded them to preach, saying, *The Kingdom of Heaven is at hand.* And when afterwards he sent his Seventy Disciples, he gave them the same Commission, *Say unto them, The Kingdom of God is come nigh unto you.* And he elsewhere declares, *That this Gospel of the Kingdom shall be preached in all the World.*

And after his Death, in the Interval between his Resurrection and Ascension, he continued to entertain his Disciples upon the same Subject, *speaking* (saith St. Luke) *of the Things pertaining to the Kingdom of God;* ordering them to *wait for it*; and assuring them, that it should be speedily established in their Hearts by the Mission of the Holy Ghost; for he added, *Ye shall be baptized with the Holy Ghost not many Days hence.* They, knowing that such Baptism with the Spirit was the immediate Preparation for entering into that Kingdom (though perhaps at that time they did not perfectly apprehend its Nature), inquired, *Whether it would at the same time become universal, and take in the whole Jewish Church, as all the Prophets had declared it one Day should?* The Passage in the first Chapter of their *Acts*, runs thus: After Christ had said, "Ye shall be baptized with the Holy Ghost not many Days hence; therefore, when they were come together, they asked him, saying, Wilt thou at this time restore the Kingdom to Israel?" Christ, rejecting what was of needless Curiosity in their Question, answered it only so far as concerned themselves: "It is not for you to know the Times or the Seasons, which the Father has reserved in his own Disposal; but Ye shall receive the Power of the Holy Ghost coming upon you, and ye shall be Witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost Parts of the Earth."

The following History of their *Acts* shews how they fulfilled this Prophecy: They are said there, *to preach the Things concerning the Kingdom of God, and the Name of Jesus Christ. To dispute and persuade*

persuade the Things concerning the Kingdom. To expound and testify Acts xxviii. the Kingdom of God: And the Book concludes with this Account of <sup>23</sup>. Paul, that he continued in Rome, preaching the Kingdom of God. And Acts xxviii. the Apostles, for our Encouragement, testify, that they themselves, <sup>21</sup>. by the Divine Goodness, were admitted into that Kingdom, giving Thanks (saith Paul,) unto the Father—who hath delivered us from the Col. i. 12, Power of Darknes, and hath translated us into the Kingdom of his <sup>13</sup>. dear Son.

I have brought together all these Quotations on purpose that the great Importance of this Subject may be taken notice of; for, after all this Publication of the *Kingdom of God*, it is still, as our Lord said, like unto *hidden Treasure*, little spoken of, less understood, and least of all experienced. There are few that enter into it, because there are few that seek it the right Way, viz. in dying to themselves, that *Christ may live and reign in them*. They do not seek it with their whole Hearts, as the One Thing needful; and therefore they cannot enter into it. It is, as you have heard, like a Treasure hid in a Field, and a Man must sell All that he hath to purchase it. He must renounce all other Desires, sacrifice all other Interests to this, as his chief and only Good. Seek ye first, saith our Lord, *the Kingdom of God, and his Justice, and all these Things shall be added unto you*. Cast off, therefore, all Solitude for other Things, that you may unite your whole Desire in seeking the Kingdom of God, and his Justice. Where God's Kingdom is, i. e. where he governs by his Spirit, Justice must ensue: And altho' this is produced in us, yet it is still called *His Justice*, because He is the immediate Author of it: but this I have spoken of <sup>a</sup> before; and shall hereafter often have Occasion to speak of it: Therefore I pass on to the next Petition, which relates to the same Subject, and is the best Illustration of it.

*Thy Will be done in Earth, as it is in Heaven.*

The Will of God is indeed, in some manner, always done upon Earth. He rules over all Events here. All Creatures are as Instruments in his Hands, to fulfil his good Pleasure; and those, who do not perform his Will with a spontaneous Concurrence, do, nevertheless, suffer it themselves, and execute it upon others, by an over-ruling Compulsion. In this Sense it is that *the Lord ruleth over all*: But, in a moral respect, God ruleth principally in Heaven, where his Do-

<sup>a</sup> § 2. Of Justice, p. 16.

minion is founded in the voluntary Obedience of his Subjects ; and therefore, in consequence of that Petition, *that his Kingdom should come*, we add, *Thy Will be done in Earth, as it is in Heaven.*

The Sense, then, of this Petition is very plain ; and the Reasonableness of it is also as apparent ; for whose Will should be done, but God's ? His Wisdom knoweth, his Goodness chuses what is best, and his Almighty Power will not fail to execute it : so that there cannot be greater Folly or Madness, than not to unite our Wills to His, and earnestly join in this Petition, *Thy Will be done in Earth, as it is in Heaven.* Nothing, I say, is so reasonable ; but Reason, alas ! is a feeble Principle in human Nature. Our stubborn Will easily casts off that Yoke : Nor can we, by our own Power, subdue this Rebel within us. All our own Endeavours are vain ; and therefore we must add our Prayers too, humbly and ardently beseeching God, that He would, by the unsearchable Powers of His Grace, subdue our Wills to a perfect Conformity with His.

But that is a long and painful Work ; for God having made us perfectly free, he will not inroach upon the native Liberty of our Minds. ~~Our Will must be subdued with our own~~ Consent ; we must continually renounce it, mortify it, and sacrifice it to Him : In consequence whereof he will accept it, gradually possess it, and finally unite it to His own, immutably, eternally.

God has abundantly provided for us Opportunities of renouncing our own Will for His, in the two Ways by which he reveals his Will, viz. in his *Laws*, and in the *Dispensations* of his Providence. We must *do what he commands*, and *suffer what he appoints* ; both which are often very opposite to our natural Inclinations. I shall speak briefly of each ; And,

First, Of the *Law of God*. We need go no farther than this Sermon upon the Mount for Instances to shew how very repugnant the Divine Precepts are to the common Inclinations of human Nature. They restrain, not only the outward Action, but the Intention, the Imagination, and all the most secret Motions of the Soul. Not content with prohibiting the Overt-acts of Violence, they forbid an angry Word, or evil Thought, to the Disadvantage of our Brother. Our Appetites are confined not only by Temperance, but by Fasting. Our Passions must be subdued to such a Degree, that they must sometimes, as it were, change their Nature, and act from Principles directly contrary to those, which ordinarily move them : As in loving Enemies, and requiting Injuries with Offices of Friendship.



It is needless to multiply Instances upon this Occasion. We are all sufficiently convinced, that the Law of God, *i. e.* the revealed Will of God with relation to our Conduct, stands in great Opposition to the natural Will of Man: And Obedience, which is so essential a Point of Religion, is nothing else but a Conformity of our Will to the Divine.

Another Way, by which we receive the Orders of God concerning us, is *the Dispensations of his Providence*, which as expressly signify his Will to us, as his most positive Commands do. Are you in Sickness, or Poverty? Are you envied, or despised? Have you lost a Friend, or your Substance? It is God's Will it should be so. Your own Folly, or other Mens Malice, may be the accidental Occasion of what you suffer; but the Suffering itself is the positive and declared Will of God. Receive it, then, with the Submission that is due to it. Here sacrifice your own Will to his good Pleasure. Approve the State he chooses for you. This is a necessary Duty, “and the Neglect  
“ of it is certainly a Sin; for the Reason why we call any thing sin-  
“ ful, is taken from its Repugnancy to the Will of God. If, then,  
“ the very Essence of *Sin* consists in cherishing a Will which is con-  
“ trary to that of God, it is plain, that we are justly reputed *Sinners*,  
“ and shall suffer as such, if, when He is pleased to discover his Will  
“ to us by Events, we do not endeavour to conform ourselves to it by  
“ a ready Compliance and Submission.”

Consider, then, all cross Accidents, as what they really are, as Opportunities of embracing God's Will at the Expence of our own; and, consequently, as so many Steps, by which we may advance towards Perfection. We should make a swift Progress in the spiritual Life, if we were exactly faithful in this Practice. Crosses are so very frequent, that whoever makes Advantage of them, will soon be a great Gainer. Great Crosses are Occasions of great Improvement; and the lesser ones, which happen daily, and even hourly, make up in Number what they want in Weight. We may in these, daily and hourly, make effectual Oblations of our Will to God: Which Oblations, *so frequently* repeated, will soon mount to a great Sum.

Such Profit might we make of the cross Accidents in Life; as well the *small*, as the *great* ones; but Men excuse their not submitting to either upon different Pretences. They revolt under *great* Crosses, because they are *great*; and they neglect *little* ones, because they are *little*: And so they comply with neither. When they fall into some considerable Misfortune, they think That sufficient to justify their

Impatience. And, in the little daily Provocations that happen to them, they give their Passions a Loose, as judging them not considerable enough to exert their Virtue in. Thus they deceive their own Souls; they persist in their own Wills; they live not to God, but themselves; *i. e.* in a State of Reprobation.

The only Remedy for this is, to remember what I have said so often, but can never sufficiently inculcate, that *God is the Author of all Events*. That no Accident is so small or inconsiderable, as to escape His Notice, and His Direction. In every Event, therefore, the Will of God is declared to us; and we, thus knowing his Will, must heartily submit to it. We must renounce our own, to embrace it, We must approve, we must choose, what his Choice, so declared, warrants as best for us. This should be our Practice all the Day long. We should in Humility accept the little Crosses that are dispensed to us, as what best suit our Weakness. Let us shew God, that we will at least bear these little Things for His Sake; that we will at least prefer His Will to ours in Matters of so small Importance. His Goodness will accept these mean Oblations; *for he despiseth not the Day of small Things*. And our Self-will, thus weakened and broken by such habitual Mortification, will gradually decrease and decay in us. Custom will render Submission easy, almost natural; and we shall daily make Advances towards that sublime State we aspire after, when we say, *Thy Kingdom come; Thy Will be done in Earth, as it is in Heaven.*

*Give us this Day our daily Bread.*

Bread here signifies all Things needful for our Maintenance, the Maintenance of the whole Man, both Body and Soul; for each of these have their proper Sustenance: To one belongs the *natural* Bread, to the other the *spiritual*; and both are included in this Petition.

The natural Bread means all Things needful for the Subsistence of the Body: And as it is a general Rule, which belongs to all the Petitions of this Prayer, that we must prefer them in Faith, in a full Assurance, that God will hear us, and grant our Request; so, when we have prayed to God, that he would give us our daily Bread, it is our bounden Duty to expect it from him, believing assuredly, that He will provide for us. His commanding us to seek to him for Subsistence, is one Argument to convince us, that he will certainly bestow what we ask in Obedience to his Command. That he bids us call him *Father* in the Beginning of the Prayer, is another Encouragement sufficient

sufficient to dissipate all Shadows of Doubting or Distrust: And he has been careful Himself to explain and apply that Encouragement in repeated Confutations of Infidelity: *Your heavenly Father* (saith he a little lower) who feeds his brute Creation, and clothes even Vegetables, even the Grass of the Field, with inimitable Beauties; *Shall not He much more feed and clothe you? Are ye not much better than they? Therefore, be not anxious, saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed? For your heavenly Father knoweth, that ye have need of all these Things.*

If we consider only the Reasonableness of the Thing, we might judge these Arguments more than sufficient to establish our Faith in his providential Care for our Maintenance. But he knew well the stubborn Infidelity of the Heart of Man; and therefore, in the following Part of this divine Sermon, he attacks it again with new Reasons, and repeated Assurances of his paternal Care to provide for us. *What Man is there of you, whom if his Son ask Bread, will he give him a Stone? Or, if he ask a Fish, will he give him a Serpent? If ye, then, being evil, know how to give good Gifts unto your Children, how much more shall your Father, who is in Heaven, give good Things to them that ask him?*

I insist the more upon these positive Asseverations, that God will provide for All, who put their Trust in Him; because the *Fear of Want* is a very common and dangerous Temptation: For, besides the worldly Cares, which our Lord, upon this Occasion, so earnestly forbids, blaming them as Fruits of Unbelief, and certain Obstacles to our entering into the Kingdom of Heaven: besides these, I say, the Fear of Want is a great Source of Injustice in the World: And many Minds naturally honest, and even generous, have been seduced by This to use unworthy Artifices, to make fraudulent Perquisites, and other unwarrantable Advantages, which are very inconsistent with that fair and open Dealing, which our Christian Profession requires of us. Let us, therefore, search this Temptation to the Bottom, and lay open the Wickedness and Falshood of its Seductions.

To do this, we must distinguish between a *real* and an *imaginary* Want, or Poverty. I call that an *imaginary* Poverty, in which only our Vanity, or our Luxury, are Sufferers: Which deprives us only of the Ornaments and Superfluities of Life. Such Poverty is no Evil in the Christian Scheme; it is, on the contrary, the State which Jesus Christ himself chose to live in, and which he required many of his Followers to embrace; and which all Christians, without Exception,

Real Poverty distinguished from that which is imaginary.

tion, must be willing cheerfully to submit to, when his Providence calls them to it. It is, I say, a Disposition indispensably necessary for all Disciples of Christ, that they should be ready and willing to resign all their worldly Goods, and to depend purely upon his Providence for a Subsistence. *Having Food and Raiment, we must be therewith content*: And Food and Raiment he has promised to all who depend upon him. You see, therefore, the Delusion of this Temptation by the Fear of Poverty; since the Imaginary Poverty is, to a *Christian*, no Evil; and of the Real Poverty, to a *Christian*, there is no Danger. I say, to a *Christian*; for he, who is *truly* such, will be as far from a presumptuous Idleness, as far from an unbelieving Solicitude; as far from neglecting the proper Business of his Calling, as from a Distrust of Providence. Although *he labours not for the Bread which perisheth*, being secure in the Bounty of his heavenly Father; yet he will labour diligently in God's Service, and faithfully do his Duty in that State of Life, to which God appointed him.

The Nature of a moral Action depends upon the Motive from which it proceeds: And this makes a wide Difference between the Labours of Covetousness and Christian Industry. The Application to Business may be equal in both: Yet the one is serving Mammon, while the other is serving God. Now Worldly-minded Men, who have been always used to apply themselves to Business from worldly Motives, are very backward to conceive other Principles of Action: They have so long laboured only for Gain, that they can scarce apprehend how a Man can do otherwise: They cannot easily separate, even in Imagination, two Things which they have so long joined in their Practice. To such, this very Petition of the Lord's Prayer may seem unreasonable: Why should they say, *Give us this Day our daily Bread*, when they think only of earning it by their Industry? They do so, perhaps; and then they have it for their Pains: They have their Reward Here: But their Labour is unprofitable for Eternity, since no Works are acceptable to God, but in such measure as Regard is had to Him in the Performance of them.

The Sum of all is, that God requires our whole Heart: He would have us so intent upon serving Him, that we should be, in a manner, indifferent to all besides, even to the needful Provision for our Livelihood: And for that End he has commanded us to cast all our Care upon Him, in a perfect Reliance upon his Providence.

There is another Matter worthy our Observation in this Petition, *Give us this Day our daily Bread*. As we must ask and expect from  
God

God Things needful for our daily Maintenance, so we ought not to ask for more; at least, we have not Christ's Authority for so doing: We cannot ask in the Name of Christ, because he teaches no such Request. His Prayer is a general Model and Rule for all Prayer: And, short as it is, includes all Desires which are proper to be addressed to God.

It is, at least, a probable Conclusion, that we Christians ought not to pray for Wealth, or Honour, or Greatness, because our Master omitted these Things in the Prayer he taught us. But I find another Reason, that absolutely determines the Point, which is this: "It is not lawful to desire That of God, for which we must beg his Grace, that we may not desire it at all." We must renounce the Love of Riches and Honour; we must, therefore, certainly not pray for them. It is wrong to wish for them in a transient Thought: This is an Infirmary, which we must strive against; but to indulge those Wishes so far as solemnly to avow them before God, to offer them up to Him, and beseech Him to ratify them; This is not like a Disciple of Christ, who has renounced the World in his Baptism: This is seeking our Portion in this Life; and the great Danger is, lest God should hear such Prayers, so as to grant them in his Indignation, as he threatened the Jewish Elders, who came to consult him by his Prophet Ezechiel: *Ezech. xiv. When the Word of the Lord came to that Prophet, saying, Son of Man, these Men have set up their Idols in their Heart, and put the Stumbling-block of their Iniquities before their Face—therefore, say unto them, Thus saith the Lord God, Every Man of the House of Israel, that setteth up his Idols in his Heart, and putteth the Stumbling-block of his Iniquity before his Face—I the Lord will answer him according to the Multitude of his Idols.*

I now proceed to treat of the *spiritual* Bread, the proper Nourishment of Souls: And here I find myself embarrassed with a figurative Language, which is an unavoidable Inconvenience in such Subjects; for, spiritual Things having no proper Names of their own, we are forced to call them by Names borrowed from the material World; which Names, although they are authorized by a certain Analogy, which God has established through all his Works; yet they so obscure and debase the spiritual Truths expressed by them, that no Man can duly apprehend them, without the Assistance and Illumination of the Spirit of God. They will appear sometimes an insipid Notion, and sometimes an absurd Paradox, to a carnal Understanding; which our Lord was well aware of, when he said, as he did often: *He that bath*  
*Ears*

What we ought not to pray for.

Of the spiritual Bread.

John vi. 45. *Ears to hear, let him hear. They only who are taught of God, can understand these Things of God: But we are all inexcusable, if we are not so taught, seeing He is ready and desirous to instruct us. If any of you lack Wisdom, let him ask of God, who giveth to all Men liberally,—and it shall be given him.* It shall be given him to know, and to receive this spiritual Bread; which I shall endeavour to explain by laying before you what our Lord elsewhere saith of it, particularly in the sixth Chapter of St. *John*, where he treats of it at large.

Our Lord had fed five thousand Men with five Loaves, and two small Fishes: The Persons, who partook of this Miracle, were so affected by it, that they said, *This is of a Truth that Prophet that should come into the World*; and they would have made him their King, even by Violence; but he withdrew himself from their mistaken Zeal, and afterwards crossed the Sea to avoid them. They also the next Day took Shipping, and crossed the Sea in Search of him. When they had found him, and saluted him, he immediately reproached them with the base selfish Ends for which they followed him: *Ye seek me not* (said he) *because ye saw the Miracle, but because ye did eat of the Loaves, and were filled.* And then, (as was ever his Custom) he endeavoured to raise their Notions from sensual Things to spiritual, saying, *Labour not for the Meat which perisheth, but for that Meat which endureth unto everlasting Life; which the Son of Man shall give unto you.* As if he should have said: You follow me for the sake of the Food I gave you, and in Hopes of more; but you are ignorant of Me, or use me very unworthily, who seek nothing from Me better, and of greater Importance. I contain a divine Substance, the Food of Immortality, which I am ready and desirous to impart to those who seek it. *Labour not for that Meat which perisheth, but for that Meat which endureth unto everlasting Life; which the Son of Man shall give unto you.* They, not yet apprehending what he meant by this heavenly Diet, object to him the Manna, which their Fathers ate in the Wilderness: *Our Fathers did eat Manna in the Desert; as it is written, He gave them Bread from Heaven to eat.* Christ replied, that the Manna was only a Type of Him; it was only a Figure, whereof he, the spiritual Food of Souls, was the Substance and Signification; and therefore adds, *My Father giveth you the TRUE BREAD from Heaven, by sending Me into the World; for the Bread of God is He, who cometh down from Heaven, and giveth Life unto the World.*

Inasmuch as this *Manna* is the Type of Christ, the true Food of Souls, we may receive some farther Light in this Matter, by considering the Occasion upon which it was given in the Wilderness.

The History of the *Jews* passing from *Egypt* into *Canaan* is an Allegory, representing the Progress of the Soul from the State of corrupt Nature to the perfect Enjoyment of God. The *Jews*, in Subjection to *Pharaoh*, represent the natural Man under the Tyranny of his Appetites and Passions. The *Jews*, going out of *Egypt* through the *Red Sea* into the Wilderness, represent the Man renouncing and forsaking the World in Conversion and Repentance. He foregoes his former Pleasures, he deserts his accustomed Entertainments and Enjoyments of Sense, that he may seek the *heavenly Canaan*: But *Canaan* is still far off; and whereas he is for the present as in a *Wilderness*, his Mind starves for want of satisfactory Entertainment. The *Flesh-pots of Egypt* are forsaken, and the delicious Plenty of *Canaan* not attained to: What must maintain him here? Whereon can he subsist in this intermediate State? Here God works a Miracle for the Support of Souls, who, betwixt the Enjoyments they have forsaken, and those they aspire after, are quite destitute. He feeds them with the spiritual *Manna*, which is Jesus Christ. So he testifies: *My Father giveth* John vi. 32, *you the true Bread from Heaven; for the Bread of God is he who* 33, 48, 51. *cometh down from Heaven; and giveth Life unto the World.—I am that Bread of Life—I am the living Bread which came down from Heaven: If any Man eat of this Bread, he shall live for ever; and the Bread, that I will give, is my Flesh, which I will give for the Life of the World.*

The Nature of Christ communicated to us, as Light from the Sun, is the Support of our spiritual Life. This is the daily Bread of pious Souls, whereon they subsist during their Pilgrimage in the Wilderness, till they arrive at the Land of *Canaan*; i. e. whereby they grow in Grace, till they are fit for the Kingdom of Heaven. The Nature of Christ, thus communicated to us, he calls his *Flesh* and *Blood*, to signify that it is his proper *Self*, as essential a Part of him as his bodily *Flesh* and *Blood*.

This is so very material a Point in our Religion, that our Lord has erected it into a Sacrament: He has appointed two in his Church; the first, *Baptism*, which is the Sacrament of Repentance, figured by the Passage through the *Red Sea*, and conferring a *Death unto Sin, with a* 1 Cor. x. 2. *new Birth unto Justice*; the second, that of the *Lord's Supper*, typified

1 Cor. x. & Augustin, in Psal. 72. post init.



by the Manna which feeds and maintains in us the *new Life* of Justice.

To this it may be objected, That since the Bread we pray for, is called our *daily Bread*, it either is not the same with the Sacrament of the Lord's Supper, or that Sacrament ought to be received every Day. To answer this, we must distinguish, as our Church teaches us, the two Parts of a Sacrament: *The outward and visible Sign, and the inward and spiritual Grace.* This heavenly Bread is the spiritual Grace, which we must receive daily, that we may live thereby; and This is communicated to the living Members of Christ (as often as they seek it in Faith), independent of the outward and visible Signs of Bread and Wine. For the Sacrament of the Lord's Supper was not yet instituted, when he discoursed, as you have heard, concerning this spiritual Bread, adding, *Verily, verily, I say unto you, Except you eat the Flesh of the Son of Man, and drink his Blood, you have no Life in you. Who so eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last Day; for my Flesh is Meat indeed, and my Blood is Drink indeed. He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. These Things said he in the Synagogue, as he taught in Capernaum.*

And a considerable time afterwards, near the Close of his Life, even the Evening before his Crucifixion, that he might, in the most effectual manner, impress this upon our Minds; viz. that he would become the Nourishment of our Souls, as ordinary Food is of our Bodies; and that, as He himself *lived by the Father*, so his true Members *should live by Him*; to imprint this, I say, upon our Minds, and make our *Senses* in some sort minister to Faith, he instituted the most holy Sacrament of the Eucharist: He gave his Disciples Bread and Wine, to signify his imparting to them his Body and Blood; and to instruct them, and assure them, by so sensible a Representation, that, as the Bread and Wine united itself to, and nourished their Bodies, so his Body and Blood, that is, *he himself* would unite with, strengthen, and refresh their Souls. And he commanded, that we should at the same time make a solemn thankful Commemoration of his Death, by which he purchased for us this inestimable Privilege.

The Sacrament of his Supper, therefore, may be considered as a *solemn Festival*, in which we participate of this Bread of Heaven, with the sacred Formality of visible Signs and Pledges of the inward

Grace



Grace purchased for us by the Death of Christ: But that same Grace of Christ, spiritually communicated to us, must be also our daily Bread, for our daily Maintenance and Growth in Virtue. Our Lord commands us to pray for it every Day, saying, *Give us this Day our daily Bread.*

*Forgive us our Debts, as we forgive our Debtors.*

As the Virtues are all comprehended in *Justice*, so all Faults are here called *Debts*, because Justice is obstructed, or, at least, suspended by them; and for the same Reason the Word *Debtors* stands here for Offenders, who, having done Wrong, stand *indebted* to Justice for the Wrong they have done. So much for the Terms *Debts* and *Debtors*, which I think are rightly placed in our public Version, where a scrupulous Fidelity to the Original was intended; and the equivalent, but more familiar, Terms of *Trespass* and *Trespases* were as properly retained in the Form recited in our Liturgy.

As to the Petition itself, you observe, that it is conditional; we desire God only *so* to pardon us, as *we* pardon others. It is also remarkable, that these are the only Words in this venerable Form, which our Lord was pleased himself to comment upon, and give a Reason for, in the Close of it: “*For (says he, ver. 14.) if ye forgive Men their Offences, your heavenly Father will also forgive you: But if ye do not forgive Men their Offences, neither will your Father forgive yours.*”

Such are the Terms upon which we ask Forgiveness; and therefore we should weigh them well, that we may not fail in the Performance of them. The Terms are as plain as Words can make them: “*We must forgive others in the same manner as we hope to be forgiven by Almighty God.*” Yet, plain as the Words are, Men, who have a strange Facility in deceiving themselves, find various Ways of mistaking them.

The most common Delusion of this Kind is, when they say, and fancy, that they forgive, yet continue to *indulge* angry and resenting Thoughts, and deliberately suffer their Minds to dwell long and often upon the Injury they have received. Now they aggravate their Wrongs: Now they despise or detest the Author of them, according to the different Workings of their Pride or Malice: And, above all, they cherish a secret Hope, that He, who had injured them, shall one Day suffer for it himself, and dearly pay for his Folly—Yet, notwith-

Evasions  
from For-  
giveness.

standing such wrathful Reflections wilfully persisted in, they still say, "They forgive him; they wish him no Harm."—Nay, often they boast of their Forgiveness, and so add to their Prevarication the Vain-glory of an imaginary Charity. Sometimes they shew the Insincerity of their Hearts, even in their Expressions of Forgiveness. Such is that common one, "I will forgive: But I will not forget it." Now these Assertions are inconsistent, and the second contradicts the first. If you truly forgive the Injury, you would certainly endeavour to forget it, and ease your Mind of grating Reflections. For, after all your Endeavours, resenting Thoughts will recur but too often, and make dangerous Trials of your Reconciliation. You *resolve*, you say, *to remember it*: You *resolve*, therefore, *not to forgive it*; for, to what Purpose serves the Remembrance of an Injury, but to supply continual Fuel to your Indignation; to refresh and provoke your Anger, which, without such Incitements, would gradually slacken and decay? But you seem afraid it should: And therefore gratify and nourish your Passion with these Assurances of its Continuance.

Those, who truly forgive, act quite otherwise; they resolve, they strive, to forget the Injury; and, to the utmost of their Power, they blot it out of their Imagination, that they may treat the Offender, as if the Fact were really annihilated, or had never been. In the Style of Law we call a general Pardon an *Act of Oblivion*: And, in the Style of Scripture, when God forgives the Sins of Men, it is said, that he *blots out their Iniquities, and remembers their Sins no more*. And although in a strict Sense, Omniscience cannot forget, and nothing can escape infinite Thought; yet, to express his plenary Remission of our Offences, he is said *to forget them*: As, on the other hand, when it is said, that *he will remember their Iniquity*, the Phrase imports, that he will certainly punish it.

Another very suspicious Expression of Reconciliation is, "I forgive him; but I will not see him: I will have nothing more to do with him; yet I forgive him." Such Language gives Reason to apprehend, that your Forgiveness is not sincere; and that your Heart still burns with Animosity, so that you cannot bear his Presence. If God should so forgive you, what would become of you? Would you be content with such a Pardon as shuts the Gates of Heaven against you? *Depart from me, I know you not*, is the Sentence which God passes upon the Reprobates; and they will incur that Sentence, who, themselves using it to others, have mocked his Laws with feigned Reconciliations. *So likewise shall our heavenly Father do also*

unto

Psal. lxxix.

8.

Isa. lxiv. 9.

Jer. xxxi. 34.

Ec.

Hosea viii. 13.

Ec.

unto you, if ye from your **HEARTS** forgive not every one his Brother *Mat. xviii.*  
their *Treſſaſſes.* 35.

If we would ſeriously conſult the fundamental Law of Equity, *viz. to Do, as we would be Done by,* That would exclude all theſe Subterfuges which the Leaven of Malice is apt to ſuggeſt; That would both inſtruct and perſuade us: For it not only rectifies our Notion of this Duty; but at the ſame time it represents the ſtrongeſt Arguments for the Practice of it. Let us then conſider, that We are deſirous to have our Faults paſſed over; and that we may not ſuffer in the Eſteem and Affection of others, for the many Miſcarriages we are guilty of. Now, if it is reaſonable to deſire ſuch Indulgence, it is as reaſonable, that we ſhould grant it, and ſhew that Lenity to Others, which We expect, and ſo often ſtand in need of. In many Things we all offend, not only againſt God, but Man too. We are guilty of many Follies, and Humours, and Paſſions, which ſufficiently exerciſe the Patience of thoſe we converſe with. If They ſhould renounce our Friendſhip, when they might take Offence at our Perverſeneſs or Indiscretion, we ſhould ſoon have no Friends left. But we expect, that they ſhould continue their Benevolence to us, notwithstanding our Miſbehaviour; and therefore we ought not to reſuſe that Indulgence to them, which, in parallel Circumſtances, we require of them.

And farther, as the Juſtice of this Law appears upon human Views, betwixt Man and Man; ſo its Obligations are greatly enforced by the expreſs Command of God, whom we offend daily, without a Poſſibility of making any Requital, and diſcounting with Him, as we may to one another. Notwithſtanding the infinite Diſtance there is betwixt the Creator and the Creatures, which renders our Offences againſt Him ſo much more heinous than any that can happen among ourſelves; yet he recedes from his Prerogatives, and, in this reſpect, puts himſelf, as it were, upon the Level with us. He offers Forgiveness for Forgiveness, divine Pardon of Sins for human Remiſſion of Injuries—Paſſing over the immenſe Diſproportion betwixt his Supremacy and our Vileness, he refers us to the great Law of Humanity, *To do as we would be done by,* to pardon others, as we hope to be pardoned ourſelves; and, to bind this home upon us, that there might be no Poſſibility of forgetting it, he has been pleaſed, you ſee, to join theſe Terms with the very Petition for Forgiveness. And in other Parts of this Sermon he has repeated this Doctrine oftener than any other Duty there recommended.

*Expose us not to Temptation:*

Or, as the common Form, *Lead us not into Temptation*: The Sense is the same; and in both Expressions we equally acknowledge the Divine Agency, which the Words of the Original expressly import. For, as God is the *only Potentate*, the sole Governor of the World, so that nothing can possibly fall out, but by his Allowance and Permission; it is usual upon that account, in the Style of Scripture, to impute all things to Him as the first Cause, and, as such, the Author of them. Thus he is said to have *sent Joseph into Egypt, to preserve Life*; though, in fact, his Brethren, out of Envy, had sold him thither. And *Job* said, that *the Lord had taken away* those Things, which the *Chaldeans*, and *Satan* acting in Person, had been the Instruments to deprive him of. And it is in this Sense that God is said to *lead into Temptation*, or *expose to Temptation*, because all Temptations come by his Allowance; for the Tempter and the Tempted are his; all the Powers of Nature are his; and what we call *Chance*, or *Fortune*, is nothing else but the incessant Administration of his Providence: But of this we shall speak more largely in the Explication of the Doxology.

The general Intent, as I conceive, of these Words, *Lead us not into Temptation*, is, that with a just Distrust of ourselves, and an humble Sense of our Weakness, we should deprecate such Trials as may endanger our feeble Virtue: But as some Trials, *i. e.* Temptations, are necessary and inevitable, we therefore add the following Petition;

*But deliver us from Evil:*

Or, as some choose to render it, *the Evil one*; for it is dubious whether *τὸ πονηρὸν* is to be taken here in the Masculine or the Neuter Gender, *i. e.* to mean a Person or a Thing; but, which-ever Way we take it, the Sense is the same; and therefore it is needless to enlarge upon it.

*For thine is the Kingdom, the Power, and the Glory.*

This is the Reason of the foregoing Petitions, as it evidently appears in all but that one, *Thy Kingdom come*; which may seem inconsistent with this Conclusion of the Prayer, *For thine is the Kingdom*: Why, then,

then, *Thy Kingdom come?* as if there were somewhat not yet subject to his Dominion.

As strange as this may seem, it is too apparent, that a considerable Part of his Creatures are (according to the moral Relation of Things) subject to other Laws, and governed by other Powers, than His. There is a Law of Sin, there are Powers of Darkeness, there is a Kingdom of *Satan*, founded on an open Apostasy from the King of Heaven.

For, God having endowed his rational Creatures with a Free-will, that he might not be served, as by Slaves, with a forced Obedience, but honoured by the generous Submission of free Agents, who should *choose* him to reign over them; this innate Dignity of the Creature has been fatally perverted; and, the Liberty to choose him implying necessarily a Liberty to refuse him, the evil Angels, in the first Place, and Men seduced by them, have chosen the worse Part, and fallen into Rebellion against the Creator. But the Goodness of God has, by the appointed Mediator Jesus Christ, opened a Way for Men to return to their Allegiance, and their Happiness. That Way is revealed to us in the Gospel, which is therefore called *the Word*, i. e. *Doctrine* Mat. iv. 23. ix. 35. xxiv. 14. *of the Kingdom*: And, by the Practice of the Doctrine there taught, we actually *enter into the Kingdom of God*, I mean, here upon Earth; because we thereby subject ourselves to his Government, and obey his Laws. That we may do this, is the plain Import of that Petition, *Thy Kingdom come*; i. e. may it be established in the voluntary Obedience of us thy free rational Creatures: Whereas *Thine is the Kingdom* expresses the *Right* which God has to such Obedience, whether we pay it, or no.

We must, therefore, here distinguish between the *natural* and the *spiritual* Kingdom of God. His natural Kingdom is *universal*, comprehending all Creatures, maintaining them in Existence, and appointing to each their respective Courses by the great Laws of Nature and Providence. His spiritual Kingdom is peculiar to intelligent Beings, Beings endowed with Consciousness and Liberty, and thereby capable of moral Good and Evil. Such Subjects being able to know and submit to his Will, he requires of them an active Concurrence with it, a free and a voluntary Obedience to his Laws. This is God's spiritual Kingdom, or Reign over Spirits, called in Scripture *the Kingdom of Heaven*, because such Dominion is there principally exercised. It is also established in the Hearts of all good Men, who have chosen God for their Lord, and behave as His Subjects and Servants. I suppose, that

that both these Senses are comprehended in this Doxology, by which we acknowledge God's *actual* Dominion over all Things in the *natural* State, and his *rightful* Dominion over spiritual Beings in their *moral* Capacity: That the one *is*, and the other *ought* to be.

Of the Divine Omnipresence.

In forming our Notion of God's natural Kingdom, we must be careful to conceive of it in a very different manner from what passes in the Kingdoms of this World, where the Rulers govern their petty Territories by issuing Commands to Places distant from their Residence: Whereas God is present in all Parts of his Dominion; He *resides* in all his Works, and supports and actuates the whole Frame of Nature. This Omnipresence of the Deity is an Article of natural Religion, as appears from many Passages in heathen Authors, such as *Jovis omnia plena*, &c. And the *Jews* expressed the same Sentiment, by comparing God to infinite Space, and naming him *Hammachom*, i. e. *Locus*, the Place in which all Things are. In the Prophecies of *Jeremiah*, God himself says, "I am a God at hand, and not afar off. "Do not I fill Heaven and Earth?" So that there is no Place void of the Deity, no Creature in which He is not actually present. \* *He is* (says St. *Jerom*) *infused Through and About all Things; so as to penetrate them Within, and contain them Without.*

Jer. i. 23.

We should habituate our Minds to such extensive Views of the Divine Infinity, because they would rectify a common Prejudice, which inclines us to estimate all other Things by what we find in ourselves. Our bodily Presence is confined to a certain Space; and our Attention, which is the Presence of the Mind to the Object under Consideration, is circumscribed by such narrow Limits, that, while it fixes upon one Point, it *must* leave the rest, and, advancing to new Objects, lose in one Part what it gains in the other. Now this Imperfection being natural to us, we are apt, without Reflection, to ascribe it to God. It seems strange to us, that He should attend equally to all Things at once, so as not to overlook the least Particle in the immense Variety of his Works. But this is (as the Psalmist speaks) because we foolishly think God *such an one as ourselves*, and impute our Infirmities to Him, who is infinitely infinite in all Perfection.

Psal. l. 21.

Of the Divine Omnipotence.

We labour under the same Infirmary in respect to *Time*, as well as *Space*. We have but a bare Remembrance of Things passed, and of Things to come we are ignorant; but God takes in Past, Present,

\* In omnibus infusus & circumfusus, ut cuncta penetret interior, & contineat exterior.

and Future, in one compendious View of Omniscience. And therefore we must not measure the Knowledge of God by the low Methods in which we apprehend Things. It is the Prerogative of Deity to reach at once through all *Time*, as well as all *Space*: As his Presence is immense, so *His Understanding is infinite*: As He fills *Heaven and Earth*, so He inhabits *Eternity*; and has the whole Duration of *Time*, with all the various Circumstances attending his Creatures through all its several Stages, as well as the whole Extent of *Space*, wherein they act, or shall act, ever open and present to his infinite Thought.

Psal. cxlvii.  
Jer. xxiii. 24.  
Isa. lvii. 15.

Such are the *Presence and Knowledge* of God; add to these the *Power* he exercises in his natural Kingdom. *Thine is the Power*, we say; and indeed there is no Power but His, for He is the Fountain of all Power; and whatever Degrees of it appear in the Creatures, they are derived from Him, and depend upon Him. The strongest Arm would wither, the most penetrating Thought would sink into Idiotism, if He should cease the secret Efflux of his Power, by which they act; by which all Creatures live, and move, and have their Existence.

Of the Divine Omnipotence.

*Nature* and *Fortune* are the two Names, to which we ascribe Things and Accidents; but these are, in truth, no other than the Operations of God, by which he governs the World. Those we call the *Laws of Nature*, are the settled Method of his Providence, whereby he maintains the Order of the Universe; producing, preserving, and directing the several Species of his Creatures, so that nothing may deviate from the Course, or transgress the Bounds He has prescribed it. The *Laws of Nature* are inviolable, because He himself puts them in Execution: He himself is the Master-spring, which sets the lesser Wheels of the Machine in Motion. Those who have studied Nature best, and penetrated farthest into her secret Recesses, have discovered themselves, and demonstrated to others, that God is, if I may so speak, the prime Agent in every Being. They scruple not to say, that the great Principle of Gravitation is an immediate Impression from the first Mover, and the Divine Energy exerted in his Creatures. Or, if we pass from the material to the animal World, some think, that no Account can be given of those surprising Instincts in brute Creatures, which in many Instances surpass the boasted Reason of Men, but that they are the Power of God determining such Creatures to the Work he has appointed them. A modern Naturalist has expressed this in very bold, and, I think, very improper Language, where he says, "*Deus est Anima brutorum.*" It is, doubt-

Nature.

less, the *Power of God* that disposes them to their several Functions : But to say, therefore, that God is their Soul ; or, as the old Philosophers, that he is *Anima Mundi*, the Soul of the World ; this is unworthy and degrading : For the Soul must share and sympathize in all the Interests of the Body it animates : But there can be no such Reciprocation betwixt God and his Creatures. The sacred Writers use other Terms, *Thy incorruptible Spirit is in all Things*, saith the wise Man. The Reason, I suppose, of that Epithet *incorruptible*, was to signify, that God is no-way affected with the Vicissitudes of his Creatures—*Thy incorruptible Spirit is in all Things*, not united to them as a Soul to its Body, but presiding in them, as their Lord and Sovereign, with Power irresistible. This is magnificently expressed in the Verses preceding that last-mentioned : “ The whole World is

Wisd. xii. 1.

Wisd. xi. 22,  
&c.

“ before Thee as a little Grain of the Balance ; yea, as a Drop of  
“ the Morning Dew, that falleth down upon the Earth : How could  
“ any thing have endured, if it had not been Thy Will ; or been  
“ preserved, if not called by Thee ? But thou sparest all ; for they  
“ are thine, O Lord, thou lover of Souls.” And then follows, *Thy incorruptible Spirit is in all Things*—Thus you see how *Nature* is the Minister of God ; and those, which we call the *Laws of Nature*, are the Laws He prescribes it, the fixed and uniform Method by which He governs the World.

Fortune

As Men ascribe Things to *Nature*, so they ascribe Events to *Fate* or *Fortune*, which are fictitious Beings, and mere Creatures of Imagination ; for God is the sole Author of all Events happening to his Creatures, as he is of the Creatures themselves. So he speaks by his Prophet, “ I form the Light, and create Darkness ; I make Peace,  
“ and create Evil : I the Lord do all these Things. It is by Him  
“ Kings reign, and Princes rule ; for Promotion cometh neither from  
“ the East, nor from the West, nor yet from the South ; but God is the  
“ Judge : He putteth down one, and setteth up another.” Nor must we think, that Crowns and Sceptres, Thrones and Empires, are the only Care of Providence : His kind Regard condescends to the lowest of his Creatures ; “ He provideth the Raven his Food ; the young  
“ Lions seek their Meat from Him : And his open Hand filleth all  
“ Things living with Plenteousness. He clotheth the Grass of the  
“ Field with inimitable Beauties, and reneweth the Face of the  
“ Earth.” In a word, “ He giveth Life, and Food, and Breath,  
“ and all Things, unto All.” But the Point we had more immediately in View, was, to shew, that those loose fickle Uncertainties,

which

Isai. xlv. 7.



which we ascribe to Chance or Fortune, are all under His Disposal. An Hair cannot fall from our Heads, nor a Sparrow to the Ground, without the Will of our Heavenly Father. Nothing is *casual* to him. He hath laid the *Train* of Events from the Foundation of the World, and produces them successively each in their proper Season.

Such is God's Dominion in the *natural* World: So universal is the Obedience paid him by all the Hosts of his Creatures. The Stars of Heaven never deviate from the Course He has appointed them. The Sea, with its proud Waves, is curbed and confined by His Decree. Fire and Hail, Snow, and Vapour, stormy Wind and Tempest, fulfil His Word: And we see all the World about us yield an implicit Obedience to His Laws: While we ourselves are the only disobedient, the only rebellious Part of his Kingdom: I speak of us now in our moral Capacity, as we are spiritual Creatures, and consequently proper Subjects of God's *spiritual* Dominion, which is founded in the voluntary Obedience of free Agents, who choose God for their Lord.

As God is pleased to style himself particularly the Lord of Men, so all good Men have thought the Appellation of *his Servants* the greatest Dignity; for This *David* forgot his Royalty, and rather styled himself <sup>b</sup> *the Servant of the Lord*. And *St. Paul*, in the Beginning of all his Epistles, does himself the Honour of this Title, *Paul the Servant of the Lord*, or *Paul the Apostle of Jesus Christ*, i. e. a Servant sent by him. He saith not *Paul the Roman*; or, *Paul, the Doctor of Christianity*; *Paul, the Worker of Miracles*; or, *Paul, ravished into the third Heaven*; but *Paul, the Servant of the Lord*. That was all his Glory, the utmost of his Ambition, the highest Title he could wish, or be capable of.

This also is the Glory and the Happiness of the Angels. The supreme Orders of the celestial Hierarchy know no higher Praise, no more exalted Honour, than this, that they are *God's Servants, his Ministers that do his Pleasure*: Nor do they ever appear more glorious, than when "they cast down their Crowns before his Throne, saying, Thou art worthy, O LORD, to receive all Glory, and Honour, and Power: For Thou hast created all Things, and for Thy Pleasure they are, and were created."

Rev. iv. 11.

Heaven is therefore *Heaven*, because it is God's *spiritual Kingdom*, and all its bright Inhabitants pay him true Allegiance, as their Sovereign Lord and King: Nor may any enter those blessed Mansions, who

<sup>b</sup> See the Inscription of *Psal.* xxxvi. &c.

have not, by confirmed Habits of Virtue, approved themselves his dutiful Subjects. *His is the Kingdom of Right*; to Him our Allegiance is due; and, in paying Him our humble and sincere Obedience, we commence his Subjects, and Inheritors of the Kingdom of Heaven.

*19 Make not for yourselves Treasures upon Earth, where Moth and Rust do spoil, and where Thieves break in, and steal: 20 But make for yourselves Treasures in Heaven, where neither Moth nor Rust do spoil, and where Thieves do not break in, and steal: 21 For where your Treasure is, there will your Heart be also. 22 The Eye is the Lamp of the Body: If, then, your Eye be single, your whole Body will be enlightened. 23 But if your Eye be evil, your whole Body will be darkened. If, then, the Light which is in you be Darknefs, how great is that Darknefs!*

Mr. Locke has observed, that the *Modes of Thinking*, as he speaks, i. e. the several Operations of the human Mind, are in all Languages expressed by figurative Terms, which belong to sensible Ideas in their primary Signification. Now, if all Languages used the same Figures, this would bring no additional Obscurity to our Translations. But it is well known, that the Oriental Tongues have, upon these Subjects, quite a different Set of Metaphors from those in use among the Greeks and Romans; and consequently among Us, who so generally follow their Phraseology. Many Difficulties in Scripture are to be imputed to this Cause; and, to solve those Difficulties, we must have recourse to the Context, and collect the Meaning of this unusual Dialect from the Occasion upon which it is spoken. I choose, therefore, here to make a Review of what we have been hitherto taught in this Divine Sermon; because the Method our Lord proceeds in, will distinctly lead us to the Meaning of the Words now to be explained.

After the Beatitudes, and a particular Application of the last of them to the Apostles, with some especial Advice to them for the right Discharge of the ministerial Function; he goes on to treat of *Justice* (i. e. Duty in general): And first he shews the *Extent* of it. I mean, what Degrees of it are necessary, and how far its Obligations reach. He begins with the general Proposition, *Unless your Justice surpass that of the Scribes and Pharisees, you shall not enter the Kingdom of Heaven.* And this he illustrates and exemplifies in many Instances,

stances, which fill up the Remainder of the fifth Chapter. After thus shewing the *Extent* of Justice, he comes, in the next place, to rectify the *Motive* to it; as at the first Verse of this Chapter, *Take heed that ye do not your Justice* (i. e. Acts of Justice) *before Men, to be seen of them, &c.* And here again he gives particular Instances in the three principal Acts of that Justice (*viz.* Beneficence to Mankind, Devotion to God, and Mortification which concerns ourselves); with a strict Caution not to let the Merit of them evaporate in Vain-glory. And as Vanity is not the only wrong Motive; and as the Deeds of Justice last-mentioned are not our only Occupation; but, besides these, we have each of us his secular Employment, or worldly Business, to discharge; our Lord, therefore, goes on to regulate our whole Course of Action, by setting the *Heart* right, and in the proper Disposition for the Performance of it: *Make not for yourselves Treasures upon Earth, where Moth and Rust do spoil, and where Thieves break in, and steal: But make for yourselves Treasures in Heaven, where neither Moth nor Rust do spoil, and where Thieves do not break in, and steal: For where your Treasure is, there will your Heart be also.*

Instead of *Lay not up Treasures*, as our public Translation, I put, *Make not for yourselves Treasures*, which the Original imports, and the Sense requires; because, Whatever we place our Happiness in, That we *make our Treasure*. The Treasure of the Covetous is literal Treasure; and That of the rest of the World consists of those Things which they desire, and count upon, as a Fund for Enjoyment: For, as where our *Treasure* is, There will our Heart be also; so, where our *Heart* is, There also is our *Treasure*.

If we could look into the Minds of Men, we should see, that with the younger Sort this *Treasure* is often a mere Toyshop. The Treasure of the Ambitious consists, too, of Baubles: For the Truncheon, the Mitre, and the Coronet, are but more Solemn Vanities. Malice and Lust, too, have their Treasures; which, to Minds unprejudiced, appear horrid and detestable. More ludicrous are the Riches of the Virtuoso, who can make his Treasure of old Coins, Shells, or Insects. But the fantastic Treasures of Mankind are too bizarre and various to be enumerated. As almost every Animal has had its Idolaters; so almost every Kind of Object has become a *Treasure* to some or other of the Sons of *Adam*. But as *true Religion* is but One, so there is but One *real Treasure*, One only that is worthy our Option, and will answer our Expectation; and That we make for ourselves in Heaven, when, by the assiduous Practice

Practice of Virtue, we secure our everlasting Interests There, as our Lord advises.

In the mean time the whole Circle of sublunary Things lies open to our Choice; and, when we have made our Choice of any Part, so as to set our Affections upon it; Then it becomes our *Treasure*, and, for the Time, has the Preference in our Esteem. As in a Globe any one Point may be set uppermost; and, when it is so, the rest are ranged below it, and gradually pass out of Sight; so, in the Mind of Man, That, which he chiefly sets his Affection on, has the Preference to all beside, and all beside become subordinate, and are estimated only according to the Relation which they bear to it. Such is our *Treasure*, which where-ever it is, *there* (as our Lord speaks) *will our Heart be also*.

His next Words are those, which, by their Obscurity, gave Occasion for what was said at the Beginning of this Note concerning the different Metaphors used by distant Nations; upon Account of which I have made this general Review of the Tenor of our Lord's Discourse, and particularly of the Context, which distinctly leads us to the Meaning of the Words now to be explained.

*The Eye is the Lamp of the Body.* *Body* here signifies, as it sometimes does in our own Language, the *Person*, the Man himself. And *Eye*, in the *Hebrew* Idiom (as was shewed in the last Chapter, and will be again in the next), signifies the *Intention*<sup>i</sup>. *Eye*, I say, signifies the *Intention*, which casts a Light upon whatever it aims at. Like a Microscope, it magnifies its Object, it illustrates it, and renders the minutest Parts of it conspicuous; for, having made it its *Treasure*, it treats it as *such*, and counts upon it as a Fund for Happiness. And altho' the Object be void of real Worth, yet the *Intention* imputes to

<sup>i</sup> To pass over other Authorities which prove that *Eye* here means *the Intention*, it may suffice to say, that *Thomas Aquinas* and *Thomas à Kempis* so understood it. I have recollected one Passage in the latter to this purpose, which is so excellent that I have chose to transcribe it:—

“ Stat super hæc mutabilia sapiens & bene doctus in Spiritu, non attendens quid in se sentiat, vel quâ parte stet ventus instabilitatis, sed ut tota Intentione mentis ejus ad debitum & optimum proficiat finem. Nam sic poterit unus & idem, inconcussusque permanere, simplici intentionis Oculo, per tot varios eventus, ad Me imprætermisè directi. Quando autem purior fuerit intentionis Oculus, tantò constantius inter diversas itur Procellas. Sed in multis caligat Oculus puræ intentionis; respicitur enim citò in aliquod delectabile quod occurrit. Nam & raro totus liber. quis invenitur à nævo propriæ exquisitiõnis.—Mundandus est ergo intentionis Oculus, ut sit simplex, & rectus, atque ultra omnia varia Media ad Me dirigendus.” *Thomas à Kempis*, Lib. III. Cap. 33.

it all the Advantages that credulous Desire and active Fancy can suggest. We may attend to a Thing with Impartiality and Indifference: but not so, when we *intend* it. Our Choice is *then* determined: the Will has *then* got the other Faculties into its Management; and exerts them only to feed Expectation, and discover more and more whatever may serve to confirm the Choice it has made.

Thus the Intention is the Force of the Mind turned one Way; and therefore our Lord compares it to a *Lamp*, which, when directed to one particular Object, greatly enlightens that, and makes other Things visible only in proportion to their Nearness. In like manner, whatever is the direct Object of the Intention, receives from it a Lustre, which shews it to the greatest Advantage; and shews other Things in a good or bad Light, as they seem favourable or prejudicial to the Execution of our Design.

The Intention, I say, aiming at the *End* proposed, views other Things, not simply as they are in Themselves, but rather as *Means* to that End, or as *Obstacles* to the attaining it. And hence it follows, that an *evil* Intention must induce us to make a *false* Judgment concerning those Practices which are necessary for the accomplishing it; because such Practices, though *wrong* in themselves, are yet *right* for the Purpose which we *intend* by them.

Wrong Intention the Cause of wrong Judgment.

It is the Privilege only of a good Intention to be free from Prejudices; because the Means, which That is to employ, are as right in themselves, as they are for the End to which they are designed. We have here no mistaken Interest to blind our Judgment. Designing only what is *right*, we see only what is *true*, and our whole Mind is enlightened.

Such right Intention our Lord calls *the single Eye*; and with good Reason: For, as only One straight Line can pass between two given Points; and as the Truth upon every stated Question is but One, while Error and Mistake are almost infinitely various; so there is not, there cannot be, but One such right Intention: What That is, our Lord had just before declared, when he directed us to *make for ourselves Treasures in Heaven*. And that we might be induced to recollect and unite all our Desires in that *One Thing necessary*, he here calls an Intention to do so, the *single Eye*; and, on the contrary, every other Intention, an *evil Eye*; for, every other deliberate Purpose, that does not coincide with, or become subordinate to, the Right Intention, though we could suppose it innocent in itself, yet will prove an Obstacle to that Right Intention; because the Right Intention

There can be but one right Intention.

Intention cannot succeed but by a perfect Renunciation of all other Projects and Designs. And therefore our Lord immediately subjoins, *No Man can serve two Masters, &c.*

*“ Be not solicitous about your Life, what you shall eat, &c.*

The public Translation has, *take no Thought, &c.* but the Greek imports such Anxiety, as causes an intestine Strife by contrary Reasonings, with opposite Hopes and Fears. This is so strictly the Sense of the Original, that a Word of the same Derivation is used by our Lord, where he says, “ A Kingdom<sup>k</sup> divided against itself, cannot stand.” So that this Precept only forbids that Perplexity and Distraction of Thought, which is inconsistent with the *single right Intention*, and interrupts our Resignation to the Divine Will.

Far be it from me to widen the *narrow Ways* prescribed in the Gospel: But, to make them *narrower* than the literal Sense imports, will render them quite unpassable. For ~~Men~~ engaged in Business and the Tumult of the World (as the best Christians sometimes are), not to have their Minds entangled in ~~secular~~ Interests; not to be anxious and disquieted about future Events, wherein either their Reputation, or their Fortune, or perhaps both, are at Stake; this is an high Degree of Virtue, which can be maintained only by an habitual Devotion: But, to say absolutely, *take no Thought*, is a Misrepresentation of our Lord's Doctrine. All his Intention here was, to teach the Virtues in the most radical manner, by extirpating the remotest Tendency to the contrary Vices. As, under the Sixth Commandment, which prohibits Murder, he forbids an angry Word, or malicious Thought; so here, to preserve us from Worldly-mindedness, he forbids all anxious Care, even for the Necessaries of Life: And he enforces his Prohibition with such cogent Arguments, as must convince all who piously attend to them. *Is not the Life more than Food, and the Body than Clothing?* He, who has given us the Greater, will He deny us the Less? He, who gave us our Being, will He refuse what is necessary for the Support of it? It is as absurd as it is ungrateful, to distrust a Benefactor, whose Goodness we have already so largely experienced, and who takes upon himself the Care to provide for us. *Consider the Birds of the Air: They neither sow, nor reap, nor gather into Barns; yet your heavenly Father feedeth*

<sup>k</sup> Μαρισσα, Mat. xii. 25.

*them. Are not ye of greater Value than they? Are ye not the Children of God? And, when ye see him make so plentiful a Provision for his inferior Creatures, can you suspect, that He will leave you his Children destitute of necessary Subsistence?*

A Fear of wanting Necessaries is the most specious Pretence for *Covetousness*: And it is in order to repress the remotest Tendencies to that base Disposition, that our Lord is thus copious and emphatical in assuring us of the superintending Care of Providence. But let no perverse Spirit mistake his Declarations here as a Dispensation from Industry. He never meant to abrogate that Sentence passed upon our whole Race: *In the Sweat of thy Face thou shalt eat Bread.* Daily Labour is a principal Part of the Penance imposed on Mankind, and is included in the *daily Cross* which he has commanded us to take up. It is only by taking up that Cross, and punctually discharging our Duty in that State of Life to which God has called us, that we have a Claim to his Fatherly Protection: But then we ought to depend upon it; for a Trust in God, and Diligence in our Calling, are connected like Faith and Obedience, which are so far from interfering, that they are in their own Nature inseparable. Duty is very extensive, consisting of many Parts, which must be performed at once; yet cannot be spoken at once, but must be detailed in separate Precepts. Virtue consists not merely in *Action*, but also in the *Motive* which animates it. Our Course of *Action* is taught elsewhere; and our *worldly Calling*, which is to us the Order of Providence, prescribes the daily Work we have to do; the Doctrine now under Consideration relates to the proper *Motive* of our Actions, directing our View towards the great End to which they all ought to be ultimately referred. Our Actions are upon Earth, but the right Motive is in Heaven, where only *Faith* can penetrate: and therefore our Lord, expostulating with his Disciples upon their Want of Sensibility to that *Motive*, subjoins (at Ver. 30.), *O ye of little Faith.* Of this I shall speak presently; but first I would give an account of the Alteration I have proposed of Ver. 27.

Faith gives  
no Dispensa-  
tion from In-  
dustry.

*Who of you by his solicitude can prolong his Life one Hour?*

The public Translation here, instead of *prolong his Life one Hour*, has, *add one Cubit to his Stature*. I think a Version strictly literal should be, *add any length to his Age*, for *ἡλικία* signifies both *Age* and *Stature*; and is to be rendered by either, as the Occasion requires.

quires. Our Translators have rendered it by *Age*, *John* ix. 25, 26. and *Heb.* xi. 11. *Παχος* indeed commonly means a Cubit; but it is not unfrequent to transfer the Measures of Space, to express those of Time, as *Psal.* xxxix. 5. *Thou hast made my Days as it were a SPAN long*, and Dr. *Hammond*, upon the Place, shews, that Cubit has been used in the same manner. Thus far we have seen what Series the Terms are capable of; what their proper Sense is here, we must gather from the Context. At Ver. 25. our Lord dissuades Anxiety about Food and Clothing; Food for the Life (*ψυχή* in the Original, i. e. *Soul*, or animal Life), and Clothing for the *Body*. He then treats of these separately. The Words under Consideration conclude what he said concerning the Maintenance of *Life*, to which *Stature* is not applicable, but *Age*, as I would render it. What he adds concerning the *Body*, begins at the next Verse. Besides, he was speaking to adult Persons, who probably had no Solicitude about their *Stature*, and certainly had no Imagination, that such Solicitude could make them grow a Foot and half taller: But a Care for the Maintenance of *Life* is the common Care of all Men, and apt to run into Excess, where it is not moderated by Religion. I am more confirmed in the Interpretation here proposed by observing that the parallel Text in the Gospel by St. *Luke* (xii. 25.) follows the Parable of the Rich Man, who had projected larger Barns to receive the increase of his Store, and reckoned upon *many Years of Life* for the enjoyment of it, when God said to him, "Thou Fool, this Night shall thy Soul be required of thee, &c." The Application is, "Therefore take no thought for your Life—And which of you with taking thought can add to his *Stature one Cubit*? If ye then be not able to do that thing which is *least*, &c." So our public Translation. But surely to add one Cubit to the *Stature* (tho' it be but *one*) is no *little* matter. And besides this would be quite impertinent to the foregoing Parable of One whose Thoughts were taken up with the large Provision he would make for his supposed Length of Days. His Concern would be to live longer, not to grow taller.

### 3<sup>d</sup> O ye of little Faith.

This is the first Place in which we meet the Word *Faith* in the New Testament; and, of all the Terms in Theology, there is none that more requires Explanation, upon account of the dangerous Mistakes that have been made about it; none that better deserves to be



be largely insisted on, upon account of the great Importance of its Signification ; and therefore I shall make it the Subject of some following Lectures, and at this time I shall only caution you against a vulgar Error, which confines the Notion of Faith to the Christian Revelation, whereas the Word is originally of the *Jewish Church* *Faith a* and of frequent Use at the time of our Lord, who certainly spoke it *Term in the* in the Sense then commonly received. As most of you know the *Jewish Theology.* *Hebrew*, I shall tell you its Root and cognate Derivatives, which will contribute to your forming a right Notion of it.

The Root is *Amen* nutritiv, from which comes *Amen* veritas, and *Emunah* Fides, quasi Veritatis Receptio in Nutrimentum Animæ. The Word *Amen* is of such frequent Use in the New Testament, and in the public Offices of all Christian Churches, that I shall take this Occasion of explaining it.

*Amen*, as was said, properly means *Truth*, but is differently used upon different Occasions ; sometimes as an Affirmative, and sometimes as an Optative. It is often an Affirmative, as when our Lord uses it to introduce his more solemn Asseverations, 'Αμὴν 'Αμὴν λέγω ὑμῖν, *Verily verily I say unto you*. And it is to be noted, that where St. *Matthew* retains the *Hebrew* *Amen* in our Lord's Discourses, there St. *Luke* renders it by *vai*, xi. 51. and *ἀληθῶς*, ix. 27.

The other Use of *Amen* is an Optative wherewith we conclude our Prayers, declaring thereby our full Assent to the foregoing Petitions, with a Desire they may be ratified. And to this purpose the Word has been retained in the Liturgies of the Christian Church through all Ages, and therefore I thought it worth the while to go somewhat out of my way to put you in mind of it.

Our proper Subject is the cognate Derivative of this *Amen* Veritas, viz. *Emunah* (from *Amen* nutritiv.) Fides, quasi Receptio Veritatis in Nutrimentum Animæ. So we say in *English Nurture*, for good Instruction. Nor is this a fanciful Application but most consonant to the whole Tenour of Scripture Style in both Testaments, where the practical Truths of Religion are continually express'd by the various Species of Nourishment as well *Meat* as *Drink*, in all the different Forms they are used for bodily Sustenance.

*Maimonides* in his Explanation of the Word *Acbal* comedit, shews, " That it is most frequently apply'd to express the Reception of " Wisdom and Doctrine, and universally all Information of the " Mind, whereby it [the Mind] is maintained for Growth to the Per- " fection of its Nature, as the Body is maintained by the Food

“ proper for its Nourishment. Thus *Isaiab* [lv. 1, &c.] inviting Men  
 “ to attend to his Doctrine, says, *Come ye, buy and Eat,—barken*  
 “ *diligently unto me, and Eat ye that which is good, and let your Soul*  
 “ *delight itself in Fatness. Incline your Ear, and come unto me:*  
 “ *hear, and your Soul shall live.*” And after quoting two Passages  
 from the *Proverbs* where the same Word is used, he says, “ Where-  
 “ ever *Eating* and *Drinking* are spoke of in that Book, *Wisdom* or  
 “ the *Law of God* is always to be understood, as the mental Food.”  
 And hence it may be infer’d that the *Hebrew* Term for Faith, ac-  
 cording to the derivation before-mentioned, may denote the proper  
 Disposition on Man’s part for receiving and digesting the great Truths  
 of Religion.

*Buxtorf* in his talmudic Lexicon, explains *Emunab fides*, by Re-  
 ligio quæ quis Deum colit, amplectitur, & reveretur. Faith indeed  
 commonly means the same as *Piety* or *Godliness*. I will name an  
 Instance which you may consult yourselves; ’tis in the first Verse of  
 the twelfth Psalm, where *Pius* and *Fide præditus* are quite synony-  
 mous, our Translation is: “ Help Lord, for the GODLY MAN  
 “ ceaseth, for the FAITHFUL [*Emunim*] fail from among the  
 “ Children of Men.” Thus the *Jews* understood the Word in our  
 Saviour’s Time, and in this Sense doubtless He used it, as particularly  
 when He reproached them with neglecting *Faith* which He names  
 a weightier Matter of their own Law. And this very Phrase in  
 which he rebukes his Disciples, O YE OF LITTLE FAITH, was  
 then of frequent Use among the *Jews*, as is notorious from many  
 Passages in the Talmud: *Talmudicis frequentissime*, says *Lightfoot*  
 upon the Place. He and other Commentators have collected many  
 Instances, of which I shall mention only two. The first is, “ Who-  
 “ soever has Bread in his Basket, and says, What shall I eat to  
 “ morrow? he is one of those who have little Faith.” The second  
 is, “ He that has what to eat to day, and says, What shall I eat to  
 “ morrow? he wants Faith.”

To conclude, the Term *Mammon*, i. e. Riches, has the same  
 Derivation with the original Word for *Faith*, and for the same  
 Reason, viz. because Men are so apt to confide in Riches, as a true  
 and stable Fund on which to build their Happiness. When the  
 Divine BEING holds that Place in our Minds which worldly Wealth  
 has in the Minds of covetous Men, then indeed we have Faith in  
 Him.

## D I S S E R T A T I O N I.

**W**ORDS, by long using, straggle away from their first Signification, and acquire a new Meaning, greatly different from what was at first intended by them. Thus the Words *Knight* and *Knave* had formerly the same Sense; both signified *Servant*; though the Meaning of those Words have since run asunder, upwards and downwards, so far, that one of them is become an Appellation of Honour, and the other of Infamy. Yet, as this Change of Signification comes on gradually, it has no Inconvenience in ordinary Conversation; and, in that respect, it matters little to know what Words meant formerly, as long as we know at what Rate to take them, according to the present Currency. But if we should meet such Words in some ancient Writer, without knowing what Sense they bore in his Time, there would be great Danger of mistaking him. And, in that Case, if we retain a Deference for the Writer's Authority, we shall be misled by him: Or, if his Authority be of no Weight with us, we shall charge him with an Error, which is owing only to our own Ignorance.

Thus it happens with the Terms of Theology, when, by vulgar Usage, they have been distorted from their primitive Signification. And therefore, although it is very irksome to be often disputing about the Meaning of Words, yet it is a necessary Task; because the Errors of those who profess Christianity, or the Objections of those who deny it, cannot be fully exposed, or answered, by any other Method.

This might be exemplified in many Names, which have imposed upon some, and offended others: Such are *Church*, *Mystery*, *Predestination*, *Reprobation*, &c. which are of great Moment in the Debates that have been moved, or the Difficulties that have been raised, among us. But the Term, which I have now immediately in View, concerns the very Essence of Religion, importing that pious Consciousness of the Deity, which is the Ground of all Duty and is well expressed by that almost-antiquated Word *Godliness*; I speak of *Faith*, which many, who profess Christianity, mistake for a *blind Assent to some System of Opinions*; while the Adversaries of Christianity take Advantage, from their Mistake, to decry a Religion, which, they say, is founded on *Credulity*. Now the only Way to instruct the former, and convince the latter, is, to represent the genuine Signification

Signification of the Word *Faith*, as it is used in the Scriptures; for as Faith is a Term of Art proper to the Science there taught, it would be subverting the Rules of all Science, not to abide by the Signification there given it.

To shew what that is, I have collected many Passages of Scripture, where Faith is treated of, that, from them, you may form your own Notion of it, and judge for yourselves; but, upon Reflection, I have chosen first to give you my Opinion concerning it, that you may be the better prepared to judge of the Reasons upon which it is grounded, when I recite the several Passages from which I have gathered it.

“By Faith, then, I understand such a real and efficacious \* Knowledge of God, as is proper to our present State of Probation.”

*Faith defin'd.* I call Faith a *real* Knowledge of God, to distinguish it from the speculative Knowledge of Him by Reason or Tradition. Speculative Knowledge may be of Things absent, and by That we know not the Things themselves, but our own Imaginations about them. The real Knowledge, I speak of, is only of Things present, and those Things present are Themselves the Cause of that Knowledge in the Mind disposed to receive it. Thus a Man in a dark Dungeon knows there is a Sun; but, actually to know the Sun (in the Sense here intended), he must be brought into the Sunshine, and exposed to its Influence. Here the Light shews Itself, and with Itself it also shews other Objects, according to the Situation of the Spectator. After the same manner, in the real Knowledge, which we ascribe to Faith, God himself enlightens the Mind, and, by the Light he diffuses there, illustrates

\* I have thought the following Quotations from *De Lingendes* worthy the perusal of the learned Reader. “Sicut in rebus omnibus moralibus principium totius motus est Cognitio, quæ præcedit omnem motum Voluntatis: ita initium omnis motus in Deum est Fides, quia est prima Dei Cognitio supernaturalis. Hinc etiam prima est Unio Animæ cum Deo; est enim prima ad Deum Erectio, et postea Adhæsiō: (sibi videlicet Intellectus unit Objectum suum) Ad hæc, Fides est initium in homine totius Entis Spiritualis.” *De Lingendes Concionum in Quadragesimam* Tom. 1. p. 311. And again in the same Tome, p. 321.

“Certè res omnes respectu naturæ intellectualis non aliud habent Esse quam per Cognitionem, alioqui penes illam perinde se habent Entia atque non Entia; unde dicuntur res omnes quoddam Esse habere in intellectu; imo corporalia nobiliora existunt in intellectu quam in seipsis: Multo magis id dicendum est de iis rebus quæ nullo modo cadunt sub sensum. Sed quia quædam sunt quæ non tantum sensus superant, sed etiam vim naturalem intelligendi, ideo ejusmodi, respectu nostri non subsistunt, nisi per Cognitionem supernaturalem, quæ in hac vita nulla alia solet esse quàm Fides; unde dicitur ab apostolo *Substantia rerum sperandarum*, quasi in nobis Res illæ non habeant aliter Esse quàm per Fidem, quæ collapsæ Res illæ omnes quasi esse desinunt, seu amittunt Esse. Ita infideli nullus est Deus, &c.”

such Truths, moral and divine, as we are concerned to know, and our present Capacity will admit.

Whereas I said, that Faith is an *efficacious* Knowledge of God; I mean, that it is an active Principle, and naturally productive of all Virtue.

And whereas I said, that it is *such a Knowledge of God, as is proper to our present State of Probation*; this was to distinguish it from the *intuitive* Knowledge of the holy Angels, which confirms them in an impeccable State. That Kind of Knowledge will be the Reward of our Perseverance, and is reserved for the next Life; but it would be most unseasonable in this, because it would put a Stop to progressive Virtue; it would overbear the Freedom of the Will, and extinguish at once both good and ill Desert; *i. e.* it would put us out of that State of Trial, to which the Almighty has appointed us. He has placed us here as at a great Distance from his Throne and beatific Presence; therefore our Knowledge of Him is obscure, commencing from feeble Notices, and, as it were, by Hear-say; and this I take for one Reason why this Kind of Knowledge of God is called *Faith*.

A second Reason for the Propriety of the Term, is the Use we are to make of this Knowledge in the many Trials and Difficulties we are here exposed to. If we know God, we shall securely rely upon his Power and Goodness; *i. e.* we shall have Faith in him, according to the common Acceptation of the Word.

Such are the two Reasons, why our Knowledge of God, during this State of Probation, is named *Faith*. The first is the Manner of our acquiring it: The second is taken from one principal Effect which it produces; *viz.* Trust and Reliance upon God. Thus, with regard to its Origin, it is called *Believing*; and, with regard to the Consequence last-mentioned, it is called *Confiding* in God; both which Notions are expressly comprehended in the Word *Faith*; and (which deserves your particular Notice) both those Notions are peculiar to that Kind of Knowledge of the Deity, which is proper to Man in this World. For the Knowledge of God in Heaven is not Faith, but Intuition, even the beatific Vision; and the Effect of this Knowledge in the Angels is Fulness of Joy, and Pleasures evermore; but They can have no Occasion to apply it for Support under a Sense of Want, and Danger, and Distress, which is one principal Occasion upon which Men ought to have recourse to it.

What I have been shewing here, is the *Reason* of the Term *Faith*; but the *Meaning* is much more extensive, and comprehends, together with

Two Reasons for the Name Faith.

with our Knowledge of God, all the Effects and Consequences, which that Knowledge will produce. In a word, it is the same as Piety, or Religion, even the Whole of that Duty, which we owe immediately to the Creator.

Faith the  
Foundation of  
Natural Re-  
ligion.

I now come to the Scripture Account of it: And here, if, to comply with the present Vogue, we distinguish Natural Religion from that which is Revealed; we shall find, that the Sacred Writers make Faith the common Foundation of both. Witness the eleventh Chapter of the Epistle to the *Hebrews*, where this Subject is treated of more copiously and distinctly, than in any other Part of Holy Writ. There we read, that, *without Faith, it is not possible to please God; for he that cometh to God, must believe, that HE IS.* The Existence of God, which is the first Article of the Natural Creed, is here declared an Article of Faith. The second Article of the same Creed has here again the same Character, *Through Faith we understand, that the Worlds were framed by the Word of God.* In the same Chapter the Patriarchs, as well those before, as after the Flood, are celebrated for their *Faith*, and all their Virtues imputed to it. *Moses* indeed, in the Account he gives of those holy Men, says, that they *walked with God*; by which Phrase he expresses that *habitual Consciousness of God's Presence, and Conformity to his Will*, which constitutes the Essence of *Piety*; and he means precisely the same that the Apostle does by the Term *Faith*. For whereas the Apostle says, *By Faith Abel offered unto God a more excellent Sacrifice than Cain*: What could merit such Preference in an Act of religious Worship, but a superior *Piety*? Again, he says, *By Faith Enoch was translated, that he should not see Death*: And what could obtain so singular an Exemption from the common Fate of Mortality? What could qualify Him for an immediate Admission into Heaven, but a superlative Degree of *Piety*? And again, *By Faith Noah was preserved from the Deluge, to survive the old, and to found the new World*: And what Reason can be assigned for so distinguished a Choice, but his ardent and persevering *Piety*?

The next Person in this sacred Catalogue is *Abraham*; and it is to be observed of him, that *Moses* speaks the same Language as the Apostle: For whereas *Moses* had said of the former Patriarchs, that they *walked with God*, in his Account of *Abraham*, he, for the first Time, speaks of *Believing*, i. e. having *Faith* in God. This Change of Style is remarkable: I think it may be accounted for by the following Observation.

In

In the Beginning of Time a new World could not but make so forcible an Impression on its Inhabitants, as left no Room in them for any Doubt concerning the Creator. Every thing then witnessed the recent Miracle; and, as it was not possible for them to *disbelieve*, so neither could they properly be said to *believe*, what they actually knew, as it were, by ocular Demonstration. *Adam* lived above nine hundred Years, and so long Mankind saw that very Man whom the Lord had formed out of the Dust of the Ground. They all owned him for their common Parent, and might hear Himself relate the Story of his Creation. They saw, that he had no Predecessor, but came immediately out of the Hand of God. Their Knowledge of a Creator was, therefore, clear and invincible; and they could not themselves efface it, grounded, as it was, upon sensible Demonstration. They might indeed, and the greater Part actually did, divert their Attention from this Knowledge. The greater Part forgot God, with their Obligations to Him; and wholly addicted themselves to the Devices and Desires of their own Hearts: while the better Few piously retained God in their Knowledge, and passed their Lives in Obedience to his Will; which holy Disposition, as was before noted, *Moses* expresses by *walking with God*, and *St. Paul* calls *Faith*.

In the mean time, as the World grew older, and Creation was more remote, the Knowledge of the Creator became Matter of Tradition: That Tradition, from Age to Age, gradually decayed: And, while the great Machine moved on with an uniform Course, thoughtless Men forgot the Hand which set it in Motion. So that at the Time of *Abraham*, which was <sup>b</sup> above two thousand Years after the Creation, the Gross of Mankind was sunk into Idolatry. The *Chaldeans*, among whom he was born, being addicted to the Study of Astronomy, looked no farther than the visible Heavens, and worshipped the celestial Bodies as the Authors and Governors of the lower World. To remind the *Israelites* of this Idolatry of their Ancestors, *Joshua* says, *Josh. xxiv. 2.* *Your Fathers, even Terah the Father of Abraham, served other Gods.* In this dark Night of Irreligion, *Abraham*, raising his Mind above Things visible and material, attained the Knowledge of THE FIRST CAUSE, the Maker and Governor of the World. And he persisted to cultivate this Knowledge with such assiduous Piety and Devotion, that God

<sup>b</sup> Above three thousand, according to the Chronology of the *Septuagint*. See a Dissertation on the Chronology of the *Septuagint*, with an Appendix, shewing that the *Chaldean* and *Egyptian* Antiquities, hitherto esteem'd fabulous, are perfectly consistent with the Computations of that most ancient Version. London, 1741.

Gen. xvii. 1.

vouchsafed to manifest Himself to him; for it is said, *The Lord appeared unto Abraham*, and from time to time gave him particular Directions for his Conduct, which are not material to our present Purpose; but we must not omit the great Lesson which God taught him, as we read, *The Lord appeared to Abraham, and said unto him, WALK BEFORE ME, and be thou perfect.* You remember how the Phrase of *walking with God* was before used to express the Faith of his holy Ancestors. That *walking with God*, which imports an habitual Knowledge of God, ever was, and is, the Substance of the first Theological Virtue, called *Faith*; but the Term *Faith* was first used, when, a particular Revelation being made to *Abraham* concerning the Production of the *Messias*, it is said, *Abraham believed, i. e. had Faith in the LORD, and he counted it to him for Justice.* From this Passage the Name *Faith*, as a Term of Theology, bears Date: It was delivered down through the *Jewish Church* to the Christian; and Christ, with his Apostles, used it in the Sense they found it.

Faith originally a Term of Theology in the *Jewish Church*.

How the Word was *then* understood, appears very clearly from the *Jewish Writers* themselves, as you will find by the following Quotations from a cotemporary Author; I mean *Philo the Jew*; who, speaking of *Abraham*, says<sup>d</sup>: “That, being born of a Father, who  
“ was an Idolater, he forsook his Family, Kindred, and native Country, left by the Superstitions there practised, he should be diverted  
“ from his studious Search after the Only God, Creator of all Things:  
“ That he was greatly encouraged in this Search by Divine Inspirations; and that he incessantly persevered in it, till he had attained

\* *Gen. xv. 6.* The full Explanation of this Text must be reserved for its proper Place: yet, besides what you find in the following Quotation from *Philo*, I would briefly shew here, that Faith is therefore counted for Justice, because by Faith Men do their Part towards acquiring it.

Mat. xxiii. 23.

It has been often said already, that all Duty is comprehended under the Name of Justice; and very lately I observed, that this Justice is rightly distinguished into Three principal Parts, as it relates to Ourselves, our Neighbour, and our CREATOR. The last of these, *viz.* the Duty we owe to God immediately, and as distinguished from the other two, is called *Faith*. Now it is universally agreed, that Men, in their natural State, are greatly defective in all these three Branches of Justice; and the Scriptures declare, that Faith is the only Means by which we can acquire it. The Reason is, because by Faith we have Access to God, we come under his powerful Influence, and receive his gracious Communications. Our devout Attention to Him obtains his favourable Regard to us, which operates powerfully upon the Soul, to excite its latent Abilities, and to infuse new ones, which will gradually dispose it for the Performance of all Justice.

As there are different Degrees of Faith, so there are different Kinds of Justice; but they lie beyond our present Design, which is only to treat of Faith in general, and give so radical a Notion of it; as may hereafter be branched out to its various Effects and Operations.

<sup>d</sup> Vol. II, p. 442. and p. 602. Edit. Lond. 1742.



“ a satisfactory Notion, not of the Essence of God, for that cannot  
 “ be known, but of His Existence, and Over-ruling Providence;  
 “ for which Reason he is First recorded for having *Faith* in God,  
 “ because He *First* [of those who had not been taught it by Tra-  
 “ dition] “ held a firm and unshaken Persuasion, that there was One  
 “ Supreme Author of all Things, by whose Providence the World,  
 “ and all Things contained in it, are disposed and governed. *Abra-  
 “ ham* having attained this *Knowledge*, the most fundamental of the  
 “ Virtues, he at the same time acquired all the rest.” And again “:

“ It is said, to the Praise of *Abraham*, that *He Believed God*” (or  
*had Faith in God*; both are expressed by the same Word in the Ori-  
 ginal). “ Some one may perhaps say: Do you judge This worthy  
 “ of Praise? What Man is there so bad, who would not give Atten-  
 “ tion to God, when He speaks, or promises any thing? To such an  
 “ one we answer: Beware, O Sir, beware, that you do not rashly  
 “ refuse this wise Man the Praise due to him, nor ascribe to unworthy  
 “ Persons *Faith*, which is the most perfect of the Virtues, nor censure  
 “ our Doctrine upon this Subject. For, if you will consider this  
 “ Matter not superficially, but search it to the Bottom, you shall  
 “ plainly see, that it is no easy Thing to have Faith in God only,  
 “ without any other Pledge: this, I say, is no easy thing by reason  
 “ of the close Relation that we bear to what is *Mortal*, with which  
 “ we are yoked, and which forcibly persuades us to have Faith in  
 “ Riches, Glory, Power, Friends, Health and Strength of Body,  
 “ with many other Things. Now, to efface each of these, and put  
 “ No Faith in the Creature, which is never to be trusted in; and to  
 “ have Faith in God alone, who alone can be securely relied on; to  
 “ do This, I say, is the Act of a great and heavenly Mind, a Mind,  
 “ that can no more be ensnared by the Things of this World. And  
 “ it is well added, that *his Faith was counted to him for Justice*; for  
 “ nothing is so *just*, as to carry ourselves towards God with a sincere  
 “ and perfect Faith in Him alone: but this, which is so *just*, and  
 “ agreeable to the Nature of Things, is accounted a Paradox, because  
 “ of the Want of Faith in the most of us, to whom, by way of Re-  
 “ proof, the Sacred Word says, *That firmly and incessantly to rely  
 “ upon HIM WHO ONLY IS, seems a wonderful Thing to Men,*

Justification  
by Faith.

\* Vol. I. p. 485. A large collection of Quotations to the same purpose from other  
*Jewish* Writers, may be found in *Christiani Schoettgenii Horæ Hebraicæ & Talmudicæ*  
 Tom. II. Edit. *Dresdæ* 1742, from p. 682 to p. 687.

" who possess no *real* Good ; but is not wonderful to a true Discernment, for it is the proper Work of JUSTICE."

So this *Jew* explains how the *Faith* of *Abraham* was counted to him for *Justice* ; and, if Faith had been considered in this Light, when the Question of Justification by Faith only was so warmly agitated, the Controversy might soon have been composed, and great Scandals prevented.—But I return to our Author, who, in all his Writings, speaks of Faith in the Sense here represented ; and, several times finding Occasion to quote this 6th Verse of *Gen. xv.* upon which the Doctrine of Justification by Faith is founded, explains it in such a manner, as shews, that it was then an established Doctrine in the *Jewish* Schools of Divinity ; and that St. *Paul's* insisting on it, as he does so copiously to the *Jewish* Converts, was a seasonable and judicious Application of a Doctrine, then commonly understood and admitted.

Faith a well-known Term in the *Jewish* Schools of Divinity.

But as nothing is more changeable than the Meaning of Words, and that especially when they come into vulgar Use ; this Word *Faith* got a new Sense in the first Age of the Christian Church, and was transferred to signify a Belief of the Gospel History. Many of the new Converts took Faith in this cheap Sense : And whereas St. *Paul* had, in his Writings, retained the original Signification, which he had been accustomed to in the *School of Gamaliel* ; some mistook his Expressions so far, as to assign those high Advantages to a notional Belief of Christianity, which He had ascribed only to a confirmed Habit of Piety, even such as *Abraham* had attained to, and whereby he had merited the Title of *Father of the Faithful*. When this Error spread in the Church, St. *James* zealously confuted it : And, not standing to dispute about Words, which is needless, when we clearly see in what Sense the Opponents mean them, he used the Term as they understood it, and severely censured the *nominal Faith*, with which they deceived themselves ; yet, at the same time, by calling it a *dead Faith*, he sufficiently intimated, that the Name of *Faith* was as improperly applied by them, as when the Name *Man* is given to a dead Carcase, or when a dry Stick, resting in the Earth, is called a *Tree*.

In the succeeding Ages of the Church, the Signification of the Word *Faith* degenerated still more and more ; and was adulterated to such a Degree, that every Sect had its own *Faith*, as they called it : So that, instead of an *Habit of Piety*, which is its genuine Signification, Men came to understand by it, *some transient Acts of Credulity to Nonsense*.

SECT.

## S E C T. II

THE human Mind is naturally and necessarily *dependent*, because it cannot suffice itself, but must depend, and, as it were, rest itself, upon Somewhat conceived as a Fund for Happiness, and proper for it to acquiesce in. When the Things, which we had depended on, fail us, we presently catch hold of some other fancied Good; for the Mind cannot bear to be left quite destitute; it wants Somewhat to *rely* upon, as verily as the Body wants Somewhat to *stand* upon; and, without some such Support, it becomes insupportable to itself, and sinks down in Agony and Despair.

Placed as we are in this World, we cannot, at first, but put our unexperienced *Trust* in the sensible Objects that surround us. We are, for a time at least, ignorant of the Creator; and, during that Ignorance, we have nothing to *confide* in but the transitory fallacious Goods of this World, which lie within our Reach. That They are *Vain* and *Vexatious*, is what we soon discover by a woful Experience; but it may be asked, Why, then, has our Creator placed us Here, in this Scene of Vanities? Since Reliance is so necessary, why are we put Here, where there is nothing that can securely be relied upon? Why, it is for our Trial, and for our Improvement: It is, that Free-will may have its proper Exercise; and that, in consequence of a virtuous Choice, we may disintangle ourselves from these *Delusions*; and, raising our Minds above all Creatures, we may rely and *depend* upon HIM alone, who is our true and only Good. To do this, is to have *Faith in God*; for by Faith we withdraw and recollect our mistaken misplaced Confidences in all other Objects, to re-establish them united in the Divine Majesty. Thus to *trust in God only*, is to use Him worthily, as we ought, as our GOD; as his Goodness deserves, and his Justice requires.

Such Trust in God goes by the Name of Faith, but strictly speaking, and in the Precision of the *Schools*, this is not *Faith*, but an Effect of it. For, as in human Affairs *Belief*\* is not Action, but the Cause of Action: So in Religion, *Faith* is the Reason or Cause of all religious Actions; which are several, but the Cause is single, and therefore I chose to form my Definition of Faith upon it, which was, as you may remember, that "Faith is such a real, and efficacious

\* *Belief* is used variously, sometimes to express a *dubious Opinion*, and at other times a *total Conviction*: when in matters of great Moment it amounts to a total Conviction, we naturally and without deliberation follow its Dictates.

" Knowledge of God, as is proper to this present state of Probation." This I take to be the primitive and precise Sense of the Term *Faith*, which Term is also extended to signify *that Reliance on God* which is the Effect of it last-mentioned. And there are two other Effects which this real Knowledge of God produces, *viz. the Knowledge of our Duty towards Him, and the Performance of it*, both which are called in Scripture by the Name of *Faith*.

An inconsiderate Reader may perhaps cavil at these different Senses of the same Word; but that will be only because he is *inconsiderate*: for half the Words we use have as diverse Significations, and not a few of them have five times as many, as may be seen in every Dictionary; where you may farther observe that the different Meanings of the same Word often stand wide asunder, and some so distant from the primitive Sense, that it is difficult to shew their Alliance with it: whereas the few various Senses of the word *Faith* are natural and obvious, because those which are secondary have an intimate Connexion with the primitive Signification, and bear its Name by that very common Figure [Metonymy or Trope] which mingles the Cause with its Effects under the same Appellation.

Now the Knowledge of God has other Effects besides that of confiding in him, *viz. the Knowledge of our Duty towards Him, and also the Performance of that Duty*. I name these distinctly, because I shall treat of them distinctly, as different Heads under which the Scripture-Account of Faith may be farther distributed; for it will be found, that the *Knowledge of God*, and, in consequence of that, the *Knowledge of our Duty towards Him*; and, in consequence of that, the *Performance of that Duty*, are all three called *Faith*.

I begin with *the Knowledge of God*; by which we mean not a philosophic, but a practical Knowledge of the Deity, and the Relation towards Him in which we stand: For the Divine Nature is an Object too bright and dazzling for our Contemplation; but, though Unknown as in Himself, He is to us the great *Father of Light*, and Source of all true Knowledge, moral and divine; In like manner the Nature of the Sun is to us an inexplicable Mystery; but his Heat and his Splendor are sensible Benefits; they cherish Life, and direct its Functions: We are animated by his Warmth, and guided by his Light: By Him the visible World stands open to us; and by Him we are maintained in a Capacity to enjoy it: And in these respects we are said to know the Sun, since we know him to all useful Purposes.

Sense of Faith  
in the Scrip-  
ture.

Faith a prac-  
tical Know-  
ledge of God.

It is in this Sense we call Faith a Knowledge of God. We are in a proper Disposition to receive that Knowledge, when, recollected in Devotion, we humbly present ourselves before Him. This is in Scripture called *coming to God*. The actual Exercise of that Faith is called *Walking with God*, as was shewed before: And the ceasing to persist in it, is called, *Departing from God*. So *Moses*, reproaching the Children of *Israel*, "that they forsook the God who made them," calls them, *Children in whom there is no FAITH*: For, as Knowledge is a mental Presence with the Thing known; so, in that respect, to forget it, is, to forsake it.

Heb. xi. 6.

Heb. iii. 12.

Deut. xxxii. 18, 20.

Secondly, This Sense of the Divine Presence is luminous, it enlightens the Conscience, and causes there a proportionable Sense of our Duty towards Him. This is a certain Effect of the *real* Knowledge of God; and therefore This, too, is in Scripture called *Faith*. In the xivth Chapter of St. *Paul's* Epistle to the *Romans*, he, speaking of some who had needless Scruples about the Use of certain Kinds of Food, says of such, that they are *weak in the Faith*, Ver. 1. and, exhorting their Christian Brethren, who were more enlightened, to be indulgent to their Infirmary, he says, Ver. 22. "If ye have the Faith [whereby to discern that all Kinds of Food are in their own Nature indifferent] keep it to yourselves before God—but he, who imagines that there is any moral Difference between Foods, yet eats of that, whereof he doubts the Lawfulness, is condemned, because he acts not according to his Faith; and whatsoever is not of Faith, is Sin." It is apparent, that *Faith* here means Conscience, or the inward Sense of Duty; and the Apostle confirms this Meaning, 1 *Cor.* viii. 10, 11, 12. where, treating the same Subject, he, for *Faith*, uses *Knowledge*; and for *weak Faith*, *weak Conscience*.

Faith imports a right inform'd Conscience.

Thirdly, as this Divine Knowledge causes a proportionable Knowledge of our Duty, so, in like manner, it also produces the Performance of that Duty, and thence *Faith*, in Scripture, sometimes means *Obedience*. Thus, *Ecclus* xv. 15. *Thou shalt keep the Commandments, and practise the acceptable Faith*. The Expressions here are synonymous; but as it is of great Use, for finding out the true Value and Force of Words, to consider, not only the Synonyma, or Terms of a like

Faith implies Obedience.

<sup>b</sup> τὴν τοῦ θεοῦ ἐπιστάτην. *Epistatē* is, by a Hebraism, put for *ἐπιστάτης*, as *Grægius* observes upon the Place. Accordingly we read, *Ecclus* i. 27. ἡ ἐπιστάτη αὐτοῦ τῆς ἐξουσίας αὐτοῦ. *Faith and Meekness are his Delight*.

Sense; but also the Antitheta, or Words of a contrary Meaning; I shall, upon this Occasion, give Instances of the last Kind, where *Disobedience* is directly opposed to *Faith*, as its Contrary.

*Faith* and *Belief*, you know, are but different Renderings of the same Word, in the Original. Now in the Gospel by St. *John*, iii. 36. our Lord says, "He who *believeth* in the Son, hath everlasting Life; but he who *believeth not* the Son, shall not see Life." So our Translation; but the Original is, "he that *obeyeth not* the Son." The Antithesis is between *believing* and *not obeying*; so that he, who *obeys not*, is said *not to believe*. In many other Places the *Jews*, who received not the Faith of Christ, are called the *disobedient Jews*, which

Acts xiv. 2. our Translators render *unbelieving Jews*; but it were to be wished, xvii. 5. xix. 9. Rom. xi. 30, 31, 32. that the literal Translation had been preserved, as a Caution against that dangerous Error, which has so much prevailed, viz. that *Faith* was so distinct from *Obedience*, that it could subsist without it; whereas xv. 31. Heb. iii. 18, Faith is never mentioned in Scripture, as conducive to Salvation, but 19, &c. &c. *Obedience* is always included as an essential Ingredient.

St. *Paul*, in his first Epistle to *Timothy*, directing how the public Alms of the Church under his Care should be distributed, orders him to relieve the Widows that were really destitute; but, says he, "if 1 Tim. v. 3, any Widow have Children or Grandchildren, let them maintain 4, 8. her—for if any does not provide for his Relations, especially those who are nearest to him, he hath *denied the Faith*, and is worse than an Infidel." A Man might let his Mother come upon the Parish, and still continue to repeat and believe his Creed as founded on Divine Authority; yet, according to St. *Paul*, such an one *denies the Faith*, and is *worse* than an Infidel, because he offends against greater Knowledge. As an Act of Folly is a Negative of Wisdom; as an Act of Injustice is a Denial of Justice, a Disowning its Obligations; So every wilful Act of Disobedience is a Denial of *Faith*, i. e. the religious Principle, even that Regard which we owe to the Creator, and which is the general Source of all Virtue.

Let so much suffice at present for the Scripture-Doctrine concerning Faith, since Occasions for a farther Detail will occur so frequently hereafter. The Subject is so copious, that we must divide it into several Parts, to treat each of them distinctly. I have, therefore, now spoken of Faith, only as it concerns Religion in general; and indeed the Words, which gave Occasion to these Discourses, did not lead me farther. Our Lord, to dissuade anxious Cares for our Subsistence, was arguing from the Goodness of God, that, as he had given us

Life,

Life, he would not refuse what is needful for its Maintenance; and, enforcing this Argument by Examples of the superintending Care of Providence for the inferior Animals, and even the Vegetables, he infers from these last, "If God so clothe the Grass of the Field—how much more shall he clothe you, O ye of little Faith!" As if he should have said, "O ye, who so little know God, as to distrust his Paternal Bounty!" Here was no mysterious Article to be received, no supreme Authority to be submitted to; nothing but what mere human Reason required: It, therefore, may be objected, that what we ascribe to Faith is the Office of Reason, since the Truths of Natural Religion only have been hitherto insisted on: Yet you have heard from the eleventh Chapter of the Epistle to the *Hebrews*, where Faith is so amply described and exemplified, how the inspired Author premonishes the Reader, at Ver. 3. that "Through Faith we understand, that the Worlds were framed by the Word of God;" and at Verse 6. he adds, that "Without Faith it is impossible to please God; for he that cometh to God, must believe that He is." The Existence of God, and that He created the World, are the fundamental Articles of Natural Religion, which is commonly supposed to be the Province of Reason; yet They are here declared to be Articles of Faith.

It is, therefore, necessary, before we quit this Subject, that we should explain these two great Principles, *Reason* and *Faith*; which have been *confounded* in the Articles of the Natural Creed, and *set at variance* in the Articles of Revealed Religion. Our first Business, therefore, is, rightly to distinguish them: Which we shall attempt to do in the following Dissertation.

### Of FAITH and REASON.

REASON and Faith are two Principles from which proceed All that is Here admired in *Wisdom*, and All that Hereafter shall be rewarded in *Virtue*. The first disposes for the second: *Reason* should serve to introduce us to *Faith*. But if Men reject the Dictates of Reason in that momentous Concern, they then actually deprave and corrupt their own Reason; and, having degraded it from its Office of guiding to Truth, they render it the *Tool* of their Passions, an obsequious Instrument of Error and Delusion.

And as Reason leads to Faith, so Faith will maintain Reason in its due Authority; for it will confirm us in the right Use of our Reason, and prevent the Abuses of it, by setting our real Interest in the true Point of View.

But before we enlarge upon the different Offices of *Reason* and *Faith*, we must first fix some certain Meaning to the Term *Reason*; for in common Usage it is very ambiguous. Among the various Meanings that are given it, I have selected three, which properly relate to the present Subject.

Different  
Senses of  
*Reason*.

Reason, in its first and most usual Sense, signifies that Power or Faculty of the Soul, by which we form our Judgment of Things; and by which, at least by greater Degrees of which, we differ from the rest of the Animals. It is distinguished from *Sense* and *Intuition*, both which are immediate Perception; whereas Reason here means the *discursive* Faculty; which, surveying different Ideas, *running* from Thought to Thought, and comparing them together, makes Inferences from the whole View it has taken. This Faculty is weaker or stronger in different Men, and even in the same Man at different times; but in All it is fallible, and very often abused: Yet (which is a strange Instance of human Blindness and Presumption) the Word *Reason* has got to signify, not only the discursive Faculty, but also the right Use of that Faculty; and, from this double Sense of the Substantive, we derive two Adjectives of different Signification, *rational*, I mean, and *reasonable*. When we say Man is a *rational* Creature, we mean, that he has a Faculty called Reason, by which he is capable of discovering certain Truths, which it concerns him to know: When we say of a Man, that he is *reasonable*, we mean, that he actually discovers and practises them. These are very different Characters; for the first suits all Men; the second, very few: Yet both the Faculty, and the right Use of the Faculty, are called *Reason*; and, various Notions being thus confounded together, Reason is become much in Vogue, and All lay Claim to it.

A second Sense of the Word Reason is, when it signifies the proper Object of that Faculty, *viz.* the *Truth sought* by it. In this Sense Eccl. vii. 25. Solomon says of himself, that he *applied his Heart to know and search out the Reason of Things*; i. e. their Nature, their End, and Use. It is a Misfortune in Language to have so different Ideas expressed by the same Name. The Understanding, by which we search, is one Thing, and the Truth sought, is quite another; yet both are expressed by the same Name, both are called *Reason*. We might as well



well call Hunger and Food by the same Name. And yet, by means of this gross Equivocation, Reason and Faith have been set at variance; and superficial Men have been imposed on by perplexed Arguments, which they were not able to unravel. I shall, therefore, dwell a little upon these different Senses of the Word *Reason*, that they may be thoroughly observed and comprehended. One while Reason means the Understanding, at other times the Thing that is to be understood. It means that which *knows*, and also that which is *to be known*. In the last-mentioned Instance of *Solomon* seeking to know the Reason of Things, it is evident, that Reason signifies something that is to be known. No inanimate Substances have a Reason that can know; but they have a Reason that may be known; something which *Solomon*, by his Reason, sought to discover.

To illustrate these two different Meanings of the Word *Reason*, we may compare it with bodily Eye-sight, wherein the same Ambiguity happens to occur. The seeing Faculty is called *our Sight*, and the Thing seen is also called *a Sight*; these are different, distant Things; and the Intercourse between them cannot be maintained but by a third Thing quite different from the two former, I mean *Light*. The most piercing *Eye* is useless, and the most magnificent Scenes are no Spectacle, till the Light intervenes, and becomes a Medium, to unite the Faculty and the Object: And if *then* we shut our Eyes against the Light, or turn away from the Object it illustrates, we in so far render the *Light* useless. The Application of this to our moral Conduct, belongs to

A third Sense of the Word *Reason*; viz. when it is made synonymous with *Right*, *Truth*, *Justice*; as in the following Phrases, "Reason requires," "He has Reason on his Side," "Contrary to Reason," "Beyond all Reason," &c. Here *Reason* does not signify the private Judgment of any particular Man, but *Somewhat universal*, which All, in the proper Dispositions, may have Access to; which All are obliged to consult, and to whose Decisions All profess themselves ready to submit. In this Sense it is often called *Right Reason*, which, when it is represented to our Understanding, we may, by *our own Reason*, investigate, and assure ourselves of, the Certainty of its Determinations. And here we discover the wide Difference there is between Right Reason and the personal Reason, or Intellect, of every particular Man. Right Reason is *One only*; yet *Universal*, and communicable to all intelligent Beings. It is *Eternal*,

Right  
REASON.

and *Immutable*, which are essential Attributes of the Deity<sup>a</sup>. It is indeed, The REASON OF THE INFINITE MIND, the Divine Logos, of whom St. *John* declares, that *He is the true Light, which lighteth every Man that cometh into the World*. He is an Intellectual Light, which dawns upon every human Mind, and thereby renders us moral Agents: As such, as moral Agents, we have it in our Choice, whether we *will* receive, or *not* receive, the Truth presented to us. In either Case, we must have some Knowledge of it; but that Knowledge will be greatly different in those, who, admitting it no farther than the *Head*, only reason about it, and those, who desirously receive it into their *Heart*, and follow its Guidance.

Two kinds  
of moral  
Knowledge.

There are, then, two Kinds of moral Knowledge; the one a mere Speculation, the other a practical Conviction. These two differ by the whole Nature of Things; they differ as a Shadow does from a Substance; and it is therefore fitting to distinguish them by different Names: The first we may call the Knowledge by *Reason*; the second, by *Faith*.

Knowledge  
first by Reason.

Rom. i. 19.

In the first, the Knowledge by Reason, that Divine, Universal Light, which enlightens all Men, testifies to them the Existence of God, with their consequent Obligations. So his Apostle, "That, which may be known of God, is manifest in them; for God hath shewed it to them. For the invisible Nature of God, even his eternal Power and Deity, are clearly seen from the Creation of the World, being understood from the Things that are made;" *i. e.* by the Creatures: So that Men, by their own Reason, may investigate this Truth with infallible Assurance, and yet without any Effect; no Worship, no Gratitude, no Obedience ensue: Then is fulfilled the Scripture, which says, *Seeing, they see not; and hearing, they bear not*; the Expressions sound absurd, but they are just and proper: The Absurdity is only in the Thing expressed, in the inconsistent and excusable Behaviour of Men, who subvert the Order of Nature, who go contrary to the express Dictates of their own Reason, and, instead of following their Guide, drag him after them, yet at the same time, perhaps, applaud themselves for having *known* the Truth, although they do not *practise* it. And thus will their Knowledge become a Snare to them; for, having nothing more at heart than their own Approbation, to maintain That, they will be tempted to mistake Notions for

<sup>a</sup> See *Clemen. Alexandr. Pedagogus. Lib. 1. cap. 13.*

Realities. They know the Existence of God; they know much of his Attributes, and perhaps can reason about them with Force and Subtily: Hence (prone as Men are to deceive themselves) they may conclude, that They believe in God, that They have *Faith*, with all its promised Advantages: But if, *knowing God, they do not glorify him as God; if they do not worship him; if they have not so grateful a Sense of his Goodness, as to prefer his Will to their own, and deny Themselves to obey Him, they will become vain in their Reasonings, and their foolish Heart will be darkened.* Truth will float in the Mind a superficial, transient, useless Thought, a mere Notion void of Reality. Rom. i. 21,

But Faith is the Notion of God *realized*, if I may so speak; it is an Impression of the Almighty upon the Heart of Man. For, in order to its Production, our *Will* must turn to God with earnest Desires of Conformity to the Divine Will; *i. e.* we must put in Practice the first Lesson of Reason, which teaches, that the Creator ought to be obeyed; that He, who made us, has a Right to our Subjection: — Our Will, therefore, I say, must turn to God with sincere Desires of Conformity to the Divine Will; and then God also turns to us, and excites in us just and efficacious Sentiments of Himself; which, in the Measure we cultivate them with persevering Piety, dilate themselves, and gradually gain the Ascendant in our Minds. For while we adhere to God in Devotion, He, the Omnipresent Deity, is not wanting on his Part, but puts forth Divine Energy, which will produce all the good Effects we are capable of in our present Disposition. This experimental efficacious Knowledge of God manifesting Himself to his Worshippers, and thereby disposing and inclining them to their Duty; this Knowledge, I say, is what we call *Faith*, and is the proper Basis of all Religion. Second Knowledge by Faith.

Our excellent *Cudworth*, in the Preface to his Intellectual System, Cudworth. says, that “Scripture Faith is not a mere Believing of Historical Things upon Testimonies only; but a certain higher and diviner Power in the Soul, that peculiarly correspondeth with the Deity.” And the great *Paschal*, in his *Thoughts*, observes, that “there are Paschal. three Means of Believing; Reason, Custom, and Inspiration. The Christian Religion, which alone has Reason on its Side, does yet admit none for its true Disciples, who do not believe by Inspiration. Nor does it injure Reason or Custom, or debar them of their proper Force: On the contrary, it directs us to open our Mind by the Proofs of Reason; and confirm it by the Authority of

“ of Custom. But then, it chiefly engages us, with all Humility, to offer ourselves to the Divine Inspiration, which alone can produce the true and salutary Effect.” And again, “ It is the Heart, and not the Reason, which has properly the Perception of God. *God, sensible to the Heart*, is the most compendious Description of true and perfect Faith.”

I return now to the Words from which I took occasion to treat of this Subject; and observe, that our Lord does not reprove his Disciples for Want of Faith, till after he had convinced them, by many indubitable Arguments, that the Duty, he was then instructing them in, was what Reason plainly required: Yet, blaming their Failure in that Duty, he says, *O ye of little Faith!* Some may think, that, in Propriety of Speech, he should have said, *O ye of little Reason!* for he had shewn, that a Distrust of Providence is contrary to the clearest Dictates of Reason; yet it is not the Defect of Reason, but of Faith, that he reproaches them with; because Reason does its Office right enough, when we ourselves do not pervert it, and disown its plainest Inferences.

Reason, for Instance, sufficiently instructs us, that there is a God—There is a *God*, Creator, Governor, and Judge of the World. What Consequences do immediately flow?—If we will suffer none of these to affect us, then our Reason becomes useless in the One great Concern, and the rest of Life is a perpetual Error. For Reasoning is a kind of Calculation, and when the capital Sum is omitted, when God is left out of the Account, what Errors must ensue? No wonder, then, that those, who, as *St. Paul* speaks, *do not retain God in their Knowledge; become vain in their Reasonings*<sup>b</sup>, either reasoning *falsely*, or reasoning to no Purpose, even when they reason *right*.

As to the *Falsity* of Mens Reasonings; All, who know Themselves or Others, must be sensible, how very apt Men are to find Reasons, such as they are, for every thing they are inclined to; and that the Chapter of *False Reasonings* is the largest Chapter in the History of Human Nature.

Men have not the power to follow their own Reason. But farther, even when Men reason *right* in Matters of Morality, we daily see them reason to no Purpose; because they have not the Power to follow their Reason, when it represents, as it often does, the many Evils incurred by ungoverned Appetites and Passions. For there are sober Intervals, in which even the most Extravagant reason

<sup>b</sup> For *Reasonings* our Translation has *Imaginations*; but the Original is *διαλογισμοίς*. Rem. i. 21.

with themselves upon these Subjects, and conclude with good Purposes of Amendment. Yet nothing is more common than to see such Reasonings vain and fruitless, when they are not supported by Religion; by Religion, I say, wherein the Mind returns to its Dependence upon the Creator, and earnestly *cleaving* to Him, with an humble Confidence in his Power and Goodness, draws down that Light and Assistance, which is the necessary Remedy for our Frailty, the proper Supplement for the Imperfections of our Nature.

Such devout Adherence to God is what the Scripture means by Faith; whereof there are many various Degrees, rising one above another like the Increase of Light from the Morning-Dawn to the Noon-day Splendors. And as, in the Human Sciences, learning one Lesson well, is a necessary Preparation for understanding the next, so certainly it is in Theology; The Revealed Doctrines can never be rightly understood by those, who have not earnestly applied themselves to practise the Duties of Natural Religion. We must be well exercised in Piety towards the *Creator*, before we can be duly sensible of our Obligations to the *Redeemer*: And it is only by the Progress we make in Natural Religion, that we come to feel our Want of a Saviour. *No one can come to me, says our Lord, unless my Father draw him*; and those, who will not worship the Great Father of the Universe, render themselves unworthy of his attractive Influence.

Faith in the Creator must precede Faith in the Redeemer.

John vi. 44.

\* *Faith is the Beginning of cleaving unto God, Eccles xxv. 12.*

## INTERPRETATION.

### C H A P. VII.

**J**UDGE not, that ye be not judged. <sup>2</sup> For, according as ye judge others, ye shall be judged yourselves; and ye shall receive such Measure as ye give. <sup>3</sup> Why do you observe the Mote which is in your Brother's Eye; and do not consider the Beam which is in your own Eye? <sup>4</sup> Or, how can you say to your Brother, Let me take the Mote out of your Eye, while there is a Beam in your own? <sup>5</sup> You Hypocrite, first remove the Beam from your own Eye; and then you will see clearly to take the Mote from your Brother's Eye. <sup>6</sup> Give not that which is holy to the Dogs, neither cast your Pearls before Swine; lest they trample on them, and, turning upon you, tear you. <sup>7</sup> Ask, and it

it shall be given you; seek, and ye shall find; knock, and the Door shall be opened to you: <sup>a</sup> For every one who asks, does receive; and he who seeks, does find; and to him who knocketh, shall the Door be opened. <sup>9</sup> Who of you, if his Son should ask Bread of him, would give him a Stone? <sup>10</sup> Or, if he should ask a Fish, would give him a Serpent? <sup>11</sup> If ye, then, bad as ye are, know how to bestow good Gifts upon your Children; how much more will your Heavenly Father give good Things to them who ask him? All Things, therefore, which ye would that Men should do for you, do ye the same for them; for this is the Substance of the Law and the Prophets. <sup>12</sup> Enter through the strait Gate: For wide is the Gate, and broad is the Way, which leads to Perdition; and they who pass through it, are many. <sup>13</sup> But the Gate is strait, and the Way narrow, which leadeth to Life; and those who find it, are few. <sup>14</sup> But beware of false Prophets, who come to you clothed as Sheep, but inwardly are ravenous Wolves: <sup>15</sup> Ye shall know them by their Fruits. Do Men gather Grapes off Thorns, or Figs off Thistles? <sup>16</sup> Even so every good Tree yields good Fruit; but a corrupt Tree yields bad Fruit. <sup>17</sup> A good Tree cannot produce bad Fruit, nor can a corrupt Tree produce good Fruit. <sup>18</sup> (Every Tree which does not produce good Fruit, shall be cut down, and cast into the Fire). <sup>19</sup> By their Fruits then, ye shall know them. <sup>20</sup> Not every one who says to me, Lord, Lord, shall enter into the Kingdom of Heaven; but only such as do the Will of my Father, who is in Heaven. <sup>21</sup> Many will say to me in That Day, Lord, Lord, have we not preached in thy Name? and cast out Demons in thy Name? and in thy Name wrought many Miracles? <sup>22</sup> Then will I declare to them, I never knew you: Depart from me, ye that have practised Iniquity. <sup>23</sup> Whosoever, then, bears these my Instructions, and puts them in Practice, I will compare him to a prudent Man, who built his House upon a Rock: <sup>24</sup> The Rain descended, the Floods came, the Winds blew, and beat upon that House; yet it fell not, for it was founded upon a Rock: <sup>25</sup> But every one who hears these my Instructions, and does not practise them, shall be compared to a foolish Man, who built his House upon the Sand: <sup>26</sup> The Rain descended, the Floods came, the Winds blew, and beat upon that House; and it fell, and

<sup>a</sup> Ver. 13.] The Strait Gate is the Law just before-mentioned, viz. That we should do as we would be done by.

<sup>b</sup> Ver. 14, 15.] The Connexion here is remarkable. One Characteristic of false Prophets, i. e. Preachers, is, that they widen the narrow Way.

<sup>c</sup> Ver. 22. in that Day.] The Day of Judgment (so called by way of Eminence), when the bad Trees, Ver. 19. shall be cast into the Fire.

great was the Fall of it. <sup>28</sup> When Jesus had finished this Discourse, the People were astonished at his Doctrine: <sup>29</sup> For he taught them as having Authority, and not as the Scribes.

<sup>1</sup> Judge not, that ye be not judged, &c.

God proposes and recommends his Mercy to our Imitation: He commands us in This, in Mercy, to be perfect as Himself; but Judgment is his reserved Prerogative; and they shall feel the Weight of it, who rashly invade its Office. Of rash Judgment. Chap. v. 48.

To judge, is an Act of Sovereignty; it is an Exercise of such Authority, as is indeed very considerable, if we were really possessed of it. Pride, among its other Usurpations, arrogates to itself this Province; it raises us above our Brethren in an imaginary Tribunal, from whence we affect to distribute Praise or Blame in the Sentence we pass on them; and which is commonly to their Disadvantage, because the First-born of Pride is Malice. He that loves himself more than he ought, must love others less than he ought; and the same Principle, which makes us overvalue ourselves, makes us undervalue our Neighbour. For, as our Notions of Excellence are by Comparison, we cannot ascribe it so immoderately to ourselves, but upon a supposed Defect of it in others. Their Abasement seems to set us higher, and we erect Trophies to ourselves upon their Ruins. And this is the Reason why our Judgments err so much oftener to the Prejudice, rather than to the Advantage of our Neighbour. Mere Ignorance has an equal Chance either Way; what is thrown in the Dark, and at random, might as probably hit above, as below, the Mark. The Reason why we are so often under it, is the Malice of our Hearts, which makes us delight to find Faults in others, as Excuses for our own Faults, or Foils to our Virtues.

<sup>3</sup> Why do you observe the Mote which is in your Brother's Eye, &c.

See Chap. v. 29. and vi. 22. where Eye signifies, as here, the Intention, which is the usual Subject of rash Censures; because Actions are self-evident, and thence not so liable to Misconstruction as the Intention wherewith they are performed. This latter is not apparent, and therefore leaves room for that rash Judgment, which our Lord had just before prohibited.

The Word, which we render *Mote*, signifies a Splinter or Shiver of Wood; in *Latin*, *Festuca*, whence the *English*, *Fescue*. This, and a *Beam*, as its Opposite, were proverbially used by the *Jews* to denote small Infirmities, or gross Faults, each of which proportionably obstruct the moral Discernment.

<sup>5</sup> *You Hypocrite, &c.*

It is Hypocrisy to pretend a Zeal for others, if we have not first had it for ourselves. True Zeal is uniform, and even begins *within* to remove the *Beam* from our own Eye, which is its proper and peculiar Work, and a necessary Qualification for reforming others: And even when it is so qualified, yet still it must proceed with a prudent Caution; as our Lord instructs us in the next Verse, *Give not that which is holy to Dogs, &c.*

<sup>7</sup> *Ask and it shall be given, &c.*

There is often a latent Connexion in the Discourses of our Lord, which obviates Difficulties, and answers Doubts that may arise upon what had been said. As here, when he had taught how They, who take upon them to instruct others, ought to be qualified; and cautioned them, who were so qualified, not to prostitute the precious Truths of Religion to such as were not in a Condition to profit by them; A Doubt might justly arise in their Minds how they should be able to discern who were proper, or not proper Subjects for Admonition; and to answer this, I conceive, he subjoined what immediately follows. *Ask and ye shall receive, &c.* When the Case is dubious, and the Monitor himself so far purified as to have no *Beam* in his own Eye, there will then be no danger of Enthusiasm, if, after lifting up his Heart to the Father of Lights, he in Simplicity does what he finds himself inclined to. *Ask and it shall be given, &c.*

<sup>22</sup> *Have we not cast out Demons, &c.*

For *Demons* our public Translation has *Devils*: but as an evil Spirit is called by two different Names in the Original, *viz.* *Διάβολος*, where he is spoke of as the *Tempter*, or the *Accuser* of Mankind; and *Δαίμων*, where bodily Possessions are spoken of: I have rendered the first by *Devil*, and the second by *Demon*. There certainly is a material Difference, altho' we can give no Account of it.



## I N T E R P R E T A T I O N.

## C H A P. VIII.

<sup>1</sup> **W**HEN he was come down from the Mountain, a great Multitude followed him. <sup>2</sup> At the same time a Leper came, and adoring him said, Lord, if thou wilt, thou canst make me clean. <sup>3</sup> Then Jesus putting forth his Hand, touched him, saying, I will, Be thou clean. And instantly he was cured of his Leprosy. <sup>4</sup> And Jesus said to him, See that you tell no Man, but go, shew yourself to the Priest, and offer the Gift directed by Moses for a Testimony of your Cure. <sup>5</sup> When Jesus enter'd Capernaum, a Centurion came and besought him, <sup>6</sup> Saying, Lord, my Servant lies at home grievously afflicted with the Palsy. <sup>7</sup> And Jesus said to him, I will come and heal him. <sup>8</sup> The Centurion answered, Lord, I am not a fit Person that You should come under my Roof: Do but speak the Word, and my Servant will be cured. <sup>9</sup> For tho' I am under the Authority of Others; yet, as I have Soldiers under my Command, I say to one, Go, and he goes; to another, Come, and he comes; and to my Servant, Do this, and he does it. <sup>10</sup> Jesus bearing this, wondered; and said to them who followed, I solemnly declare to you, that even in Israel I have not found so great a Faith. <sup>11</sup> And I tell you that many shall come from the East and West, and sit down to table with Abraham, and Isaac, and Jacob in the Kingdom of Heaven; <sup>12</sup> but the Children of the Kingdom shall be ejected into external Darknefs: there shall be Weeping, and Gnashing of Teeth. <sup>13</sup> Then Jesus said to the Centurion, Go, and according to your Faith be it done to you. And his Servant was cured that very Hour. <sup>14</sup> After this Jesus went to Peter's House, where seeing his Wife's Mother lying sick of a Fever, <sup>15</sup> he touched her Hand, and the Fever left her. Then she arose, and served them. <sup>16</sup> When it was Evening they brought to him many that were possessed; and he cast out the evil Spirits with a word; and healed all that were sick: <sup>17</sup> Whereby that was fulfilled, which was said by the Prophet Esaias, "Himself took our Infirmities, and bore our Diseases." <sup>18</sup> Jesus seeing a great croud about him, gave orders to pass over to the other

\* Ver. 17. *Infirmities*.] The LXX and St. Peter 1 Ep. ii. 24. render this *Sins*. The Evangelist uses the ambiguous Word *Infirmities*, which may be understood of bodily or of mental Diseases, to inculcate what was our Lord's principal View in his miraculous Cures. See the Dissertation at the End of the ninth Chapter.

*side of the Lake :* <sup>19</sup> And a certain Scribe coming to him, said, Master, I will follow you where-ever you go. <sup>20</sup> Jesus replied, The Foxes have holes, and the Birds of the Air have nests; but the Son of Man hath not where to lay his Head. <sup>21</sup> Another of his Disciples said to him, Lord, permit me first to go and bury my Father. <sup>22</sup> But Jesus said to Him, Follow me, and leave the Dead to bury their own Dead. <sup>23</sup> Then going aboard the Vessel he was followed by his Disciples: <sup>24</sup> And on a sudden there arose so great a Tempest in the Sea, that the Ship was covered with the Waves: But He was asleep. <sup>25</sup> And his Disciples coming awoke him, saying, Lord save us: we are lost. <sup>26</sup> He said to them, Why are ye afraid, O ye of little Faith? Then arising, he rebuked the Winds and the Sea, and there was a great Calm. <sup>27</sup> And the Men were amazed, and said; What a Man is this, whom even the Winds and the Sea obey! <sup>28</sup> And when he was come to the other Side into the Country of the Gergesenes, there met him two Demoniacs, who came out of the Tombs<sup>b</sup>, and were so furious, that it was not safe for any to pass that way. <sup>29</sup> And suddenly they cried out, saying, What have we to do with you, Jesus, Son of God, are you come hither to torment us before the time? <sup>30</sup> Now there was<sup>c</sup> at some distance from them a large herd of Swine, feeding. <sup>31</sup> So the Demons besought him saying, If you cast us out, permit us to enter into the herd of Swine: <sup>32</sup> He said to them, Go: accordingly, they coming out of the Men entered into the herd of Swine: and immediately the whole Herd rushed down a Precipice into the Sea, and were drowned. <sup>33</sup> And those who had kept them, fled into the City, where they related the whole Matter, with what had happened to the Demoniacs. <sup>34</sup> Upon which the whole City went out to meet Jesus; and when they saw him, they desired that he would leave their Country.

<sup>b</sup> Ver. 28. Tombs.] The Sepulchers of the Jews were in subterraneous Grottos.

<sup>c</sup> Ver. 30. at some distance.] Non longè. Vulgats.

### Concerning the Faith of the CENTURION.

<sup>10</sup> I have not found so great a Faith, &c.

**I** Have already treated of Faith in general, and more particularly as it concerns Natural Religion: The History here related is a remarkable Instance of it in that degree; and shews at the same time the natural Progression of that Virtue to greater Illumination.

The

The Narrative which St. *Luke* gives of the *Centurion's* Behaviour, is larger and more distinct than this in St. *Matthew*, and therefore I shall put them both together; only premising, that as it is not unusual in all Languages, so in the *Hebrew* particularly it is very usual to ascribe to the Person himself what has been spoke or done by his Order\*: And accordingly St. *Matthew* relates, as said by the *Centurion* himself, what was really spoke by Those whom he had deputed to address our Lord on his behalf: which sufficiently accounts for the seeming Difference that is found in the two Evangelists.

The *Centurion* was a Pagan, who attending to the Light of Nature with a solid Piety, had attained to the Knowledge of THE ONE GOD: and finding that fundamental Truth so well established in the *Jewish* Religion, had upon that account taken a great Affection to the *Jewish* Nation, and done them all the good Offices which lay in his Power. His Advancement in natural Religion made him ripe for the Revealed, and his Knowledge of God led him by a just Transition to the Knowledge of Christ, for whom he had so awful a Veneration, that when he was to apply to Him for the Cure of his Servant, he had recourse to the Intercession of the Elders of the *Jewish* Church, who, at his Request, came to *Jesus* to intreat him, that he would come and cure the sick Servant in consideration of his Master who had sent them, and to whom they acknowledged great Obligations. So we read, *Luke* vii. 4. "They besought him earnestly, saying, He, for whom we ask this Favour, is One who well deserves it; for he loves our Nation, and has himself built us a Synagogue." *Jesus* went along with them as they desired; but while he was yet on the Way, and not far from the House; the *Centurion*, who had refrained from addressing *Jesus* in person, out of an humble Sense of his own Unworthiness; (and perhaps too from having observed how the more religious among the *Jews* made a Scruple of conversing with the Heathen, such as he himself still was to outward Appearance); when he heard that Christ was actually coming to his House, reflected with himself, upon more enlarged Views of Faith, that the intended Visit was a needless Condescension in our Lord; and therefore sent some of his Friends to prevent it by the following Message in his Name. "Lord, do not give yourself farther trouble, for I am *Luke* vii. 6, "not a fit Person that you should come under my Roof; and that &c."

\* So Chap. xi. ver. 2, 3. "When *John* had heard in the Prison the Works of Christ, he sent two of his Disciples, and said unto him, Art thou he that should come? &c." *John* said by the Mouth of his Disciples.

“ indeed was the Reason why I judged myself unworthy to come to  
 “ you myself. Do you but speak the Word only, and my Servant  
 “ will be cured. For altho’ I am under the Authority of Others,  
 “ yet, as I have Soldiers under me, I say to one, Go, and he goes;  
 “ to another, Come, and he comes; and to my Servant, Do this,  
 “ and he does it.” As if he should have said: I am but a Subaltern,  
 and have only a delegated and subordinate Power; yet what I bid be  
 done, is immediately executed: You then, who are Lord of Nature,  
 what cannot you do by your bare Command?—“ When *Jefus* heard  
 “ this, he wondered: and turning about he said to the People that  
 “ followed him, I profess that I have not found so great a Faith even  
 “ among the *Jews* themselves.”

It is very remarkable that through the whole Gospel *Jefus* is never  
 said to *wonder* at any Thing but Faith. Now Things difficult, and  
 rare, and extraordinary in their kind are the proper Objects of Admi-  
 ration. But it may be said, Is not Faith *the Gift of God*? And  
 is God’s Bounty so penurious, and his Gifts so rare, that He himself,  
 who has the Distribution of them, (our Lord I mean) should wonder  
 to find a Mind greatly enriched by them? To this we answer, that  
 most indubitably Faith is *the Gift of God*, and that a Man might  
 as soon create in himself a new Sense, as produce a true and lively  
 Faith by his own Abilities. And it is not the Gift, but Man’s  
 persevering Acceptance of that Gift which was the Subject of Christ’s  
 Admiration. To pass over what was peculiar in the Case of this  
*Centurion*, whereof we are not competent Judges, as Christ alone  
 discerned his inward Sentiments—therefore to pass them over, and  
 bring this Matter home to ourselves, we may upon due reflexion  
 be convinced that *Divine Faith* in general, when it is actually received  
 and embraced in the Heart of a Christian, produces there such  
 strange and wondrous Effects, as cannot but raise our Esteem and  
 Admiration. For Faith is a *Divine Light*, by which *Conscience* will  
 presently read us our Duty, and urge such *mortifying* Consequences,  
 that it is no wonder Men shut their Eyes against it: the Wonder is,  
 when they persist to receive its Illumination, notwithstanding the  
 deep Sentiments of Humiliation, of Remorse and Compunction,  
 which it must necessarily excite in them. But I have found this

<sup>b</sup> Wonder in Christ is to be interpreted as an high Expression of Esteem, such is that  
 to the Woman of Canaan, *Matt. xv. 28.* O woman, great is thy Faith: Be it unto  
 thee even as thou wilt.

Matter so emphatically represented by the judicious Dr. *Barrow* in his Discourses concerning *Faith*, that I have transcribed from him, as follows.

“ The first step into the Christian State is a Sight and Sense of  
 “ our own Imperfection, Weakness, Baseness and Misery : We must  
 “ discern, and feel, that our Mind is very blind, our Reason feeble,  
 “ our Will impotent and prone to Evil : that our Life is void of  
 “ Merit, and polluted with Guilt ; that our Condition is deplorably  
 “ sad and wretched ; that of ourselves we are insufficient to think, or  
 “ do any Good in order to our Recovery ; whence we are obliged  
 “ to sore Compunction of Spirit for our Deeds, and our Case ; to  
 “ humble Confession of our Sins, and Miseries ; to earnest Supplication  
 “ for Mercy, and Grace, to heal, and rescue us from our sad  
 “ Estate. *Lord, have Mercy on me a Sinner : What shall I do to be  
 “ saved ? Wretched Man that I am, who shall deliver me from this  
 “ Body of Death !* Such are the Ejaculations of a Soul teeming with  
 “ FAITH.

“ He that entereth into the Faith, must therewith entirely submit  
 “ his Understanding, and resign his Judgment to God as his Master,  
 “ and Guide.” &c. The admirable Author goes on with his usual  
 Copiousness, and Cogency of Argument. But I must stop here, and  
 dismiss the Subject for the present, as I shall have Occasion to re-  
 sume it.

## INTERPRETATION.

### CHAP. IX.

<sup>1</sup> *AND* returning into the Ship he crossed the Lake, and came to  
 his own City ; <sup>2</sup> where they brought to him a Paralytic  
 lying on a Bed ; and Jesus seeing their Faith said to the Paralytic,  
 Have Confidence, my Son, your Sins are forgiven. <sup>3</sup> Whereupon some  
 of the Scribes said within themselves, This Man blasphemeth, <sup>4</sup> and  
 Jesus perceiving their Thoughts, said, why think ye Evil in your  
 Hearts ? <sup>5</sup> for which is easier, to say, Your Sins are forgiven ; or to  
 say, arise and walk ? <sup>6</sup> But that ye may know that the Son of Man  
 hath Authority on Earth to forgive Sins (turning to the Paralytic he  
 said) Arise, take up your Bed, and go to your House. <sup>7</sup> Then the Pa-  
 ralytic

ralytic arose, and went to his House, <sup>a</sup> and the Multitude was amazed at the Sight; and glorified God, who had given such Authority to Men. <sup>9</sup> And as Jesus passed along from thence, he saw a Man named Matthew, sitting at the Receipt of Custom; and said to him, follow me. And he arose and followed him. <sup>10</sup> And it happened afterwards that, as Jesus was at Table in the House<sup>a</sup>, many Publicans and Sinners came, and sat down with him and his Disciples; <sup>11</sup> which the Pharisees observing, said to his Disciples, Why does your Master eat with Publicans and Sinners? <sup>12</sup> And Jesus bearing this, said to them, Those who are well, do not want a Physician, but those who are sick. <sup>13</sup> Go then and learn, what that means<sup>b</sup>, "I will have Mercy, and not sacrifice." Moreover I am not come to call the just, but Sinners to Repentance. <sup>14</sup> Then John's Disciples came to him, saying, Why do your Disciples never fast, whereas we, and the Pharisees fast often? <sup>15</sup> Jesus answered, Can the Attendants of the Bridegroom mourn, while the Bridegroom is with them? but the Days will come, when the Bridegroom shall be taken from them, and then they will fast.<sup>c</sup> <sup>16</sup> No Man puts a Piece of new Cloth upon an old Garment: for the Piece put on will tear from the Garment, and a worse Rent will be made. <sup>17</sup> Nor do Men put new Wine into old Vessels; else the Vessels burst, the Wine is spilled, and the Vessels are lost: but they put new Wine into new Vessels, and both are preserved. <sup>18</sup> While he was thus discoursing, a certain Ruler came and worshipped him, saying, My Daughter is just now dead; yet come and lay your Hand upon her, and she shall live. <sup>19</sup> Then Jesus arose and followed him, as did also his Disciples. <sup>20</sup> At the same time a Woman, who had been diseased with an Issue of Blood twelve Years, came behind him, and touched the Hem of his Garment. <sup>21</sup> For she said within herself, If I can but touch his Garment I shall

<sup>a</sup> Ver. 10. *In the House.*] Of Matthew, Luke v. 29.

<sup>b</sup> Ver. 13. *I will have Mercy, and not Sacrifice, &c.*] Mercy, i. e. doing a good Work, such as converting Sinners, rather than Sacrifice, or any other Observance of the ceremonial Law. The Negation imports not a total Exclusion, but a comparative Preference. What follows is an additional Reason for our Lord's Conduct, *moreover I am not come to call, &c.* The Greek Particle *καὶ* is sometimes an Affirmative, and may be rendered by *porro* in Latin.

<sup>c</sup> Ver. 16, 17.] These shew the Necessity of accommodating Doctrines to States: the former must vary with the latter. Souls of an advanc'd Degree come under a different Discipline, which would be prejudicial to Novices in the Heavenly Kingdom, as Christ's Disciples yet were. The Fast which He predicts for Them, was of a far deeper Kind, than the bodily Abstinence which the Disciples of John practised, 'twas to be deprived of those vital Consolations with which they were now supported by his sensible Presence with them.

be cured. <sup>22</sup> But Jesus turned about, and beholding her, said, Have Confidence, Daughter, your Faith has cured you. And the Woman was cured from that Instant. <sup>23</sup> And when Jesus was come to the Ruler's House, and saw the <sup>4</sup> Musicians and a tumultuous Crowd; <sup>24</sup> he said to them, Withdraw, for the Maid is not dead, but sleepeth; and they derided him. <sup>25</sup> But when the People were put out, He entering took the Maid by the Hand, and she arose. <sup>26</sup> And the Fame of this was spread through all that Country. <sup>27</sup> As Jesus departed thence, two blind Men followed him, crying, Son of David, have Mercy on us. <sup>28</sup> And when he went into an House, the blind Men came to him; and Jesus said to them, Do ye believe that I am able to do This? They answered, Yes, Lord. <sup>29</sup> Then he touched their Eyes, saying, according to your Faith be it done unto you; <sup>30</sup> and their Eyes were opened, and Jesus gave them a strict Charge that no Man should know it. <sup>31</sup> However when they were gone, they spread his Fame through all that Country. <sup>32</sup> As these were going out, there was brought to him a dumb Man possessed with a Demon: <sup>33</sup> and when the Demon was cast out, the Dumb-man recovered his Speech; and the People were amazed, and said, Nothing like this was ever seen in Israel; <sup>34</sup> but the Pharisees said, He casteth out the Demons by the Prince of the Demons. <sup>35</sup> And Jesus went about all the Towns and Villages, teaching in their Synagogues, preaching the Gospel of the Kingdom, and curing Diseases and Infirmities of every kind. <sup>36</sup> And beholding the Multitudes, he had Compassion on them, because they were tired and lay down, as Sheep that had no Shepherd. <sup>37</sup> Then he said to his Disciples, The Harvest indeed is plentiful, but there are few Labourers. <sup>38</sup> Beseech therefore the Lord of the Harvest to send Labourers into his Harvest.

<sup>4</sup> Ver. 23. *Musicians.*] or *Pipers*, who then were usual Attendants at Funerals.

<sup>6</sup> Ver. 36. *They were tired and lay down,*] So the publick Translation in the Margin.

### *Concerning the Miraculous Cures wrought by CHRIST.*

<sup>2</sup> He said to the Paralytic, Have Confidence, &c.

THE first and most obvious Use intended by the miraculous Cures, which our Lord performed, was to convince Men of the Truth of his Doctrine; and that they might have sure Ground to reason as

Y

*Nicodemus*

John iii. 2. *Nicodemus* did, when he said to him, " *Rabbi*, we know that thou art a Teacher come from God : for no Man can do these Miracles which Thou dost, except God be with him." The first Effect therefore which his Miracles ought to have with us, should be to make us cordially embrace his Doctrines, and exert our utmost Endeavours to put them in practice. Those who apply themselves to this with the greatest Fidelity and Earnestness, will sooner or later meet such Difficulties, or perhaps real Obstacles in their religious Course, as will convince them that mere *Instruction* is not sufficient ; that besides *Advice* they must have *Affiance* too, and that the same divine Power, which was exerted to convince them of the Truth of his Doctrine, must concur to enable them to practise it : and they will by Degrees come to feel such a Weight and Burden of Sin, as will greatly oppress, and not a little discourage them. Here then a second Lesson is to be learnt from the miraculous Cures wrought by Christ ; for those great Instances of his Goodness and Power will raise the languishing Hopes of his distressed Servants. And, as every Man naturally transfers the Notions he is full of to the Objects that come in his Way ; and our Minds are ever quick at applying Things to what we have most at heart : So when they reflect upon his Bounty to the diseased of every kind that were addressed to him in *Palestine* ; They too will hope for some Share in his Favours, and accordingly address themselves to Him as the great Physician of Souls. This is a general Consideration applicable to every miraculous Cure which he performed : but I choose to treat of it upon the Occasion of this Paralytic because Christ took that Occasion to explain his Intention to the Purpose I have now represented.

Luke v. 17. In St. *Luke's* Narration of this Miracle there is a very material Circumstance premis'd, viz. That " some *Pharisees* and Doctors of the Law (who came out of every Town of *Galilee*, and *Judea*, and from *Jerusalem*) were sitting by him, while he was teaching : " and the Power of the Lord was present to heal THEM," i. e. those his Auditors, of their spiritual Maladies. And then it immediately follows : And behold Men brought on a Bed one sick of a Palsy, and because there was then no other Access to Christ by Reason of the Crowd that encompassed him, they let him down through the Tiling upon his Couch into the midst before *Jesus*, who, full as He was of the Divine sanative Power before-mentioned, and accordingly considering the Object so presented to him, not only with regard to his bodily Disease, but more especially with regard to his spiritual Infir-  
mity.



mity by the prevalent Power of Sin, which incapacitated his Mind for virtuous Actions, as the Palsy did his Body for the natural Functions.— Christ, I say, considering this, apply'd in the first place to what was most important, and releas'd him from the Power of Sin, saying, *Have Confidence, my Son, your Sins are forgiven*; or, as the Original signifies, *Your Sins are dismissed*, and shall no longer have dominion over you.

The Scribes, who were present, being disappointed in their Curiosity, for they expected to see an outward bodily Cure; and startled to hear our Lord express himself in such unusual Terms, took offence; and in their Hearts condemned him of Blasphemy for assuming to himself an Authority to dismiss Sin. *Who, say they, can forgive Sins, but God only? But Jesus perceiving their Thoughts, said, Why think ye Evil in your Hearts? for which is easier to say, Your Sins are forgiven; or to say, Arise, and walk? As Christ is the Almighty Word, which maketh all things by speaking them: so with Him to say and to do is the same thing, which he plainly signifies here in his manner of expressing himself. Whether is it easier to say to this Paralytick, "Thy Sins are dismissed." Or to say, "Arise and walk!" i. e. which is easiest to be perform'd; to set him free from Sin, or to deliver him from his Disease? but that ye may know that the Son of Man hath Authority on Earth to forgive Sins, (He added, turning to the sick of the Palsy) Arise, take up your Bed, and go home. And he did so.*

Our Lord, as I observ'd before, seeing through the diseas'd Object presented to him, and considering as well the spiritual, as the bodily Disorder that oppress'd him; first apply'd a Remedy where the Want was greatest, and delivered him from his Sins. But this was an invisible Operation, and altho' of a much higher nature than any bodily Cure, yet was it no Object of Sense, and consequently not discernible by the Spectators, some of whom were so far from believing Christ's Power to dismiss Sins, that they were scandaliz'd at him for assuming it: He therefore, to instruct them, and us, in a matter of so great Importance, reasoned in the following manner: "Which is easiest, think ye, to deliver a Mind from the Power of Sin, or a Body from Disease? To cure the Body is certainly the easiest Work. For it requires another kind of Power to reach and operate upon the Mind, to rectify its vicious Inclinations, and repair the Disorders induc'd by Sin. This I have effected in the Paralytic here present: I have dismiss'd his Sins, I have heal'd his distemper'd Soul. But

“ as this divine Operation is internal, and consequently not discernible  
 “ to you that are Spectators, I will add a second Miracle, which,  
 “ tho’ in all respects of an inferior nature, yet has the advantage of  
 “ being visible, and therefore is a proper Proof of what I assert.  
 “ Judge of my Power to heal Souls by the Cures I work upon  
 “ Bodies. And that all may know the Authority I have to dismiss  
 “ Sins, and cure the Depravations of the Mind, I say unto thee (*i. e.*  
 “ to the Paralytic then present) I say unto thee, Arise, and,  
 “ taking up thy Bed, return to thine own home.” The sick Person  
 did so, and they were all amazed, and glorified God.

We may extend the same way of reasoning to all the miraculous Cures recorded in the Gospel, and infer from all and every one of them the Divine Power of our Saviour to reform the Souls of Men. When we read with what Success the Blind, the Lame, the Deaf, the Lepers, and in short the Diseas’d of every kind were address’d to him : so that no Patient ever came to him in vain, but all Distempers, tho’ of the most malignant nature, tho’ most obstinate and of many Years continuance, tho’ such as had baffled all other Remedies ; were infallibly cured by him—When I say we read these Instances of his Almighty Power and Goodness, our *own spiritual Infirmities* should occur to our Thoughts.

Have you nothing to ask of this Divine Physician? Do you not with a Sigh, and as it were some sort of Envy, think how fortunate they were, who had such easy access to him in *Palestine*? And does not their Success raise some hope in your Breast? In reason it ought to do so : for *spiritual Maladies* are his proper Province, and ’tis in the Cure of these that his Goodness principally delights to exert itself.

I say that to be a Healer of bodily Distempers was a foreign Character, which our Lord assum’d only to make way for what is his genuine Office, even to *heal Souls*. For he wrought the outward Cures only to convince us of his Divine Power, because such Cures were visible to all : they were, as he said himself to *John’s* Disciples, such things as they could bear and see : they were such gross palpable Proofs, as suited all Capacities : whereas the Operations of his Spirit are invisible, and are no ground of Faith to any, but those who experience them. In condescension therefore he gave those outward Demonstrations of Omnipotence, restoring Senses, Limbs, and Life itself : but these temporal Favours may be accounted as very trivial, even as *Crumbs that fall from his Table*, in comparison of what he then did, and still actually does in the Souls of those who apply to him

him with the proper Dispositions. He cures the spiritual Blindness and Insensibility to divine Truth. He takes away hydropic Avarice, paralytic Laziness, the leprous Pruriency of foul Desires, and every evil Lust and Passion. To cure these is his Profession and Character: 'tis the Work for which he came into the World, as the Name *Jesus* testifies: And so the Angel, who appointed that Name, did at the same time explain it: *Thou shalt call his Name Jesus*, i. e. Saviour, *for He shall save his People from their Sins.*

Nor let us imagine that He is less powerful now that He sitteth at the right Hand of God, than He was formerly, when in the Days of his Flesh he sojourned in *Judea*. The Fulness of the Godhead does actually reside in him for our Use: I say the Fulness of the Godhead, i. e. Deity in its plenitude of Power, does actually reside in the Person of Christ for our use: and He is ready, He is ever desirous to communicate it; so that there is nothing wanting but Capacities on our part to receive it. What those are, I shall shew in the following Particulars.

First, whosoever would be cur'd of any spiritual Malady, must go to Christ.

'Tis a wretched Mistake of ordinary Christians that they consider Christ as *inaccessible* since his Ascension, and conceive of Him only as highly exalted, and remote, at an unmeasurable Distance from us: But this comes from not effectually believing, or, what amounts to the same thing, not considering the DIVINITY of our Saviour.

The Divine Nature of Christ has been treated of late as a speculative Question to dispute about: but it is really one of the most practical, as well as one of the most important Points of our Religion. For by this He is ever, *every-where* present: He is *in* all things: He is *in* every Man, as numberless Passages of Scripture testify. Every Man therefore is to seek Christ, where He is nearest at hand, i. e. within himself. But few Men look into themselves: their Soul is always abroad (if I may so speak) and converses only with outward Things. Those, who would approach to Christ, must turn away from the World and all outward sensible Objects to seek him inwardly, as in their Hearts, by devout Recollection; and they will then infallibly find him.

Christ, I say, by his divine Nature is Omnipresent: He is therefore present within our Minds, and we ought not to search after him, as far distant from us. So St. Paul to the Romans: *Say not in thine Heart, who shall ascend into Heaven?* (i. e. to bring Christ down from above)

above) Or who shall descend into the Deep? (i. e. to bring up Christ from the Dead) but Christ is nigh thee, even in thy Heart. By Devotion we enter into our Hearts, where Christ is present, where our Christ is present, I mean Christ for our use, to receive our Addresses and communicate his Graces.

Secondly, when by Devotion we are thus introduc'd into the Presence of Christ, we must declare our Wants to Him, we must humbly expose our Miseries before him with earnest Prayer for deliverance. For this there is no need of study'd Speeches: let us only imitate some of those diseas'd Persons whose Story we read in the Gospel: the Paralytic for instance, whose double Cure has been already mention'd. Altho' great Efforts, and even Violence, had been us'd to introduce him to Jesus; for the Roof of the House had been broke open, and he was let down through the Tiling; Yet when he was presented before our Lord, all the difficulty was over: his Circumstances spoke for him sufficiently, they needed no Interpreter: prostrate on his Bed he turned his Eyes to our Lord; and our Lord beheld him with compassion, He saw his Misery, his helpless Misery, and that he had no hopes, but in the Mercy of his Saviour. This sufficed to obtain his Mercy. All his Maladies were cured; his Sins, the Source of all, were dismiss'd; and he was restor'd to all that is valuable, *Health and Innocence*. We too shall find the same Success, if to the Dispositions before recommended we add;

In the third place, *Faith*; i. e. a worthy Opinion of Christ. This is apparently necessary, for to distrust his Power or his Goodness is an injurious Thought, which renders us unworthy of his Favour. And it is remarkable that he insists upon Faith, more than any other Qualification, in the Persons who apply to Him for relief.

In all divine Operations upon the Creatures God requires their Concurrence, as far as they are able. Consequently He requires of every Sinner a sense of his Guilt, a sincere Desire to be delivered from it, and (which is a necessary Effect of such Desire) that the Sinner do all that is possible on his part for his own Reformation: but as all his Endeavours are not sufficient, and God has vouchsafed to promise that He will make up what is wanting with the Succours of Grace; He farther requires our *Faith* in those Promises: We must do homage to the Divine Truth and Goodness with a sincere and pious Persuasion, that God will supply what is defective by his redundant Mercy; and help the real Infirmary of our Nature by supernatural Assistance.

This

This is having a worthy Opinion of God : and he demands it as a previous Disposition in all Subjects that are capable of it.

To teach us this (besides the apparent Reasonableness of the thing) our Lord in working his miraculous bodily Cures, which, as I said, are Emblems of his divine Operations on Souls, frequently requir'd a publick Declaration of such devout Confidence in his Goodness and Power, before he exerted them for the Relief of those who implor'd his Assistance. So when two blind Men had follow'd Him home, with Cries soliciting his Mercy ; He said unto them : *Believe ye that* Mat. ix. 27. *I am able to do this ? they say unto Him, yea Lord. Then touch'd* Sc. *He their Eyes, saying, According to your Faith be it unto you. And straightway their Eyes were opened.* We have another very edifying Instance of the Efficacy of Faith in disposing us for supernatural Graces, in the Man who besought our Lord for his Son, who had been distracted from his Infancy by the possession of a malignant Spirit, that had often endanger'd his Life. *If thou canst do any thing* (said Mark ix. 23, *the Father, after representing the deplorable Condition of his Child)* Sc. *have compassion on us, and help us. Jesus said unto him ; If thou canst believe, all things are possible to him that believeth. And straightway the Father of the Child cried out, and said with Tears, Lord I believe, help Thou my Unbelief. Jesus accepted his humble Faith, and ratified it in the Cure of his Son.*

Many other Instances of the same kind are recorded in the Gospel for our Instruction and Encouragement, that we sink not into despair upon the sad Experiment of our Weakness and Misery ; but that we should approach with an holy Confidence to the Throne of Grace, secure in his Goodness, and careful only not to distrust Him.

And lest we should fondly imagine that the supernatural Assistance, which Christ communicates to Believers, was confin'd to the Days of his Flesh ; even after his Resurrection He declar'd to his Disciples, as a fundamental Principle of his Religion, *That all Power was* Mat. xxviii. *given to Him in Heaven and in Earth.* All Christians acknowledge his Power in Heaven : but many forget it upon Earth ; they forget to have recourse to it for their Sanctification, which is the Work in which he principally delights to exercise it. He therefore ordered his Apostles to publish it through the World : and at the same time that they instructed Men to obey his Commands, lest the Persons instructed should be discouraged with the seeming difficulty of his sublime Precepts, they were to deliver down as an Article of Faith to all his true Disciples, *That He would be with them always, even unto*

*unto the end of the World: That He—He who hath all Power in Heaven and in Earth, He would be with them unto the end of the World.*

Fourthly, and lastly, to obtain the Amendment, and finally perfect the Cure, which we seek from this Divine Physician; we must, as becomes every reasonable Patient, and the Nature of the Case requires; we must, I say, give ourselves up to his Management, abandon ourselves to his Care, and endure his Operations, tho' painful to our corrupt Nature. We must drink of the Cup which He presents to us, even the Cup of Suffering. Fear it not when his Hand administers it. He has tried the utmost force of it, and drank it to the dregs himself: but tenderly compassionate as He is, and conscious of our Weakness, He will administer it to us in such due Proportions, and with such sweet Infusion of heavenly Peace and Consolation, or other spiritual Support, that it will prove the Cup of Health, the Cup of Salvation.

### Of the Kingdom of H E A V E N.

*35 Jesus went about all the Towns and Villages, teaching in their Synagogues, preaching the Gospel of the Kingdom, and curing Diseases and Infirmities of every Kind.*

**T**HE Subject which Jesus Christ most insisted on, certainly deserves most to be insisted on in every Treatise of Christian Theology. I therefore treat again of that Kingdom which was the general Subject of his Sermons; for *He went about all the Towns and Villages, preaching the Gospel of the Kingdom.*

The *Kingdom*, so named here by way of Eminence and Distinction, is in most other places explained by calling it, sometimes *the Kingdom of God*, sometimes *the Kingdom of Heaven*, which are synonymous; for in the *Hebrew*, and most other Languages, *Heaven* is used to signify *God*, as in that Confession of the penitent Prodigal, *I have sinned against Heaven.* And our Lord himself used the Word in the same Sense, when he demanded of the Pharisees concerning *John's Baptism*, whether it were from *Heaven*, or of *Men*, i. e. whether it were of divine or human Institution. We say too in our own Language, *Heaven defend*, *bless*, *reward you*, and the like.

Perhaps

Perhaps one reason why in this Phrase, *the Kingdom of Heaven*, *Heaven* is often put instead of *God*, may be to distinguish the *peculiar* Government of God there spoke of, from his *universal* Kingdom, or Government of all Creatures by the uniform Course of Nature; in which Course of Nature they are passive, so that Reason and Choice on their part cannot interfere: whereas his *Kingdom of Heaven* implies, on the part of the Creature, such a liberal, generous Obedience, as the Angels pay in Heaven. Now somewhat of the same Nature commences, and is carried on to various Degrees of Improvement in all true Christians: for Christ came to infuse and cultivate in Men those holy Dispositions, which will, when perfected, actually render them fit Subjects of God's everlasting Kingdom in the Heavens. And with this view his Doctrine is called *the Word of the Kingdom*, and those who embrace it, or even are capable of it, are called *the Children of the Kingdom*; and when they do cordially receive and practise it, then they are said to *enter into the Kingdom of Heaven*, by which Kingdom we are not to understand a Place, but a State or mental Disposition, *near at hand*, as the Scripture speaks, *i. e.* attainable by All who are in this Life called to the Knowledge of Christ.

I have hitherto explain'd the *Kingdom of Heaven* only in this Sense, because this is our immediate and personal Concern; but there is another more general Sense, in which it signifies the Christian Church: for the Gospel treats of it in two different Respects; the one *singly* with regard to Individuals in whom it is to be established; the other *collectively* with regard to the whole Body of Believers: When it is spoke of *singly*, *i. e.* with regard to Individuals, we often find it opposed to the initiating Doctrines of Conversion, Repentance, and Obedience to the Moral Law: when it is used in the second Sense *collectively* of all Believers, it is often opposed to the Mosaic Dispensation, and signifies, as was said, the Christian Church. With this Distinction we shall be able to explain the many various Passages where the Kingdom of Heaven is mentioned in the New Testament; and most frequently we shall find the Phrase applicable in both Senses, there being a Similarity between the Church and its Members, which commonly renders the same Assertions equally true of both.

But committing the Church to the Care of that inscrutable Providence which conducts it, we shall continue to speak of this Kingdom according to the first Sense wherein it regards Individuals, and is opposed to the initiating Doctrines of Conversion, Repentance, and Obedience to the Moral Law; being a State of an higher Order,

The Kingdom of Heaven put for the Christian Church.

and farther Attainment in Religion, to which no Man is admitted till he has made some Proficiency in that preparatory Discipline. I have already spoke at large of the Necessity of such a Preparation, and shall speak of it again in the Comment upon the next Chapter.

But as there are some who have truly repented, who have also  
 Matt. iii. 8. *brought forth the proper Fruits of Repentance*, and thereby are actually prepared for this Divine Kingdom; it may reasonably be asked on their behalf, How shall they know when they enter into the Kingdom of God? What are the Tokens of it? or How can they discern it in themselves?

Of the Tokens of it.

Luke xvii. 20, &c.

We cannot answer this Question so as to gratify Curiosity, but our Lord's Discourses and occasional Answers upon this Subject will satisfy and instruct every honest Heart. We read in St. Luke that being enquired of by the *Pharisees, when the Kingdom of God should come?* He replied, *The Kingdom of God cometh not with Observation.* So our Translators, and in the Margin for *Observation* they have put *outward Shew*. The Sense of the Original is, that *it cometh not with sensible Marks whereby it may be discerned outwardly: nor* (so our Lord proceeds) *may Men say: see it is here; or, see it is there: for the Kingdom of Heaven is within you.* It is a spiritual Principle latent in the Heart of Man, which when it *cometh*, i. e. beginneth to exert itself, acts feebly, and slow as to our Apprehension, and is not perceptible to our gross Sensations.

Matt. xiii. 44, &c.

As in the Production of animal Life, in an Egg, for Instance, the Principle of Life lies hid: and when by Incubation it is kindled and actually exerts itself, yet no Sense can discern it, by reason of its secret Situation, and the Minuteness and Subtlety of the gradual Change that is wrought by it: so the spiritual Life (wherein is that *Kingdom of God* which we now treat of) has a secret Beginning, hid from selfish Inquisitiveness, yet felt by the Soul in such a manner as suffices to excite its Cooperation; for our Lord says of a Man in whom it commences, that, "he is like unto one who has discovered a Treasure hid in a Field, which Treasure engrosses all his Attention, and Care, and Desire; so that he sells all that he has to purchase that Field, and thereby get the beloved Treasure into his Possession." And again our Lord compares him to "a Merchant seeking goodly Pearls, who when he had found one Pearl of great Value, went and sold all that he had, and bought it."

The Truth taught in these Parables is of so great Importance, that I would fain add somewhat by way of Illustration: but they are in them-



themselves so full and clear, that I find nothing which may serve to explain or enforce them; nothing which can so feelingly represent how a Man, who is so far advanced in Religion as the Persons we now speak of, will break all other Engagements, and sacrifice all other Interests to that single Pursuit. He has found *the Pearl of great Price*: He has discovered his proper *Treasure*: This shall be his Portion in Time, and in Eternity.

The Disposition here expressed is what our divine Master always required as the indispensable Terms of Discipleship. He admitted none to follow him, but Those who would *leave all to follow him*. *Of such is the Kingdom of Heaven*, i. e. the Spirit of God begins to rule in their Hearts: the divine Seed is sown and taketh root there, hidden indeed and little to be notic'd; for our Lord compares it to the small Seed of Mustard, which in the Eastern Parts, where he Matt. xiii. taught, becomes one of the biggest of Shrubs, so as to lodge the Birds, <sup>31.</sup> and give Shade and Shelter to Passengers. In another place our Lord compares his Kingdom to *Leaven*, a few Particles of which, lodged Luke xiii. in a Quantity of Meal, insensibly diffuse a ferment through the whole <sup>21.</sup> Mass. And in other Places he repeats his Comparison of *Seed* as the most proper to represent the leisurely Progress of Regeneration. So Mark iv. 26. *is the Kingdom of God, as if a Man should cast Seed into the Ground: and while he is sleeping or waking, as well by Night as by Day, the Seed springs, and groweth up he knoweth not how. For the Earth bringeth forth Fruit of herself, first the Blade, then the Ear, after that the full Corn in the Ear.*

From this and many other Parables of the same Tendency, those who are called into *this Kingdom of God*, are instructed in the most important Lesson which they have to practise, viz. persevering *Faith* and *Patience* under the divine Operations, a Lesson of which there is great Occasion often to remind them.

## INTERPRETATION.

### CHAP. X.

**A**ND having called to him his twelve Disciples, he gave them Power to cast out impure Spirits, and to cure every kind of Disease and Infirmary. \* Now the Names of the twelve Apostles are these: first Simon who is called Peter, and Andrew his Brother, James the

the Son of Zebedee, and John his Brother, <sup>3</sup> Philip, and Bartholomew, Thomas, and Matthew the Publican, James the Son of Alphaeus, and Lebbeus whose surname was Thaddeus, <sup>4</sup> Simon the Cananite, and Judas Iscariot, even he who betray'd him. <sup>5</sup> These were the Twelve whom Jesus sent, after having given them the following Instructions. Do not go towards the Gentiles, nor enter any City of the Samaritans: <sup>6</sup> But rather go to the lost Sheep of the House of Israel. <sup>7</sup> And as you go, publish that the Kingdom of Heaven is near. <sup>8</sup> Heal the Sick, cleanse the Lepers, raise the Dead, cast out Demons. <sup>9</sup> Freely you have received, freely give. <sup>10</sup> Provide neither Gold, nor Silver, nor Brass in your Purses; <sup>11</sup> Nor Bag for your Journey, neither two Coats, nor Shoes, nor Staves: for the Workman deserves his Maintenance. <sup>12</sup> And into whatever City or Town you enter, inform yourselves who in it is worthy to receive you; and lodge with him till you leave that Place. <sup>13</sup> And when you come into an House, salute it: <sup>14</sup> And if the Family be worthy, let your Peace come upon it; but if it be not worthy, let your Peace return to you. <sup>15</sup> If any will not receive you, nor bear your Instructions; when ye depart out of that House or City, shake off the Dust of your Feet. <sup>16</sup> I declare to you, that at the Day of Judgment, Sodom and Gomorrah shall be treated with less Severity than that City. <sup>17</sup> Take notice that I send you forth as Sheep in the midst of Wolves: be you therefore prudent as Serpents, and simple as Doves. <sup>18</sup> But beware of Men: for they will deliver you up to the Consistories, and scourge you in their Assemblies. <sup>19</sup> And you shall be brought before Governors and Kings upon my Account, that you may bear Testimony of me before them, and before the Gentiles. <sup>20</sup> And when they deliver you up, be not anxious how, or what you shall speak; for at the very instant you shall be inspired what to say: <sup>21</sup> For it is not ye that speak, but the Spirit of your Father, that speaketh in you. <sup>22</sup> A Brother shall deliver up a Brother to death, and a Father a Son, and Children shall rise up against Parents, and cause them to

<sup>a</sup> Ver. 6. *Do not go towards the Gentiles, &c.*] Their Commission was thus confined, because the Vocation of the Gentiles was reserved till after the more copious Effusion of the holy Spirit on the Day of Pentecost.

<sup>b</sup> Ver. 8. *Freely*] *Gratis*.

<sup>c</sup> Ver. 12. *salute it* :] Here the Vulgate and many MSS. add, *saying, Peace be to this Family*, which Words we find in the parallel Place, *Luke x. 5*. I chose to mention them here, because they serve to explain the Verse following, which shews that this Salutation was no formal Compliment in the Mouths of the Apostles, but efficacious to Minds rightly disposed. A calm and composed Spirit, with a total silence of the Passions, is necessary for hearing the Word of God profitably.

be put to death. <sup>22</sup> And ye shall be hated by all for my Name's sake: but he that perseveres to the end shall be saved. <sup>23</sup> When they persecute you in one City, flee to another: for I assure you that ye shall not have gone through the Cities of Israel till the Son of Man be come. <sup>24</sup> The Disciple is not above his Master, nor the Servant above his Lord. <sup>25</sup> It is enough that the Disciple be as his Master, and the Servant as his Lord. If they have called the Master of the House Beëlzebul, how much more will they call his Servants so? <sup>26</sup> Therefore fear them not: for there is nothing hid, which shall not be discovered; or secret, which shall not be made known. <sup>27</sup> What I tell you in private, declare it in publick; and what is spoke in your Ear, that proclaim upon the House-tops. <sup>28</sup> And fear not those who can kill the Body, but are not able to kill the Soul: rather fear Him who is able to destroy both Soul and Body in Gehenna. <sup>29</sup> Are not two Sparrows sold for a Farthing? yet one of them shall not fall to the Ground without the Permission of your Father. <sup>30</sup> Even the Hairs of your Head are all numbered. <sup>31</sup> Fear ye not therefore: ye are of more value than many Sparrows. <sup>32</sup> Whosoever shall own me before Men, him will I also own before my Father who is in Heaven. <sup>33</sup> But whosoever shall deny me before Men, him will I also deny before my Father who is in Heaven. <sup>34</sup> Think not that I am come to send Peace upon Earth. I came not to send Peace, but a Sword. <sup>35</sup> My Coming will occasion Discord between a Son and his Father, between a Daughter and her Mother, between a Daughter-in-law and her Mother-in-law: <sup>36</sup> And a Man's own Domesticks shall prove his Enemies. <sup>37</sup> He that loveth Father or Mother more than me, is not worthy of me: and he that loveth Son or Daughter more than me, is not worthy of me. <sup>38</sup> And he that doth not take his Cross, and follow me, is not worthy of me. <sup>39</sup> He that would preserve his Life, shall lose it: and he that loseth his Life for my sake, shall preserve it. <sup>40</sup> He that receiveth you, receiveth me: and he that receiveth me, receiveth Him who sent me. <sup>41</sup> He that receiveth a Prophet because he is a Prophet, shall have a Prophet's Reward; and he that receiveth a just Man as such, shall have the Reward of a just Man. <sup>42</sup> And whosoever shall give a Cup of cold Water only, to one of these little Ones on account of his being a Disciple, I assure you that he shall not fail of his Reward.

\* Ver. 26. there is nothing hid, &c.] Every Calumny will be discovered, and your Innocence at last justified.

The Connexion of this with the preceding Chapter.

THE Distinction of the Sacred Writings into Chapters and Verses, which is a modern Invention to facilitate References, has, with that Advantage, great Inconveniences; because it often breaks that *Thread* of Discourse, which is the proper *Clue* to lead us into the Meaning of what follows. It will be seen how reasonable this Reflexion is, if we look back to the 36th Verse, &c. of the preceeding Chapter, where we read that *Jesus beholding the Multitudes [in their spiritual Capacities, which were ever the principal Object of his Regard] had compassion on them, because they were tired and lay down, as Sheep that had no Shepherd. Then he said to his Disciples: The Harvest indeed is plenteous, but there are few Labourers. Beseech therefore the Lord of the Harvest, to send Labourers into his Harvest.*

After this, as He himself was ever foremost, on all proper Occasions, to do what he commanded others, he passed the following Night in Prayer: and the next Morning he chose Twelve from among his Disciples, whom he constituted *Apostles*, i. e. especial Messengers; and sent them forth with a peculiar Commission, as *Shepherds* to raise and guide those *dejected forlorn Sheep*, who had moved his Compassion; and as *Labourers* to be employ'd in the *Harvest*, which was now mature, and fit for the *Threshing-floor*.

Luke vi. 12,  
13.  
Mat. iii. 12.  
Luke x. 2.  
John iv. 35.

The Language you see is figurative, and there is an absolute Necessity that it should be so, because the mental Dispositions here spoke of have no proper Names in human Language, which consists only of Terms that, in their first Signification, all belong to the Objects of Sense\*.

The Language therefore is figurative, and even different Figures are here made use of to express the same Object: which also cannot sometimes be avoided; for every Similitude is defective, and can shew but a part, because the Likeness holds but in part: therefore where one Similitude falls short, another may aptly supply its Deficiency, and represent by new Images the whole of what was intended. Thus in the Passage now under Consideration, the same mental Disposition is expressed by two Metaphors, both highly instructive, yet in different respects; for each gives a different Lesson: The first shews what kind of Persons are rightly disposed to be admitted into that last and peculiar Dispensation which is called *the Kingdom of Heaven*; and the second intimates to them who are to be admitted, what kind

\* See Mr. Locke of Human Understanding. Book III. cap. 1. §. 5.

of Treatment they are to expect there. I shall attempt to explain these two distinctly; and

First, of the allegorical *Sheep*, so called to denote their Temper and Frame of Mind. In the Account before given of *John the Baptist*, it was occasionally observed that "Men, quatenus Animals, have each of them a peculiar Resemblance to some particular Species of the other Animals. Which may be the Reason why *Jesus* is called the *Lamb of God*, or the *Divine Lamb*; and his Disciples, or those who are in such a State as renders them capable of becoming his Disciples, are named *Sheep*. As on the other hand, the politic *Herod* is called a *Fox*; and Persons noted for an insidious, ravenous, prophane, or sensual Disposition, are respectively named *Vipers*, *Wolves*, *Dogs* and *Swine*; which Terms, when they occur in the sacred Pages, are not the random Language of Passion, but a judicious and instructive Designation of the Persons meant by them." I now farther add, that these Appellations are upon no account to be taken for indelible Characters; but those to whom they are applicable at one time, may in the future Course of Life so far control their wrong Propensions by a steady Practice of the contrary Virtues, as to merit a quite opposite Character. To effect this is the proper Work of Repentance, thence called *μετανοια*, i. e. a Change of the mental Disposition, whereby the crafty, rapacious, mischievous, stubborn, or other savage Temper, may be transmuted into that Simplicity, Meekness, Harmlessness, and Ductility, which constitute the Character of *Sheep*, and will gradually qualify their Professors to be received into the Christian Fold. I say gradually, because it suffices not to have attained this inoffensive State, but they must persist in it with continual Endeavours after greater Improvement, till they have exhausted their active Force, and are become incapable of farther Advancement in their present Circumstances. This is intimated by the Situation our Lord is said to behold them in, viz. *tired, lying down, and without a Shepherd*. When, in consequence of this View, he directs his Apostles to go in quest of them, he calls them *the lost Sheep*, not that they had gone astray from their Shepherd, for they wanted one: but *lost* here imports that they were quite at a loss how to proceed, and actually perishing for want of a Guide. The Word in the Original for *lost*, is the same which the Disciples used, when they awoke our Lord in the Storm, saying, *Lord, save us: we perish*. We are lost, and despair of Safety, but from your Assistance.

Of those who are prepared to enter the Kingdom of Heaven.

Page 15.

Mat. viii. 25.

Such

Such were the Persons who had moved the Compassion of our Lord, and for whose sake he had sent forth his Apostles *to publish the glad Tidings of his Kingdom*, with Assurances, that Divine Power was at hand to take them under his more immediate Regency. And as that Kingdom was mental, and therefore not obvious to Sense, the Apostles were at the same time to give visible Proofs of its Reality *by healing the Sick, cleansing the Lepers, raising the Dead, and casting out Demons*. These miraculous Testimonies were, to those who were rightly disposed, a sure ground of Faith in Christ; and concurring with the Attractions of Heavenly Grace, or rather to use his own Words, *the Drawings of his Father*, would induce them to resign themselves with an implicit Submission to the Conduct of his Spirit, even that *Divine Nature* which was incarnate in *Jesus*, and was from Him communicable to Those whose Hearts were prepared to receive it.

It is observable that the Apostles, in this their particular Commission, were not to say, as was usual upon more general Occasions, *Repent, for the Kingdom of Heaven is near*, but barely to notify the Nearness of that Kingdom, and that Access was now opened to it; because Those to whom they were now sent, had repented, and had brought forth the proper Fruits of Repentance, which *Fruits* were also come to Maturity, were ready for the *Harvest*, and to be carried off the Ground they grew on, into the *Threshing-floor*, where the farther Purification foretold by *John* was to be accomplished.

The Metaphor, you see, is changed; the allegorical *Sheep* are now spoke of as *Corn ripe for the Harvest*, to intimate what kind of Treatment the Persons here signified were to expect, which has been already represented in the Comment upon the tenth and eleventh Verses of the third Chapter of this Gospel<sup>b</sup>. But as this very pregnant Similitude of *Fruit growing from Seed*, is frequently used in Scripture to represent, first the Production of Virtue from its Principle, or *Seed*, which is Knowledge of the divine *Law*; and after that, in its state of *Maturity*, to express the farther Progress of Virtue in the Gospel Dispensation; I shall again treat of it in the following Dissertations.

<sup>b</sup> See Page 25--34.

*Of the Origin and Progression of Virtue through the Legal to the Evangelical Dispensation.*

CERTAIN misanthrope Philosophers, who wantonly affect to display the Pravity of human Nature, taking for granted, as an allow'd Truth, that *Self-love* is the Source of all human Actions; infer that no genuine Virtue can be produced from so base a Principle. But these Men omit the Characteristic Excellence of Mankind, *viz.* the *Law of God*\* notified in their Consciences by that Divine *Light*, which enlighteneth every Man that cometh into the World. This Law differs from Selfishness, as a Seed differs from the Earth in which it is sowed. The Earth is a dead Mass, and ever must remain so, till the Seed, containing a *vital* Principle, takes root in it, draws Nourishment from it, arises above it, and at length brings forth its Fruit of quite another Species than the vile Clod it sprung from. After the same manner in the production of moral Virtue the selfish Nature is as the Soil, quite distinct from, and in some respects opposite to *Divine Law*; yet, in other respects, susceptible of it, and disposed to embrace it by reason of the Rewards and Punishments with which it is accompanied. For *Self-love*, being an active restless Principle, vents itself in quest of Happiness by all the Appetites and Passions, as occasion offers: but as the Objects of these are vastly various, and often inconsistent; there is a Necessity that some of them must be renounced, in order to pursue others of a contrary Tendency. Thus the Desire of sensual Pleasure and the Desire of Health often interfere, and one of them must be denied, when the other is gratified. Man therefore has some Power over himself, and commonly can by his Free-will determine his Choice among the Objects which present themselves. Yet this alone could no more produce Virtue, than the Earth by its different Qualities could produce an Ear of Corn if Seed had not been cast into it.

But the divine Seed of God's Law is already sown in Conscience, and accommodates itself to the sordid Soil of Selfishness by the Hopes and Fears it suggests. Where the Motions of Conscience are totally disregarded, Self-love continually defeats its own general Purpose by

\* Whosoever denies that there is such a Divine Law, denies what he and all other Men feel in themselves, their own Reflexions *accusing* or *excusing* them according to their Moral Conduct [Rom. ii. 15.] And altho' no Fruit or Effect of the Law may appear in their Actions, yet they give undeniable Proof of their Knowledge of the Law, when they judge, as they continually do, other Men by it.

giving way to some particular Inclinations, which are inconsistent with others of greater Importance. The poor Man (for instance) indulges Sloth; and Want with Infamy punish his Negligence: while the rich Man makes a Toil of his Pleasures, and suffers greater Mortification by their Excess, than the most rigorous Temperance would exact of him. It is needless to multiply Instances of this kind, since our own Experience must teach us, that our discordant Appetites and Affections constitute an Anarchy within, which renders Men their own Tormentors, as long as they continue under its Dominion. But the Law of God, by his Minister Conscience, offers itself for our Deliverance from these intestine Tyrants; and when we cordially embrace that Law, it enables us to assume our rightful Dominion over them, and directs us in the Exercise of it. For our Desire of Happiness is not opposed by the Law, but only turned to its proper Objects, at least the best that we can then relish and enjoy: and our Aversion to Pain concurs with that Desire to fortify us against those evil Inclinations, which might otherwise seduce us.

Thus Self-love becomes a *Kingdom divided against itself*, wherein, an higher Interest better understood controlling a lower, forbidden Pleasures are refused in view of the Pain and Remorse that must attend them; and painful Self-denials are compensated by the Joys of a good Conscience. Even temporal Happiness joins here to strengthen the Side of Virtue, and keep the Man steady in the right Choice he has made. For *Diligence in his Calling*, which is a capital Virtue, and especially to be cultivated in a state of Conversion; as a seasonable Defence from many Temptations which might prevail in a Mind unoccupied, and at leisure to hearken to their Suggestions—Diligence in his Calling, I say, will naturally be attended with Success in his honest Labours; and Plenty, and fair Fame, the Esteem at least of all whose Esteem is valuable, with probable hopes of worldly Prosperity will reward the Violence he does himself by his Perseverance. It is well known how Obedience to the Law is perpetually enforced by such Encouragements under the *Mosaic* Dispensation; and our own public Instructors still insist on the same very copiously, recommending Virtue to the Esteem and Practice of Men from the Consideration of its manifold Advantages even in this Life. Indeed they have Reason with regard to the far greater Part of their Auditors, to whom such Remonstrances are seasonable, in order to reclaim them from the Delusions of Sin: for it is indubitably certain that Moral Virtue is far more eligible with regard to our *temporal Interests*, than the unbridled



bridled Licence of those who are governed by their Appetites and Passions.

If any should here form an Objection from the *Christian Doctrines* of Renouncing the World and Ourselves, (i. e. *all temporal Interests*) of taking up the daily Cross, and being conformed to the Sufferings and Death of the Crucified Saviour: we answer that these are the *Christian Doctrines*, Doctrines of Perfection, peculiar to selected Spirits, who are able to drink of the Cup which Christ drank of, and to be baptized with the Baptism with which He was baptized. 'Tis not of these we now speak, but only of those who have happily entered the legal State by Repentance, who are yet Novices in Virtue, Infants whose feeble tender Minds require the soft Nutriment of *Milk*, and would be surfeited or suffocated with the *strong Meat* which is proper only for those who are Adult and in perfect Manhood. St. Paul, who was most zealous to propagate the Sublimities of Christianity, in comparison of which he has depreciated the servile *Works of the Law* in those well-known Terms which our Antinomian Fanatics have wrested (as another Apostle foretold they would) unto their own Destruction—St. Paul, I say, when he had Disciples of this lower Class under his Tuition, accommodates his Instructions to the Meanness of their Capacities, and sometimes plainly tells them so. For in his first Epistle to the Church at *Corinth*, reasoning about the Doctrines he had taught there, he says, “I could not speak to you as to spiritual Persons, but as to carnal, even as unto Babes in Christ.” “I have fed you with Milk; and not with Meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet Carnal—and walk as Men.” We have elsewhere a more particular Account of those initiating Doctrines which are meant by the *Milk* here mentioned, or the *Rational Milk*, as St. Peter styles it; they are *Repentance from dead Works, Faith towards God* [the fundamental Article of all Religion] *the Doctrine of Baptisms, and laying on of Hands*, [i. e. such Doctrine as was taught the Catechumens who were preparing for Baptism and Confirmation.] *and of Resurrection of the Dead, and of eternal Judgment*, which are the most cogent Motives the *Law* can employ to allure, or terrify those who are under its Regency, the more spiritual Doctrines would be lost upon such; and not only lost, but become prejudicial and do much hurt, when they are misapprehended and misapplied.

<sup>b</sup> 1 Pet. ii. 2. το λογικόν γάλα.

Our Lord himself warns us of this Danger where he says, " No  
 Mat. ix. 16, " Man puts a Piece of new Cloth upon an old Garment; for the  
 17. " Piece put on will tear from the Garment, and a worse rent will  
 " be made. Nor do Men put new Wine into old Vessels; else the  
 " Vessels burst, the Wine is spilled, and the Vessels are lost: but  
 " they put new Wine into new Vessels, and both are preserved." These Parables were very intelligible to the *Jews* of that Age, for we find in their Authors *the Old Nature* of Man used to express his corrupt unreformed Nature; and by *old and new Wine* they understood different Kinds of Doctrine suited to different Capacities, as may be seen in *Schoettgenius* his Annotation upon the Place, the Purport of which is to shew, that the *old* corrupt Nature of Man cannot at first admit those strong Emendations, which will afterwards be easily made, when his Mind is renewed by a due Proficiency in Repentance. And as to the second Metaphor of *old and new Wine*, we may see the Application of it in the Mischiefs, which ensue from a premature Knowledge of the Mysteries of Religion in those giddy Enthusiasts, who, being intoxicated with high Notions of the spiritual Life, and before they have well practised the first Lessons of Self-denial, set  
 1 Tim. i. 7. themselves up for evangelical Teachers, altho' *they understand neither what they say, nor whereof they affirm.*

It would therefore be a great Advantage to those who are addicted to Religion, if they had such \* intelligent Directors, as could set each Man his proper Lesson, *i. e.* such as suits his present Capacity; to which Lesson the docile Disciple should apply himself till he became so far Master of it as to want farther Instruction. A second Lesson well learnt and digested would prepare him for a third, and that third would facilitate what was to follow till the whole Course was finished.

We have indeed an infallible Director in the holy Scriptures: but as they contain *a compleat System* of salutary Knowledge, they must of course propose to the Reader all *Kinds* of Instruction; not only *Milk* for Babes, but also *strong Meat* for those who have long been Proficients in Religion. Now this *latter* is liable to a double Abuse, when Men assume it to themselves, or exhibit it to others before the proper *Season*.

For in the far advanc'd Stages of the spiritual Life, where the most refined Abnegations, and such as surpass all natural Abilities, are

\* Our Lord speaks with Commendation of such spiritual Directors, *Mat.* xiii. 52. and xxiv. 45.

essential to Perseverance; there are annexed to *Them* peculiar PROMISES of extraordinary Assistance, and supernatural Protection, which Promises concern only those who are in the high Situation to which they relate: but presumptuous Novices, or merely nominal Christians, who were averse to all Self-denials, have been taught to LAY HOLD of those PROMISES in defiance of the Context; which would clearly evince their total Disqualification for what they rashly lay claim to.

And as *the Promises* have been abused, so also the sublimer Duties to which they appertain, have been grossly misapplied by undistinguishing Zealots, who exact the Performance of them from those who are in the lowest Class under the Tutorage of the Law. The new Convert has even in that Class a sufficient Task, yet such as is suited to his Abilities; and his Diligence in performing it will strengthen those Abilities by a gradual Improvement: but it is absurd to impose *Herculean Labours*, while *Hercules* is yet in his Childhood. He acted up to the height of his Character, when he strangled the Snake which insinuated itself into his Cradle. In like manner those who are yet in the infant State of Virtue, have their proper Conflicts wherein to signalize their Courage; for by the *Snake* in the Fable now alluded to, I mean the Malignancy of Self-love, whose poisonous Insinuations greatly endanger the Growth of Virtue, and will certainly destroy it, if not repressed with Vigour. But this needs farther Explanation.

Human Virtue has its Origin from a divine *Seed*, as was said before, which Seed is sowed in the selfish Nature, as natural Seeds are in the Ground. Now as rude indigested Earth cannot be incorporated with the growing Herbs which are rooted in it, and nourished by it: so Self-love cannot mingle with Virtue as a constituent Part, till its gross Nature be highly refined and subtilized; and even that which so enters, costs dear in a future Purification: but to keep to our present Subject, which is Virtue in its nascent State, wherein Self-love, then *divided against itself* by the new Hopes and Fears which the Law introduces, becomes favourable to the right Side, and coincides with Duty; yet still that Self-love must be greatly restrained and held subordinate to a higher Principle, even the Divine Command; or else no Virtue can ensue. An Instance will better explain this, than many speculative Reasonings. 'Tis a sure Maxim that *Honesty is the best Policy*: but he that is honest for no better Reason, may indeed prove a thriving Man, but can have no Pretensions to a virtuous

How Self-love must be restrain'd.

Honesty.

Honesty. The same may be said of Abstinence from sensual Pleasures: our Health, or Reputation, or discreet Frugality may exact it of us; and a reasonable Mind may fortify itself in the Hour of Temptation by such Considerations: but if the nobler Motive of Obedience to the Law of God be not the predominant Principle, no Virtue will be produced. Self-will gains on one hand what it loses on the other: the Change of Manners makes no real Amendment; but is, as that of Solomon's Sluggard, *like the Turning of a Door on its Hinges*: the Mind continues in the same Situation, still centered in Selfishness.

Prov. xxvi.  
14.

This is at best but mere worldly Prudence, and has its Reward in the more commodious Method of Life it prescribes. To obey the Law of God we must consider it as his Law, and raising up our Thoughts to Him our Creator, and our Judge, solemnly recognize his Right to our Subjection. We should consider that the Happiness we aspire to, is solely in his Disposal; so that it is absurd to seek it by any other Means than those which He has appointed: and therefore our Interest, as well as our Duty, obliges us to have recourse to Him. We must cultivate such Thoughts with great Assiduity, and they will naturally lead us to prostrate ourselves before the Divine Majesty in humble Prayers that *He would incline our Hearts to keep his Law*. We on our part must put forth all our Abilities, but they will nothing avail us ~~without the gracious Aid of the Almighty Legislator~~, for it is a certain Truth, that if Piety does not keep pace with moral Virtue, it is not possible to proceed in it.

## S E C T. II.

**HUMAN** Virtue is a wondrous Composition. On one hand it is of Heavenly Extraction, for its first Cause and Mover is Divine Will notified by the *Law*: on the other hand it is *Terrigena* Earth-born, rooted in Selfishness, and partly nourished by it; yet being cherished with assiduous Piety, and guarded by Prudence and Fortitude through the Inclemency of various Seasons which it passes through, at last it attains a state of Maturity, after which it is not capable of farther Improvement, till it is cut off from the sordid Root it grew from.

For *human* Virtue, like all sublunary Things, has its stated Period, to which some arrive in this Life, and then they are in that Condition which our Lord expresses by the Metaphor of *lost Sheep, tired, lay'd down,*

down, and unable to proceed, because *they have no Shepherd*, their former Guide, the Law, having now discharged its Office of conducting them: Or, as the Similitude is changed for farther Illustration, they are as ripe Corn, ready for the *Reaper*, who will cut them off from the *Earth* they grew in, to transport them into the *Threshing-floor*, where by a new Operation the pure Wheat will be separated from the Chaff, in order to be laid up in the Granary. My present Purpose is not to treat of that second Purification, but only to shew the Want of it by adding some farther Considerations concerning the Nature of moral Law, that from its Imperfection we may the better apprehend the Reason and Propriety of those Doctrines which are superadded by Christianity.

Moral Law is peculiar to Mankind, for good Angels do not want it, and the fallen Angels are not capable of it. Men also are fallen to a certain degree, yet as they have within them a SENSE OF DUTY, which is *the Law of God written in their Consciences*, they are there- Rom. ii. 15. by in a Capacity of resisting their depraved Desires; not indeed all at once, for that would be an impossible Task: but the Law, by the Hopes and Fears it suggests, being accommodated to their Infirmary, instructs and enables them to make a right Choice among the opposite Interests which solicit them. And altho' this right Choice may cost them dear by the Violence they must often do themselves in adhering to it, and suppressing contrary Inclinations: yet a rational View of their true Interest may support them under such Difficulties, and animate them to persist in the arduous Path of Duty.

Thus the Pravity of our Nature is the Subject in which Virtue is exercised; and the stronger our Inducements are to give way to evil Desires, the greater is our Desert in surmounting them. The very Name of VIRTUS implies an Effort, an Exertion of manly Vigor; and without this it is not possible to discharge our Duty, *i. e.* the daily Task imposed by the Law, which it is dangerous to neglect, and most advantageous to perform by reason of the certain Reward that will ensue. And upon this account the moral Law is called in Scripture the *Law of Works*, Works done for Hire, Works done with Toil and Labour. However, such Works are, in their Order, highly commendable, and argue much personal Desert in the Per- The Law of Works. Rom. iii. 27. former: but at the same time they argue an horrid Depravation in his Nature, which is so very inapt to Virtue, as to stand in need of such unworthy Motives; and even with their Assistance still to find  
so

so great Difficulties in doing merely what is just, and that too so very imperfectly. Such *Works* compared with pure and genuine Virtue, must appear very sordid and despicable. Yet this is all the Man can do in his present Situation.

No wonder that those who are got so far, do not rest here, but are greatly dissatisfied with themselves. For their *Sense of Duty* is exceedingly increased, and their Practice lags behind at a reproachful Distance. This is an insupportable Burden; they are *weary, and heavy laden* under it. Much might be said of this disconsolate State: but it suffices to observe that such is the State of those whom Christ  
 Mat. xi. 28, invites into his Kingdom, "Come unto Me, all ye that labour, and  
 29c. "are heavy laden, and I will give you Rest. Take my Yoke upon  
 "you, and become my Disciples; for I am meek and lowly in  
 "Heart: (or, I am a mild and condescending Master) and ye shall  
 "find Rest to your Souls. For my Yoke is easy, and my Burden is  
 "light." This Yoke and Burden, compared with what they deliver us from, and supported, as they are, by the Spirit of Christ in all his true Disciples, are indeed light, and easy, and most desirable.

But once more to resume the Parable of Corn ripe for the Harvest, as it represents those whose Proficiency in moral Virtue renders them capable of the Christian Discipline: does not this demonstrate the Necessity of entering into the *legal State* in order to qualify us for the high Advantages of the Gospel Dispensation? For of what use can the *Reapers*, and the subsequent *Threshing-floor*, and the winnowing *Van*, and the *Fire* consuming the Chaff—of what use, I say, can these be, where the *Seed* has not yet taken root in the Ground?

I thought to have left off here, but recollecting what has been said concerning the *Works of the Law*, I have judged it necessary to take notice of an Error, which has been mischievously spread, and incautiously admitted, *viz*, that *Works of the Law* and good *Works* are the same<sup>a</sup>: whereas the *former* are depreciated in Scripture as a low and impure Species of Virtue, even as Works of Childhood, which like other *childish Things* must be put away in the riper Age of Manhood: and the *latter*, *viz*, good Works, are highly commended,

Works of the Law and good Works distinguished.  
 1 Cor. xiii.  
 11.

<sup>a</sup> The *Works of the Law* are often named only *Works*, but the Context always shews those Works to be the same we are speaking of. Now these *Works* are not only distinguished from the Evangelical, which are called *good Works*; but they are expressly opposed to them, as Wrong is to Right, or what is defective to what is absolutely perfect. See particularly *Eph. ii. 9, 10.*

and the best Actions of the best Men are called so. As this Error seems to be the Strong-hold of Antinomian Fanaticism, it is very material that it should be clearly examined and discussed.

A Work of the Law is such an Action as the Man would not have performed, if the Law had not obliged him to it; but allured by the Rewards, or standing in Awe of the Penalties denounced, he controls his natural Desire; and does a right Action notwithstanding his wrong Inclination. All who truly enter into a Course of Repentance must abound in such Works: these are their daily task, and their Proficiency depends upon the Performance of them. Indeed I cannot help commending them, for surely all Degrees of Virtue are amiable: yet these are of a low kind, by reason of the servile and mercenary Motives which concur to their Production. Such Works are constrained, and in some sort unnatural, because the Man acts contrary to what he is, consequently his Action must be feeble and imperfect, and would not be at all, but that the Law compels him.

On the other hand, a good Work is absolutely such: 'tis doing what we ought to do in the manner it ought to be done, *i. e.* from a worthy Motive. But Motives are such slim Notions in the Imaginations of most Men (tho', in reality, they are chiefly to be regarded in a true Estimation of Virtue) that for a farther Illustration of these two, a Work of the Law, and a good Work, I shall propose a Case wherein a Specimen of each will clearly shew their Distinction.

Immediately before the Taking of Jericho, Joshua published a Law, Joshua vii. that no Israelite should appropriate to his own Use any part of the Spoil, but that the Gold, Silver, and other Metals should be reserved for religious Uses. Achan transgressed this Law by seizing a considerable Part of the forbidden Treasure, and hiding it in his Tent. His Crime was discovered by an extraordinary Method, and he was punish'd, as he deserved. Now the Case I would put, in order to shew the Difference between a Work of the Law and a good Work, is as follows. There were, I suppose, many other Israelites, besides Achan, who saw the Plunder with covetous Desires, as he confessed that he had done; and they might like him have taken a part of it with present Impunity, in the Tumult and Confusion of a Town taken by Storm: but the Command of God restrained them; they had regard to the Law, they feared the Penalty, and therefore they kept back Nothing from the sacred Treasury. This was properly a Work of the Law, for it was purely owing to the Law; and if there had not been such a Law, they would have kept the Plunder for themselves. Now let



us suppose that no such Law had been given, and yet some good *Israélite*, who had got a large Share of the Spoil, should with a pure Intention devoutly consecrate the Whole to religious Uses: This is what I understand by a *good Work*, as distinguished from a *Work of the Law*, because it proceeds from no foreign Motive, but merely from an internal Principle of Piety.

Concerning a National CHURCH.

*These were the Twelve whom Jesus sent, after having given them the following Instructions, &c.*

SOME fanatical Men have taken occasion from the singular Circumstances of this Apostolical Mission to censure the distinguished Habits of our Clergy in their sacred Functions, with other judicious Regulations now legally established in the Church. It may therefore be proper here to take notice that, at that Time, there was already a public National Church, constituted by divine Authority, which our Lord himself enforced, when he said, not only to *the Multitude*, but also to *his Disciples*, "The Scribes and Pharisees sit in *Moses* Seat. All therefore which they bid you observe, that observe and do." And to this Precept he added his own Example, by a punctual Observance of the religious Rites then legally enjoined. For these at that time, and afterwards others equivalent, but better suited to the changeable State of the World; were, and will be necessary for the Bulk of Mankind.

At that time there was the holy Temple, whose lofty and magnificent Fabric would naturally excite Reverence in those who approached it: its stately Ornaments and hallowed Furniture, with the sumptuous Vestments and solemn Demeanor of the Priests discharging their sacred Offices, were wisely designed to excite a reverential Awe in the Multitude; to call off their Thoughts from the busy Vanities of the World, to recollect and elevate their Sentiments, and open their minds to great Conceptions.

The same right Design was afterwards pursued in Christianity, when that became the national and fashionable Religion of diverse Countries. It is needless to mention the Excesses which Superstition has committed in the ornamental Part, since among us they are

Of a national Church.

Mat. xxiii. 2, &c.



are sufficiently retrenched : but the general Intention was certainly right. For the outward visible Church is not instituted only to convey the sacred Depositum of the sublimer Doctrines to those who are in a fit Disposition to profit by them ; but also, in its exterior Form, it must be suited to the Capacities of all Men. Its Ceremonies should be solemn and august, its general Doctrines adapted to the general Dispositions of those who are to be instructed, and all proper Means should be used to beget in them a docile Attention, with an high Veneration for Things sacred.

Thus every national Establishment of Religion should be furnished with all proper Allurements to Piety, suited to the general Conceptions of the great Majority. But those to whom the Apostles were sent, were, comparatively, a few private Persons, who wanted not such Motives ; for they had felt, and had exhausted all the Force of them. They wanted new Abilities from Heaven to advance in their spiritual Progress, which was now their only Concern. The Apostles too were ordained to be Examples of the Doctrine they taught, bearing the Cross while they were preaching it. And they gave ample Proof of the divine Power of the Gospel in the sacred Energy which accompanied their Declarations: for that *Peace of God which surpasseth all Conception*, overspread the Minds of their competent Auditors, and thereby disposed them to that total Resignation of themselves to the Spirit of Christ, which was necessary for the farther Purification which they were to undergo. Phil. iv. 7.

## INTERPRETATION.

## CHAP. XI.

<sup>1</sup> **W**HEN Jesus had finished his Instructions to his Twelve Disciples, he departed thence to teach, and preach in the Cities. <sup>2</sup> Now *John* having heard in Prison the Actions of Christ, sent two of his Disciples, <sup>3</sup> to say to him<sup>a</sup>, Art thou He, that was to come; or are we to expect another? <sup>4</sup> Jesus answered, Go, and relate to *John* what you hear, and see: <sup>5</sup> The Blind recover their Sight, the Lame walk, the Lepers are cleansed, the Deaf hear, the Dead are raised, and the Poor have the Gospel preached to them. <sup>6</sup> And happy is he who shall not be offended at me. <sup>7</sup> When these were gone, *Jesus* said to the People, speaking of *John*, <sup>8</sup> What did you go to see in the desert? a Reed shaken with the Wind?— <sup>9</sup> What then did you go to see, a Man dressed in rich Apparel? why, they who are so arrayed are to be found in Courts. <sup>10</sup> But what did you go to see? a Prophet? Yes, I tell you, and more than a Prophet. <sup>11</sup> For this is He of whom it is written, “Behold I send my Messenger before thee, who shall prepare thy Way.” <sup>12</sup> I declare to you that among them who are “born of Women, there never appeared a greater than *John the Baptist* (yet the Least in the Kingdom of Heaven is greater than He :) <sup>13</sup> For from the Days of *John the Baptist* until now the Kingdom of Heaven is entered by force, and they who strive with all their Might, take it as by Violence. <sup>14</sup> For all the Prophets and the Law<sup>d</sup> prophesied until *John*; <sup>15</sup> And if ye are willing to receive<sup>e</sup> him, he is the *Elias* who was to come. <sup>16</sup> He who hath

<sup>a</sup> Ver. 3. to say to him] Literal, and said to him.

<sup>b</sup> Ver. 7. What did you go to see, &c.] I suppose that the Interrogation here imports a Negative. As if it had been said, “When ye went to *John’s* Baptism, to what Purpose was it? ’twas not to see the Reeds waving upon the Banks of *Jordan*: Nor was it because he made a magnificent Figure, a Sight of that kind was not to be expected in the Desert. But if you went to see a Prophet, that indeed he was, and of greater Excellence than any that preceded him, &c.”

<sup>c</sup> Ver. 11.] See *John* iii. 3.

<sup>d</sup> Ver. 13. prophesied until *John*] To prophesy, in Scripture Language, is the same as to preach, and the Sense is, “The Prophets and the Law were your Guides and Instructors till *John* came. Now God gives you another Master in me; and *John* is that *Elias* who was to prepare the Way before me:” or, in other Words, “Repentance, such as *John* taught and practised, is the necessary Preparation for that Kingdom of God which I come to establish in the Hearts of Men.”

<sup>e</sup> Ver. 14. if ye are willing to receive him.] Or to receive it. Neither is in the Original; but if him be the proper Supplement, we must understand that total perfect Repentance, which constitutes the common Character both of Him and *Elias*.

Ears to hear let him hear. <sup>16</sup> But to what shall I compare this Generation? They are like Children sitting in the publick Places, calling to their Companions, <sup>17</sup> And saying, We have play'd to you on the Pipe, and ye have not danced: we have sung mournful Tunes, and ye have not lamented. <sup>18</sup> For *John* came with great Abstinence in Meat and Drink: and they say <sup>f</sup> He is mad. <sup>19</sup> The Son of Man doth not abstain from eating and drinking: and they say, See there a Glutton and a Sot, a Friend of Publicans and Sinners. But Wisdom is justified by her Children.

<sup>20</sup> Then began he to upbraid the Cities where his Powers had been most exerted, because they had not repented. <sup>21</sup> Wo unto thee, *Chorazin*, Wo unto thee, *Bethsaida*: for if the Powers which have been exerted in you, had been exerted in *Tyre* and *Sidon*, they would have repented long ago in Sackcloth and Ashes. <sup>22</sup> I farther declare to you, that *Tyre* and *Sidon* shall at the Day of Judgment be treated with less Severity than you. <sup>23</sup> And thou, *Capernaum*, that hast been exalted to the Sky, shalt be brought to <sup>g</sup> utter Desolation: for if the Powers which have been exerted in thee, had been exerted in *Sodom*, it would have subsisted even to this Day. <sup>24</sup> And I farther declare to you, that in the Day of Judgment the Land of *Sodom* shall be treated with less Severity than you. <sup>25</sup> At the same time *Jesus*, continuing his Discourse, said, <sup>h</sup> I praise thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the Wise and Prudent, and hast revealed them unto Babes. <sup>26</sup> Even so, Father, for such has been Thy Will. <sup>27</sup> All Things are delivered to me by my Father: and no one knoweth the Son, except the Father: nor does any one know the Father except the Son; and he to whom the Son vouchsafes to reveal him. <sup>28</sup> Come to Me, all ye that are fatigued and burdened, and I will give you Rest. <sup>29</sup> Take my Yoke upon you, and become my Disciples, for I am a mild and condescending Master; and ye shall find rest to your Souls; <sup>30</sup> For my Yoke is easy and my Burden is light.

<sup>f</sup> Ver. 18. *He is mad.*] Literal, He hath a Demon, he is a Fanatic.

<sup>g</sup> Ver. 23. *utter Desolation.*] Greek, *Hades*, the Grave.

<sup>h</sup> Ver. 25. *I praise Thee*] Literal, *I confess Thee*, or *I acknowledge Thee*. To acknowledge God for what He is, is the highest kind of Praise.

## C H A P. XII.

<sup>1</sup> **A**T that time as *Jesus* passed through the Corn on the Sabbath-day, his Disciples being hungry, plucked the Ears of Corn, and eat. <sup>2</sup> But the Pharisees observing this, said to him, See, your Disciples are doing what it is not lawful to do on the Sabbath-day. <sup>3</sup> And he said to them, Have you not read what *David* did when he was hungry, and those who were with him, <sup>4</sup> How he entred the House of God, and did eat the Shew-bread, which it was not lawful for him to eat, neither for those who were with him, but for the Priests only? <sup>5</sup> Or have ye not read in the Law that the Priests incur no blame by working in the Temple upon the Sabbath-day? <sup>6</sup> And I tell you, that in this place there is one greater than the Temple. <sup>7</sup> If ye had known the Meaning of this, "I will have Mercy and not Sacrifice," ye would not have condemned the Innocent. <sup>8</sup> For the Son of Man is Lord even of the Sabbath.

<sup>9</sup> And departing thence he went into their Synagogue, <sup>10</sup> Where was a Man with a withered Hand: and they asked him whether it were lawful to heal on the Sabbath-day, that they might have whereof to accuse him. <sup>11</sup> And he said to them, Who of you having one Sheep, if that should fall into a Pit on the Sabbath-day, would not get hold of it, and lift it out? <sup>12</sup> Of how much greater Value is a Man than a Sheep! It is then lawful to do good on the Sabbath-days. <sup>13</sup> Then he said to the Man, Stretch forth thine Hand: and he stretched it out, and it was made as sound as the other. <sup>14</sup> Then the Pharisees went out of the Synagogue, and consulted among themselves how to destroy him. <sup>15</sup> But *Jesus* knowing it, withdrew from thence, and great Multitudes followed him, and he healed them all, <sup>16</sup> Charging them that they should not make him known: <sup>17</sup> Whereby that Prophecy of *Isaias* was fulfilled, <sup>18</sup> "Behold my Servant, whom I have chosen, my Beloved in whom my Soul delighteth: I will put my Spirit upon him, and he shall teach the Nations Judgment. <sup>19</sup> He shall not debate, nor clamour, neither shall his Voice be heard in the Streets. <sup>20</sup> He shall not break a bruised

<sup>1</sup> Ver. 7. *I will have Mercy, &c.*] i. e. Works of Mercy, Acts of Kindness and Beneficence, which are essential Duties, and preferable to all the ceremonial Law (named here from its principal Act, *Sacrifice*) when that comes in competition with them.

“ Reed, nor extinguish a smoking Wick, <sup>b</sup> till he hath rendered Judgment victorious. <sup>21</sup> And in his Name shall the Nations trust.”

<sup>22</sup> Then a Demoniac was brought to him both blind and dumb : and he cured him so that he recovered his Speech and Sight : <sup>23</sup> Whereat all the People were amazed, and said, Is not this The Son of *David* ? <sup>24</sup> But when the Pharisees heard it, they said, He does not cast out Demons but by Beëlzebub the Prince of the Demons. <sup>25</sup> And *Jesus* perceiving their Thoughts, said to them, Every Kingdom that is divided against itself, must become desolate : and no City or House divided against itself can subsist. <sup>26</sup> Now if Satan cast out Satan, he is divided against himself ; How then shall his Kingdom stand ? <sup>27</sup> And if I by Beëlzebub cast out the Demons, by whom do your Children cast them out ? Therefore they shall be your Judges. <sup>28</sup> But if I by the Spirit of God cast out Demons, then the Kingdom of God is come unto you : <sup>29</sup> Or else how can one enter the House of <sup>c</sup> the strong One, and take away his Furniture, unless he first bind that strong One, and then indeed he may pillage his House. <sup>30</sup> He that is not with me, is against me ; and he that gathereth not with me, dissipates. <sup>31</sup> Wherefore I declare to you that every kind of Sin and Blasphemy shall be forgiven Men, but blaspheming the holy Spirit shall not be forgiven them. <sup>32</sup> And if any one speaks against the Son of Man, it shall be forgiven him : but whoever speaketh against the holy Spirit, it shall not be forgiven him, neither in this World, nor in the next. <sup>33</sup> Either allow the Tree to be good, and its Fruit good : or else say, the Tree is corrupt and its Fruit corrupt : for a Tree is known by its Fruit. <sup>34</sup> Ye brood of Vipers, how can you, bad as you are, speak good Things ? for the Mouth utters the overflowing of the Heart. <sup>35</sup> A good Man from

<sup>b</sup> Ver. 20. till he hath rendered Judgment victorious.] It is said at Ver. 18. that *He shall teach the Nations Judgment*, by which I understand that Self-Judgment (the *Nosce teipsum* reduced to Practice) which is the ground of all Morality, and commonly named Judgment in the Scripture. This at first must be greatly defective: Self-knowledge is then dim, as the *smoking Wick* ; and good Purposes weak, as the *broken Reed*. Yet under the Conduct of Christ these unpromising Dispositions will improve by continual accessions of Light and Strength, while the *feeble contrite* Novices persist in their Endeavours to judge rightly of themselves, *i. e.* as God judges of them : and at length their Judgment will be conformed to the Divine Judgment, and they will condemn in themselves all that God condemns. At last Christ, by the Renovation of their Nature, will cause Judgment to pass in their Favour, which I take to be the Purport of that Phrase, *Rendering Judgment victorious*.

<sup>c</sup> Ver. 29. the strong One,] The Demon. *Man* ought not here to be interpolated, See *Isa.* xlix. 24. The strong One is the same as the evil One, and the Prince of this World, &c.

the good Store that is in his Heart, uttereth good Things; and an evil Man from his evil Store, uttereth evil Things: <sup>36</sup> But I declare to you, that Men shall give an account at the Day of Judgment for every vain Word they speak; <sup>37</sup> For by your Words you shall be justified, and by your Words you shall be condemned.

<sup>38</sup> Then some of the Scribes and of the Pharisees said, Master, we desire to see some <sup>d</sup> Sign wrought by thee. <sup>39</sup> And he answered, A wicked and degenerate Race seeketh a Sign; but no other Sign shall be given it but that of the Prophet *Jonas*. <sup>40</sup> For as *Jonas* was three Days and three Nights in the Belly of the Whale, so shall the Son of Man be three Days and three Nights in the heart of the Earth. <sup>41</sup> The Men of *Nineveh* shall rise in Judgment against this Generation, and condemn it: because they were converted at the Preaching of *Jonas*; and behold a greater than *Jonas* is here. <sup>42</sup> The Queen of the South shall rise in Judgment against this Generation, and condemn it: for she came from the extreme Parts of the Earth to hear the Wisdom of *Solomon*: and behold a greater than *Solomon* is here. <sup>43</sup> When the unclean Spirit is gone out of a Man he roams about the Deserts, seeking Rest, but findeth none. <sup>44</sup> Then saith he, I will return to my House which I have quitted; and coming he finds it vacant, swept, and adorned. <sup>45</sup> Then he goes and takes with him seven other Spirits worse than himself, and they all entering dwell there: and the last State of that Man is worse than the first: even so shall it be to this wicked Generation.

<sup>46</sup> While he was yet speaking to the People, his Mother and his Brothers stood without, desiring to speak with him. <sup>47</sup> And one said to him, Your Mother and your Brothers are without, desiring to speak with you. <sup>48</sup> But he replied to him who told him, Who is my Mother? and who are my Brothers? <sup>49</sup> Then pointing towards his Disciples, he said, See here my Mother, and my Brothers. <sup>50</sup> For whosoever shall do the Will of my Father who is in Heaven, he is my Brother, and Sister, and Mother.

<sup>d</sup> Ver. 38. *a Sign*] i. e. Some miraculous Proof of his Divine Mission. The Sequel may be applied to those who seek *Assurances*. There is no true ground of Assurance, but the Experience of a conformity to the Death of Christ. Those who do not understand this, can have no pretension to *Assurances*: and those who do understand it, will make no such Pretension.

## C H A P. XIII.

**T**HE same Day *Jesus* went out of the House, and sat by the Sea-side: <sup>2</sup> But so great a Multitude gathered about him, that he went into a Ship, and sat there, while all the People stood on the Shore. <sup>3</sup> And he taught them many things in Parables saying, A Sower went out to sow. <sup>4</sup> And as he was sowing, some Seeds fell along the Highway, and the Fowls came and devoured them: <sup>5</sup> Some fell on stony Ground, where they had but little Earth; and they soon sprung up because the Soil was shallow: <sup>6</sup> So when the Sun was risen, they were scorched, and for want of Root withered away. <sup>7</sup> Other Seeds fell among Thorns, and the Thorns springing up choked them. <sup>8</sup> But others fell into good Ground and proved fruitful, some Grains yielding an Hundred, some Sixty, and some Thirty. <sup>9</sup> He that hath Ears to hear, let him hear.

<sup>10</sup> And his Disciples coming to him said, Why do you speak to them in Parables? <sup>11</sup> He answered, Because to you it is given to know the Mysteries of the Kingdom of Heaven, but to them it is not given. <sup>12</sup> For whosoever has, to him shall be given, and he shall have Abundance: but whosoever hath not, from him shall be taken even what he hath. <sup>13</sup> Therefore I speak to them in Parables, because seeing, they do not see; and hearing, they do not hear, nor understand. <sup>14</sup> And that Prophecy of *Isaias* is fulfilled in them. "Tho' you hear with your Ears, you will not understand: and tho' you see with your Eyes, yet you will not perceive. <sup>15</sup> For the Heart of this People is become gross, and their Ears are dull of Hearing, and their Eyes they have shut; lest they should see with their Eyes, and hear with their Ears, and understand with their Heart, and be converted, and I should heal them." <sup>16</sup> But happy are your Eyes, because they see; and your Ears, because they hear. <sup>17</sup> For verily I say to you, that many Prophets and other just Men have desired to see what you see, and have not seen it; and to hear what you hear, and have not heard it. <sup>18</sup> Hear then the meaning of this Parable of the Sower. <sup>19</sup> When any one hears the Doctrine of the Kingdom and does not consider it; the evil One comes, and snatches away what is sown in his Heart: this is he who received the Seed, as if it had been sown along the high-way. <sup>20</sup> He that received the Seed upon stony Ground, is one who hearing the Word, immediately receives it with Joy: <sup>21</sup> But as he has no root in him,

he lasteth only for a while: and when trouble or Persecution come upon account of the Word, he is immediately offended, and falls away. <sup>22</sup> He that received the Seed among Thorns, is one who hears the Word: but Solitude about the things of this World, and the Deceitfulness of Riches stifle in him the Word, and render it unfruitful. <sup>23</sup> But the good Ground, into which the Seed was received, represents those who hear the Word and consider it, and produce Fruit, some an hundred, some sixty, some thirty fold.

<sup>24</sup> He proposed to them another Parable, saying, \* The Kingdom of Heaven may be compared to a Man who sowed good Seed in his Field: <sup>25</sup> But while the Men slept, his Enemy came, and sowed Tares among the Wheat, and went away. <sup>26</sup> But when the Corn was grown up, and bore Grain, the Tares also appeared. <sup>27</sup> So the Servants came to their Master and said, Sir, did not you sow good Seed in your Field? Whence then has it Tares? <sup>28</sup> He said to them, some Enemy hath done This. The Servants replied, Would you then have us go and pick them out? <sup>29</sup> But he said, No, lest while ye pick out the Tares, ye root up the Wheat with them: <sup>30</sup> Let both grow together till the Harvest, and then I will say to the Reapers, Gather first the Tares, and bind them in bundles to burn: then gather the Wheat into my Barn.

<sup>31</sup> He proposed to them another Parable, saying, The Kingdom of Heaven may be compared to a Grain of Mustard-Seed, which a Man sow'd in his Field. <sup>32</sup> It is indeed one of the smallest Grains, but when it is grown, it is the greatest among Herbs, and becomes a Tree, so that the Birds of the Air come and lodge in its Branches.

<sup>33</sup> He spake to them another Parable. The Kingdom of Heaven may be compared to Leaven, which a Woman hid in three Measures of Meal, till the whole was leavened. <sup>34</sup> Jesus spake all these Things to the People in Parables, and without a Parable spake he not to them. <sup>35</sup> So that this Saying of the Prophet was fulfilled,

\* Ver. 24. *the Kingdom of Heaven may be compared, &c.*] Or literal, *is like to*. 'Tis a Phrase often used by our Lord to signify, that the following Parable in its principal Circumstances bears a resemblance to what comes to pass in the Kingdom of Heaven, i. e. the evangelical Dispensation. So when we say, The World is like or may be compared to a Stage-play; we mean that many Things happen in the course of the World after the same manner as in theatrical Representations, viz. That there are surprising Vicissitudes of Fortune, and that all we see is but fictitious: as also that the Merit of the Actors is not to be measured by the Characters they personate, but the Address with which they perform their Parts, &c. &c.



" I will open my Mouth in Parables, I will utter Things which have been kept secret from the Foundation of the World."

<sup>36</sup> Then *Jesus* leaving the Multitude, went into the House, and his Disciples coming to him, said, Explain to us the Parable of the Tares in the Field. <sup>37</sup> He answered them, He that soweth the good Seed is the Son of Man: <sup>38</sup> the Field is the World: the good Seed are the Sons of the Kingdom: but the Tares are the Sons of the evil One. <sup>39</sup> The Enemy who sow'd them is the Devil: the Harvest is the End of the World, and the Reapers are the Angels. <sup>40</sup> As the Tares therefore are gathered and burnt in the Fire, so shall it be at the End of this World. <sup>41</sup> The Son of Man shall send his Angels, and they shall gather out of his Kingdom all Things that offend, and those who do Iniquity; <sup>42</sup> and shall cast them into the Furnace of Fire: there shall be weeping, and gnashing of Teeth. <sup>43</sup> Then shall the Just shine out as the Sun in the Kingdom of their Father. He that hath Ears to hear, let him hear.

<sup>44</sup> Again the Kingdom of Heaven is like a Treasure hid in a Field, which a Man finding, conceals: and going with Joy sells all that he has, and purchases that Field. <sup>45</sup> Again, the Kingdom of Heaven is like a Merchant looking out for fine Pearls; <sup>46</sup> who meeting with one of great Value, presently sold all that he had, and bought it.

<sup>47</sup> Again the Kingdom of Heaven is like a Net which was cast into the Sea, and took in all Sorts of Fish: <sup>48</sup> And when it was full, they drew it to the Shore, and setting down they gathered the good into Vessels, but threw the bad away. <sup>49</sup> So shall it be at the End of the World; the Angels shall descend, and separate the wicked from among the just; <sup>50</sup> and shall cast them into the Furnace of Fire: there shall be weeping and gnashing of Teeth. <sup>51</sup> *Jesus* said to them, Do ye understand all these Things? They reply'd, Yes, Lord. <sup>52</sup> Then said *Jesus*, Therefore every Teacher who is rightly instructed in what relates to the Kingdom of Heaven, is like the Master of a Family, who brings out of his Store-house Things new and old.

<sup>53</sup> When *Jesus* had finished these Parables, he departed thence: <sup>54</sup> And when he was come into his own Country, he taught them in their Synagogue after such a manner, that they were astonished, and said, Whence hath this Man such Wisdom, and such miraculous Powers? <sup>55</sup> Is not this the Carpenter's Son? is not his Mother

called *Mary*? are not *James, Joset, Simon and Judas*, his Brothers, <sup>56</sup> and do not all his Sisters live among us? Whence then hath he all these Things? <sup>57</sup> and they were offended at him. But *Jesus* said to them, A Prophet is not without Honour, except in his own Country, and his own Family. <sup>58</sup> And he wrought not many Miracles there because of their Unbelief.

## C H A P. XIV.

\* **A**T that time *Herod* the Tetrarch heard of the Fame of *Jesus*,  
<sup>2</sup> and said to his Servants, This is *John* the Baptist, he is risen from the dead, and therefore the [divine] Powers exert themselves in him. <sup>3</sup> For *Herod* having seized *John* had bound him, and put him in Prison, upon account of *Herodias* the Wife<sup>a</sup> of his Brother *Philip*: <sup>4</sup> For *John* had said to him, It is not lawful for you to have her. <sup>5</sup> And he was desirous to put him to death, but stood in awe of the People, because they esteemed *John* as a Prophet. <sup>6</sup> But when *Herod's* Birth-day was kept, the Daughter of *Herodias* danced before the Assembly, and so pleased *Herod*, <sup>7</sup> that he bound himself by an Oath to give her whatsoever she would ask. <sup>8</sup> She, being before instructed by her Mother, said, Give me here in a Charger the Head of *John* the Baptist. <sup>9</sup> And the King was grieved: yet for the sake of his Oath, and of the Guests then present, he commanded it to be given her. <sup>10</sup> And he sent, and had *John* beheaded in the Prison: <sup>11</sup> And his Head was brought in a Charger, and given to the Damsel; and she carried it to her Mother. <sup>12</sup> And his Disciples came and took the Body and buried it; and then went and told *Jesus*: <sup>13</sup> Which when *Jesus* heard, he departed thence in a Ship into a desert Place apart, and the People hearing of it followed him on foot from the Cities: <sup>14</sup> And *Jesus* coming out, saw a great Multitude, and had Compassion on them, and healed their Sick: <sup>15</sup> And in the Evening his Disciples came to him, saying, This is a desert Place, and the Day is far spent, send therefore the Multitude away, that they may go to the Villages and buy themselves

<sup>a</sup> Ver. 3.] Philip was still alive, and had a Daughter by her. St. Luke informs us that He was Tetrarch of Iturea, when John began to preach: iii. 1.

Provisions. <sup>16</sup> But *Jesus* said to them, They need not go, do you give them to eat. <sup>17</sup> They answered, We have here only five Loaves and two Fishes. <sup>18</sup> He said, bring them hither to me. <sup>19</sup> Then having commanded the Multitude to sit down on the Grass, he took the five Loaves with the two Fishes, and looking up to Heaven, he gave thanks : and having broke the Loaves he gave them to his Disciples, and the Disciples to the Multitude, <sup>20</sup> who all ate and were filled : and they took up of the Fragments that remained, twelve Baskets full. <sup>21</sup> Now they that had eaten were about five-thousand Men, besides Women and Children. <sup>22</sup> Presently after, *Jesus* obliged his Disciples to embark, and cross over to the other Side before him, while he should dismiss the Multitude. <sup>23</sup> And when he had dismissed them, he retired by himself upon a Mountain to pray, and Night being come on, he was there alone. <sup>24</sup> In the mean time the Ship was got half way over the Sea, and was violently tossed by the Waves, because the Wind was contrary. <sup>25</sup> And in the fourth Watch of the Night *Jesus* went to them, walking on the Sea : <sup>26</sup> And when the Disciples saw him walking on the Sea, they were troubled, saying, It is an Apparition : and they cried out for Fear. <sup>27</sup> But *Jesus* immediately said to them, Have Confidence ; It is I ; Be not afraid. <sup>28</sup> *Peter* answered, Lord, if it be you, bid me come to you on the Water : <sup>29</sup> And he said, Come, and *Peter* getting out of the Ship, walked on the Water to go to *Jesus* ; <sup>30</sup> but finding the Wind boisterous, he was afraid, and beginning to sink he cried out, Lord, save me : <sup>31</sup> And immediately *Jesus* stretching out his Hand, took hold of him, and said, O thou of little Faith, wherefore didst thou doubt ? <sup>32</sup> And when they were come into the Ship, the Wind ceased. <sup>33</sup> Then they who were in the Ship came, and worshipped him, saying, Truly Thou art the Son of God.

<sup>34</sup> When they had passed over the Sea, they came to the Country of *Gennesareth* : <sup>35</sup> And when the Inhabitants knew who he was, they sent about all the neighbouring Country, and brought to him all that were ill, <sup>36</sup> and besought him that they might only touch the Hem of his Garment : and as many as touched it were perfectly cured.

## C H A P. XV.

**T**HEN the Scribes and Pharisees who were of *Jerusalem*, came to *Jesus*, and said, <sup>1</sup> Why do your Disciples transgress the Tradition of the Elders? for they do not wash their Hands before Meals. <sup>2</sup> He answered, and why do you transgress the Commandment of God by your Tradition? <sup>3</sup> For the Command of God is, Honour thy Father and Mother: and he who curses Father and Mother, let him be put to Death. <sup>4</sup> But ye say, that whosoever will declare to his Father or Mother, that what he might assist them with is an Oblation <sup>b</sup>, shall thereby be free from his Obligation to maintain them. <sup>5</sup> Thus you invalidate the Command of God by your Tradition. <sup>6</sup> Ye Hypocrites, well did *Isaias* prophesy of you, saying, <sup>7</sup> This People approaches me with their Mouth, and honours me with their Lips; but their Heart is far from me: <sup>8</sup> For in vain do they worship me, while they teach for Doctrines the Commandments of Men. <sup>9</sup> And having called the Multitude he said to them, Hear and understand. <sup>10</sup> Not that which enters at the Mouth, pollutes a Man; but that which pollutes a Man, is what comes out of his Mouth.

<sup>11</sup> Then came his Disciples and said to him, Are you aware that the Pharisees took Offence at what you said? <sup>12</sup> And he answered, Every Plantation, which my heavenly Father hath not planted, shall be rooted up. <sup>13</sup> Let them alone, they are blind Leaders of the blind; and if the blind lead the blind, both shall fall into the Ditch. <sup>14</sup> Then *Peter* said to him, Explain to us that Sentence. <sup>15</sup> And *Jesus* said, Are you also yet without Understanding? <sup>16</sup> Do you not yet comprehend, that what enters at the Mouth, passes to the Belly, and is ejected? <sup>17</sup> But those Things which come out of the Mouth, proceed from the Heart, and they pollute the Man: <sup>18</sup> For out of the Heart proceed ill Designs, Murders, Adulteries, Fornications, Thefts, false Witness, Calumnies: <sup>19</sup> These are

<sup>a</sup> Ver. 4. *Honour thy Father, &c.*] As the greater includes the less, so *Honour* here imports *Assistance* and *Maintenance* when they are wanted, as appears from Verse the 5th. *Honour* is used for *Maintenance*, 1 Tim. v. 17. and elsewhere.

<sup>b</sup> Ver. 5. *K<* in the Original is here redundant, as it often is. *Grotius* upon the Place gives several Instances.

<sup>c</sup> Ver. 13. *Every Plantation*] i. e. Doctrine. The Metaphor was familiar in the Time of our Lord, and is still used by the Jewish Writers, with whom to *pull up Plantations*, signifies to deny Articles of Faith.

the Things which pollute a Man, but to eat with unwash'd Hands does not pollute him.

<sup>21</sup> *Jesus* departed thence towards the Coasts of *Tyre* and *Sidon*:  
<sup>22</sup> And there came a Woman of *Canaan* from those Parts, and cried unto him, saying, Have Mercy on me, O Lord, thou Son of *David*, my Daughter is in a grievous Manner possessed by a Demon.  
<sup>23</sup> But he made her no Answer: Then his Disciples came and besought him, saying, Dismiss her, for she crieth after us. <sup>24</sup> And to them he said, I am sent only to the lost Sheep of the House of *Israel*. <sup>25</sup> She however came forward, and worshipping him, said, Lord help me. <sup>26</sup> He answered, It is not right to take the Childrens Bread and throw it to Dogs. <sup>27</sup> She replied, True, Lord; yet the Dogs eat the Crumbs which fall from the Table of their Masters.  
<sup>28</sup> Then *Jesus* answered, O Woman, great is thy Faith: Be it unto thee even as Thou wilt; and her Daughter was instantly cured.

<sup>29</sup> *Jesus* departing thence came near the Sea of *Galilee*, and going upon a Mountain, sat down there: <sup>30</sup> And great Multitudes came to him, bringing with them the lame, the blind, the dumb, the maimed, and many others, whom they laid at the Feet of *Jesus*; and he cured them: <sup>31</sup> So that the Multitude was amazed, when they saw, that the dumb spoke, the maimed were made whole, the lame walked, and the blind saw: and they glorified the God of *Israel*. <sup>32</sup> Then *Jesus* called his Disciples and said, I have Compassion upon this Multitude, because they have now been with me three Days, and have nothing to eat; I will not send them hence fasting, lest they faint by the way. <sup>33</sup> His Disciples said, Whence can we get Bread enough in a Desert to satisfy so great a Multitude?  
<sup>34</sup> *Jesus* asked, How many Loaves they had? They answered, seven, and a few small Fishes: <sup>35</sup> And he bid the People sit down on the Ground. <sup>36</sup> Then taking the seven Loaves with the Fishes, and having given Thanks, he broke and distributed them to his Disciples, and they to the Multitude; <sup>37</sup> who did all eat, and were satisfied: and they took up of the Fragments that remained seven Baskets full: <sup>38</sup> And those who ate were four thousand Men besides Women and Children. <sup>39</sup> And when he had dismissed the Multitude, he took Ship, and came to the Coasts of *Magdala*.

## C H A P. XVI.

‘ **T**HEN the Pharisees and Sadducees came with an Intent to try him, and desired that he would shew them some miraculous Sign from Heaven. <sup>2</sup> He answered them, In the Evening you say, It will be fair Weather, for the Sky is red. <sup>3</sup> And in the Morning, it will be foul Weather to day, for the Sky is red and lowring. O ye Hypocrites, you know how to judge of the Appearance of the Sky; but can ye not discern the Signs of the Times? <sup>4</sup> A wicked and degenerate Race, seeketh a Sign, and no Sign shall be given it, but that of the Prophet *Jonas*: And leaving them he went away.

<sup>5</sup> Now his Disciples at their Departure to pass over to the other Side, had forgot to take Bread with them. <sup>6</sup> And *Jesus* said to them, Take heed and beware of the Leaven of the Pharisees and Sadducees; <sup>7</sup> whereupon they said to one another, This is because we have brought no Bread with us: <sup>8</sup> Which *Jesus* perceiving said, O ye of little Faith, why do you reason among yourselves about not bringing Bread? <sup>9</sup> Do you not yet understand? Have you forgot the five Loaves among the five thousand, and how many Baskets you took up? <sup>10</sup> Or the seven Loaves among the four thousand, and how many Baskets you took up? <sup>11</sup> How is it that you do not perceive, that I did not speak of Bread, when I cautioned you against the Leaven of the Pharisees and Sadducees? <sup>12</sup> Then they understood that he did not caution them against the Leaven of Bread, but against the Doctrine of the Pharisees and Sadducees.

<sup>13</sup> When *Jesus* came into the Territories of *Cæsarea Philippi*, he questioned his Disciples, saying, Who do Men say, that I, the Son of Man, am? <sup>14</sup> They answered, Some say you are *John* the Baptist, others *Elias*, and others *Jeremias*, or one of the Prophets. <sup>15</sup> He said to them, but who say you that I am? <sup>16</sup> *Simon Peter* answered, Thou art THE CHRIST, the Son of the Living God. <sup>17</sup> And *Jesus* said, Blessed art thou, *Simon* Son of *Jona*, for Flesh and Blood hath not revealed this to thee, but my Father who is in Heaven. <sup>18</sup> And I also say to thee, that thou art *Peter*, and upon this Rock will I build my Church: and the Gates of *Hades* shall not prevail against it. <sup>19</sup> And I will give thee the Keys of the Kingdom of Heaven: and whatsoever thou shalt bind on Earth, shall be bound in Heaven: and whatsoever thou shalt loose on Earth, shall be loosed in Heaven.

<sup>20</sup> Then

<sup>20</sup> Then he charged his Disciples, that they should not tell any one that he was the Christ.

<sup>21</sup> From that time *Jesus* began to inform his Disciples that he must go to *Jerusalem*, and suffer many Things from the Elders, and Chief-Priests, and Scribes; and be put to Death, and be raised again the third Day. <sup>22</sup> Then *Peter* taking him aside, began to expostulate with him, saying, Mercy on thee, Lord! This shall never happen to thee. <sup>23</sup> But He turning, said to *Peter*, Begone, <sup>a</sup> Satan, you offend me: for <sup>b</sup> you take no Interest in the Concerns of God, but only in those of Men. <sup>24</sup> Then *Jesus* said to his Disciples, If any Man would come after me, let him deny himself, and take up his Cross, and follow me. <sup>25</sup> For whosoever would save his Life, shall lose it: and he who will lose his Life for my sake, shall recover it. <sup>26</sup> What Advantage is it for a Man to gain the whole World, if he forfeit his Life? or what shall a Man give as an Equivalent for it? <sup>27</sup> For the Son of Man shall come in the Glory of his Father with his Angels; and then shall he render to every Man according to his Practice. <sup>28</sup> I declare to you, that some here present shall not taste of Death, till they see the Son of Man coming in his Kingdom.

<sup>a</sup> Ver. 23. *Satan.*] Adversary, or Enemy; for so Satan signifies.

<sup>b</sup> Ver. 23. *You take no Interest.*] In our Translation of 1 Maccab. x. 20 *οπερτε το ημουν* is rendered *to take our part*.

## C H A P. XVII.

<sup>1</sup> **A**FTER six Days *Jesus* taking *Peter*, and *James*, and *John* his Brother, retired with them to a lonely Place on a high Mountain, <sup>2</sup> and was transfigured before them; his Face was shining as the Sun; and his Garments were white as the Light: <sup>3</sup> And presently they saw *Moses* and *Elias* conversing with him. <sup>4</sup> Then *Peter* addressing himself to *Jesus*, said, Lord, it is good for us to stay here. If it be your Will, let us set up three Tents, one for you, and one for *Moses*, and one for *Elias*. <sup>5</sup> While he was yet speaking, a luminous Cloud overshadowed them, and a Voice out

<sup>a</sup> *After six Days.*] St. Luke has, *about eight Days after*. The two Accounts differ only as if one should say that Christ appeared to his Disciples *after his Death*, another *after his Resurrection*. The Connexion with the End of the former Chapter must be attended to here, as in many other Places.

of the Cloud said, " This is my Beloved Son in whom I delight :  
 " Hear ye Him." <sup>6</sup> And when the Disciples heard it, they fell on  
 their Faces and were greatly afraid. <sup>7</sup> And *Jesus* coming to them,  
 touched them, and said, Arise : Be not afraid. <sup>8</sup> Then lifting up  
 their Eyes, they saw no Man, but *Jesus* only. <sup>9</sup> And as they came  
 down from the Mountain, He charged them, saying, Tell the Vision  
 to no Man, until the Son of Man be risen from the Dead. <sup>10</sup> And  
 his Disciples asked, Why then do the Scribes say that *Elias* must  
 first come? <sup>11</sup> *Jesus* replied, *Elias* indeed cometh first, and shall  
 set all Things right. <sup>12</sup> But I tell you that *Elias* is already come,  
 and they did not know him, but have done to him whatever they  
 would : in like manner shall the Son of Man also suffer by them :  
<sup>13</sup> Then the Disciples perceived, that he had spoken of *John* the  
 Baptist.

<sup>14</sup> When they were come to the Multitude, there came a Man,  
 who kneeling down to him, said, <sup>15</sup> Lord, have Mercy on my Son,  
 for he is lunatic, and grievously afflicted : he often falls into the  
 Fire, and often into the Water. <sup>16</sup> And I brought him to your  
 Disciples, but they could not cure him. <sup>17</sup> Upon which *Jesus* said,  
 O faithless and perverse Generation, how long shall I be with you ?  
 how long shall I bear with you ? Bring him hither to me. <sup>18</sup> Then  
*Jesus* rebuked the Demon, and he went out ; and the Child was  
 instantly cured. <sup>19</sup> The Disciples then came to *Jesus* in private, and  
 said, Why could not we cast out that Demon? <sup>20</sup> *Jesus* replied,  
 Because of your Unbelief : for I assure you, that if ye had Faith,  
 as <sup>b</sup> a Grain of Mustard-Seed, ye might say to this <sup>c</sup> Mountain, Re-  
 move hence to yonder Place, and it should remove : and nothing  
 would be impossible to you. <sup>21</sup> But this kind of Demon is not to be  
 cast out but by Prayer and Fasting. <sup>22</sup> And while they abode in  
*Galilee*, *Jesus* said to them, The Son of Man shall be betrayed into  
 the Hands of Men ; <sup>23</sup> They shall put him to Death, and the  
 third Day He shall be raised again : and they were exceedingly  
 grieved.

<sup>b</sup> Ver. 20. *As a Grain of Mustard-Seed, &c.*] All inanimate Nature is passive  
 to Deity, and therefore infallibly executes what it is design'd for. When Faith is  
 consummate in the human Nature, That becomes alike susceptible of the divine  
 Energy.

<sup>c</sup> *To remove Mountains*, was a proverbial Phrase used familiarly by the Jews of that  
 Age, and still retained in their Writings, to express the Performance of somewhat very  
 difficult, and to Appearance impossible.



<sup>24</sup> When they were come to *Capernaum*, those who gathered the Tribute came to *Peter* and said, Does not your Master pay Tribute? <sup>25</sup> He said, Yes: And when he was come into the House, *Jesus* prevented him, saying, What is your Opinion, *Simon*? Of whom do the Kings of the Earth take Tribute or Taxes? of their own Sons, or of Strangers? <sup>26</sup> *Peter* said, Of Strangers. *Jesus* replied, Then the Sons are free. <sup>27</sup> However, that we may give them no Offence, go to the Sea, throw in a Hook, and take the first Fish that comes: When you open his Mouth you will find in it a Piece of Money: take that, and give them for me and for yourself.

## C H A P. XVIII.

<sup>1</sup> **A**T the same time the Disciples came to *Jesus*, saying, Which of us is greatest in the Kingdom of Heaven? <sup>2</sup> And *Jesus* calling to him a Child, placed him in the midst of them, <sup>3</sup> And said, I assure you, that if you do not change, and become as Children, ye shall not enter the Kingdom of Heaven. <sup>4</sup> Whosoever therefore shall become humble as this Child, he shall be greater in the Kingdom of Heaven, [than any of you in your present Disposition of Mind.] <sup>5</sup> And whosoever shall in my Name receive one such Child, receives me. <sup>6</sup> But whoever shall offend one of these little ones who believe in me, it were better for him that a Mill-Stone were hanged to his Neck, and that he were drowned in the Depth of the Sea. <sup>7</sup> Wo to the World because of Offences. It is necessary that there should be Offences: but Wo to that Man by whom the Offence cometh. <sup>8</sup> And if your Hand or your Foot offends you [*i. e.* causes you to fall] cut them off, and cast them from you. It is better for you to enter into Life halt, or maimed; than having two Hands or two Feet to be cast into the eternal Fire. <sup>9</sup> And if your Eye offends you, pull it out, and cast it from you. It is better for you to enter into Life with one Eye, than having two Eyes to be cast into Hell-fire. <sup>10</sup> Beware that ye despise not one of these little ones: for I assure you that in Heaven their Angels do always behold the Face of my Father who is in Heaven. <sup>11</sup> And the Son of Man is come to save that which is lost: <sup>12</sup> If a Man has an hundred Sheep, and one of them should go astray, do not you think that he would leave the ninety and nine upon the Mountains, and go

in search of that which is strayed ? <sup>13</sup> And if he find it, you may be sure, that it will give him more Joy than the ninety and nine which had not strayed. <sup>14</sup> In like manner, it is not the Will of your Father who is in Heaven, that one of these little ones should be lost.

<sup>15</sup> Moreover if your Brother sin against you, go and expostulate with him in private. If he hearken to you, you have gained your Brother. <sup>16</sup> But if he will not hearken to you, then take with you one or two more, that whatever is said may be confirmed by the Testimony of two or three Witnesses. <sup>17</sup> But if he will not hearken to them, inform the Church : and if he refuses to hear the Church, from thenceforth regard him as a Pagan or Publican. <sup>18</sup> I declare to you, that whatsoever you shall bind on Earth, shall be bound in Heaven : and whatsoever ye shall loose on Earth, shall be loosed in Heaven. <sup>19</sup> I say farther, that if two of you upon Earth shall agree in the same Petition, it shall be granted them by my Father, who is in Heaven. <sup>20</sup> For where two or three are assembled in my Name, there am I in the midst of them.

<sup>21</sup> Then Peter coming to him said, Lord, how-often shall I forgive my Brother who injures me ? shall I do it till seven times ? <sup>22</sup> Jesus replied, I say not until seven times, but until seventy-times seven. <sup>23</sup> In this respect the Kingdom of Heaven is likened to a certain King, who would settle Accounts with his Servants. <sup>24</sup> And when he had begun to reckon ; one was brought to him, who owed him ten thousand Talents. <sup>25</sup> And as he had not wherewithal to pay, his Lord ordered that he, with his Wife and Children, and all that he had, should be sold for Payment. <sup>26</sup> The Servant then falling prostrate besought him, saying, Lord, have Patience with me, and I will pay the whole. <sup>27</sup> Then his Lord moved with Compassion released him, and forgave the Debt. <sup>28</sup> But this very Servant going out met one of his Fellow-servants, who owed him an hundred Pence ; and seizing him by the Throat, he said, Pay what you owe me. <sup>29</sup> And his Fellow-servant falling down at his Feet besought him, saying, Have Patience with me, and I will pay the whole ; <sup>30</sup> And he would not ; but immediately threw him into Prison till he should pay the Debt. <sup>31</sup> His Fellow-servants seeing this were greatly concerned, and they came and told their Lord all that had passed. <sup>32</sup> Then his Lord called for him, and said ; O wicked Servant, I forgave you all that Debt, because you desired me. <sup>33</sup> Ought not you also to have had Compassion on your Fellow-servants, even as I had

had on you. <sup>34</sup> Then his Lord with Indignation delivered him to the Executioners of Justice, till he should pay the whole Debt. <sup>35</sup> In like manner will my heavenly Father also treat you if you do not from your Heart forgive each Man the Trespases of his Brother.

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C H A P. XIX.

<sup>1</sup> **W**HEN *Jesus* had ended these Discourses he departed from *Galilee*, and came into the Confines of *Judea* beyond *Jordan*.  
<sup>2</sup> And great Multitudes followed him, and he healed them there.  
<sup>3</sup> The Pharisees also came with an intent to try him, saying, Is it lawful for a Man to put away his Wife for every Cause? <sup>4</sup> And He answered, Have you not read that “the Creator at the Beginning created them Male and Female?” <sup>5</sup> And it was said, “Therefore a Man shall leave Father and Mother, and adhere to his Wife: and they two shall be as one Person.” <sup>6</sup> So that they are no more two, but one. What therefore God had joined, let no Man separate.  
<sup>7</sup> They said, Why then did *Moses* direct to give a Bill of Divorce and put her away? <sup>8</sup> He answered, *Moses*, because of the hardness of your Hearts, permitted you to put away your Wives; but from the Beginning it was not so. <sup>9</sup> And I declare to you, That whosoever shall put away his Wife, except it be for Adultery, and shall marry another, is himself an Adulterer: and whoever marries her that is put away, becomes also an Adulterer. <sup>10</sup> His Disciples said to him, If this be the Case of a Man with his Wife, it is not expedient to marry. <sup>11</sup> He replied, All Men are not capable of this, but only those to whom it is given. <sup>12</sup> There are some Eunuchs who were such from their Birth; others who were made such by Men; and some there are who have made themselves Eunuchs for the sake of the Kingdom of Heaven. <sup>13</sup> He that is capable of this, let him receive it.

<sup>13</sup> Then some Children were brought to him, that he should lay his Hands on them, and pray for them. And the Dis-

<sup>a</sup> Ver. 5. *it was said*] I take *εἰπὶ* here for an impersonal Verb. 'Twas *Adam* who said so, not God.

<sup>b</sup> Ver. 12. *He that is capable of this, let him receive it.*] Then he who is not capable of it, ought not to condemn it in those who are.

ciples rebuked them. <sup>14</sup> But *Jesus* said, Let the Children alone, and hinder not their coming to me: for of such does the Kingdom of Heaven consist. <sup>15</sup> And when he had laid his Hands upon them, he departed thence.

<sup>16</sup> Behold, one coming up to him said, Good Master, what good Things should I do to obtain eternal Life? <sup>17</sup> And He said to him, Why do you call me good, There is none good but One, even God. But if you would enter into Life, keep the Commandments. <sup>18</sup> He said, Which? *Jesus* replied, These, Thou shalt not commit Murder, Thou shalt not commit Adultery, Thou shalt not steal, Thou shalt not bear false Witness, <sup>19</sup> Honour thy Father and Mother, and thou shalt love thy Neighbour as thyself. <sup>20</sup> The young Man said, All these have I observed ever since I was a Youth: Wherein am I still defective? <sup>21</sup> *Jesus* then said to him, If you would be perfect, go sell what you have, and give it to the Poor; and you shall have Treasure in Heaven: Then come and follow me. <sup>22</sup> But when the young Man heard those Words, he went away sorrowful: for he had great Possessions. <sup>23</sup> Then *Jesus* said to his Disciples, I declare to you, that it will be difficult for a rich Man to enter into the Kingdom of Heaven. <sup>24</sup> Again I assure you, that it is easier for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the Kingdom of God. <sup>25</sup> When his Disciples heard this, they were greatly surprised, and said, Who then can be saved? <sup>26</sup> But *Jesus*, looking on them, said, With Men this is impossible, but with God all Things are possible.

<sup>27</sup> Then *Peter* said to him, You see that we have quitted All, and followed you: What then shall we have? <sup>28</sup> *Jesus* said to them, I declare to you, that you who have followed me in the Regeneration, when the Son of Man shall sit on the Throne of his Glory, you also shall sit upon twelve Thrones, judging the twelve Tribes of *Israel*. <sup>29</sup> And every one who has forsaken Houses, or Brothers, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my Names sake, shall receive an hundred-fold, and inherit everlasting Life. <sup>30</sup> But many shall be first that are last; and last, that are first.

<sup>c</sup> Ver. 24.] *Camel* was at that time proverbially used, by way of Hyperbole, to express somewhat vast, being the largest Animal in those Parts. So xxiii. 24. *Strain out a Gnat, and swallow a Camel.*

## C H A P. XX.

**F**OR the Kingdom of Heaven is like to a Master of a Family, who went out early in the Morning to hire Labourers for his Vineyard. <sup>2</sup> And having agreed with the Labourers for a Penny a Day, he sent them into his Vineyard. <sup>3</sup> And he went out about the third Hour, and saw others standing unemployed in the Market-place; <sup>4</sup> And said to them, Go you also into the Vineyard, and I will give you what is reasonable. They accordingly went thither. <sup>5</sup> Again he went out about the sixth, and the ninth Hour, and did the same. <sup>6</sup> And about the eleventh Hour he went out, and found others standing unemployed, to whom he said, Why stand you here all the Day idle? <sup>7</sup> They said, because no Man has hired us. He said, Go you too into the Vineyard, and you shall receive what is reasonable. <sup>8</sup> When Evening was come, the Master of the Vineyard said to his Steward, Call the Labourers, and pay them their Hire, beginning from the last unto the first. <sup>9</sup> And when they came who had been hired about the eleventh Hour, they received each a Penny. <sup>10</sup> But when the first came, they supposed that they should receive more: and they likewise received each a Penny. <sup>11</sup> But when they received it, they murmured against the Master, <sup>12</sup> Saying, These last have worked but one Hour, and you have paid them as much as us, who have bore the burden and heat of the Day. <sup>13</sup> But he said to one of them, Friend, I do you no Wrong. Did not you agree with me for a Penny? <sup>14</sup> Take your own, and go your ways. It is my Will to give to this last as much as to you. <sup>15</sup> May I not do what I will with my own? are you envious, because I am bountiful? <sup>16</sup> Thus the last will be first, and the first last: for many are called, but few elected. <sup>17</sup> After this, as *Jesus* was going to *Jerusalem*, he took the twelve Disciples aside, and said to them, <sup>18</sup> We are now going to *Jerusalem*, and the Son of Man shall be betrayed to the Chief-Priests and Scribes, who will condemn him to Death, <sup>19</sup> And deliver him up to the Gentiles to be derided, and scourged, and crucified, and the third Day He shall rise again. <sup>20</sup> Then the Mother of *Zebedee's* Sons came with them, and threw herself at his Feet, desiring a Favour of him. <sup>21</sup> He asked her, What she would have? She said to him, Give your Orders, that these my two Sons may sit, the one on your right Hand, and the other on the Left, in your Kingdom. <sup>22</sup> But *Jesus* answered, You know not what you ask: Are you able to drink of the Cup, which

which I am to drink of ; and to be baptized with the Baptism, that I am baptized with ? They said, We are able. <sup>23</sup> Then said *Jesus*, You shall indeed drink of my Cup, and be baptized with the Baptism wherewith I am baptized : but to sit on my right Hand and on my Left is not mine to give to any, but those for whom it is prepared by my Father. <sup>24</sup> The other ten Disciples hearing this, were moved with Indignation against the two Brothers. <sup>25</sup> But *Jesus* called them to him, and said, You know that the Princes of the Gentiles exercise Dominion over them, and the Great treat them imperiously. <sup>26</sup> But among you it must not be so : on the contrary, whoever would be Great among you, let him be your Servant ; <sup>27</sup> And whoever would be Chief among you, let him perform the meanest Offices ; <sup>28</sup> Even as the Son of Man came not to be served, but to serve, and give his Life a ransom for many.

<sup>29</sup> And as they were going from *Jericho*, a great Multitude followed him. <sup>30</sup> And there were two blind Men sitting by the Way, who, when they heard that *Jesus* was passing, cried, Have Mercy on us, O Lord, thou Son of *David* ! <sup>31</sup> And the People rebuked them, to make them silent, but they cried the more, saying, Have mercy on us, O Lord, thou Son of *David* ! <sup>32</sup> Then *Jesus* stopped, and having called them, said, What would you have me to do for you ? <sup>33</sup> They answered, Lord, that we may recover our Sight : <sup>34</sup> And *Jesus* having pity on them, touched their Eyes, and immediately they recovered their Sight, and followed him.

## C H A P. XXI.

<sup>1</sup> **A**N D when they drew nigh to *Jerusalem*, and were come to *Bethphage* by the Mount of Olives, then *Jesus* sent two Disciples, <sup>2</sup> Saying, Go to the Village there before you, and you will immediately find a She-Ass tied, and the Colt with her ; loose her, and bring them to me. <sup>3</sup> And if any Man say any thing to you, you shall say the Lord wants them : And he will presently send them. <sup>4</sup> All this was done, that the Prophecy might be fulfilled, which says, <sup>5</sup> Tell ye the Daughter of *Sion*, Behold thy King cometh to thee meek, and sitting on an Ass, even a Colt the Fole of one used to the Yoke. <sup>6</sup> And the Disciples went, and having done as *Jesus* commanded, <sup>7</sup> They brought the Ass and the Colt, and having laid on their Garments, they seated him thereon. <sup>8</sup> And a very great Multitude

itude spread their Garments in the way: others cutting down Branches from the Trees, strewed them in the way. <sup>9</sup> And the Multitudes that went before, and that followed, cried, saying, Hosanna to the Son of *David*! Blessed be He that cometh in the Name of the Lord, Hosanna in the Highest. <sup>10</sup> And when he was come into *Jerusalem*, all the City was in a Commotion, saying, Who is This? <sup>11</sup> And the Multitude said, This is *Jesus* the Prophet, who is of *Nazareth* in *Galilee*.

<sup>12</sup> Then *Jesus* went into the Temple of God, and drove thence all those who sold and bought in the Temple: and he threw down the Tables of the Money-changers, and the Benches of them who sold Doves; <sup>13</sup> And said to them, It is written, "My House shall be called an House of Prayer, but you have made it a Den of Thieves." <sup>14</sup> And the Blind and the Lame came to him in the Temple, and he cured them. <sup>15</sup> But when the Chief-Priests and Scribes saw the Wonders that He did, and the Children in the Temple crying, Hosanna to the Son of *David*! they were full of Indignation, <sup>16</sup> And said to him, Do you hear what these say? Yes, replied *Jesus*, and have ye not read, "Out of the Mouths of Babes and Sucklings thou hast perfected Praise?" <sup>17</sup> Then leaving them he went out of the City to *Bethany*, and lodged there.

<sup>18</sup> In the Morning as he was returning to the City, he was hungry; <sup>19</sup> And seeing a Fig-tree <sup>a</sup> by the Road, he came to it, and finding nothing thereon but Leaves only, he said to it, Let no Fruit grow on thee for ever. And instantly the Fig-tree withered. <sup>20</sup> And the Disciples seeing this were amazed, and said, How soon is the Fig-tree withered? <sup>21</sup> And *Jesus* said to them, I assure you, that if you have Faith, and doubt not, you shall not only do This, which is done to the Fig-tree; but also, if you shall say to this Mountain, Be thou removed, and cast into the Sea, it shall be done. <sup>22</sup> And whatsoever you shall ask in Prayer, believing, you shall receive.

<sup>23</sup> And when he was come into the Temple, the Chief-Priests and Elders of the People came to him as he was teaching, and said, By what Authority do you these Things? and who gave you that Authority? <sup>24</sup> *Jesus* replied, I will ask you one Question, which if you answer me, I then will tell you by what Authority I do these Things. <sup>25</sup> The Baptism of *John*, whence was it, from Heaven, or from Men? But they reasoned with themselves, and said, If we answer,

<sup>a</sup> Ver. 19, &c.] This was a National Lesson, a symbolic Warning to the Jews.

From Heaven; he will say, Why then did not you believe him? <sup>26</sup> And if we say, From Men; we have reason to fear the People, for they all regard *John* as a Prophet. <sup>27</sup> So they answered *Jesus*, We cannot tell. Then he said, neither tell I you by what Authority I do these Things. <sup>28</sup> But what think you of this? A Man had two Sons; and coming to the first he said, Son, go work to day in my Vineyard. <sup>29</sup> He answered, I will not. But afterwards he repented and went. <sup>30</sup> The Father coming to the other said to him the same. And he answered, I will go, Sir; but he went not. <sup>31</sup> Which of the two did the Will of his Father? They say, The first. *Jesus* replied, I declare to you, that the Publicans and Harlots go into the Kingdom of God before you: <sup>32</sup> For *John* came to you in the way of Justice, and you believed him not: but the Publicans and Harlots did believe him. And tho' you saw that, yet you did not repent, so as to believe him. <sup>33</sup> Hear another Parable: There was a certain Householder who planted a Vineyard, and set a Hedge about it, and made a Wine-press, and built a Tower. Then he let it out to Husbandmen, and went into a far Country. <sup>34</sup> And when the Season of Fruit drew near, he sent his Servants to the Husbandmen, that they might receive the Fruits of the Vineyard. <sup>35</sup> And the Husbandmen seized his Servants, and beat one, and killed another, and stoned another. <sup>36</sup> Again he sent other Servants more than the first: and they treated them after the same manner. <sup>37</sup> At last he sent to them his Son, saying, They will reverence my Son: <sup>38</sup> But the Husbandmen, when they saw the Son, said among themselves, This is the Heir, come, let us kill him, and seize on his Inheritance. <sup>39</sup> So they took him, and turned him out of the Vineyard, and slew him. <sup>40</sup> When therefore the Owner of the Vineyard comes, what will he do to those Husbandmen? <sup>41</sup> They answered, He will miserably destroy those wicked Men, and will let out his Vineyard to other Husbandmen, who will render him the Fruits in their Seasons. <sup>42</sup> *Jesus* said to them, Did you never read in the Scripture, "That very Stone which the Builders rejected, is become the Head of the Corner. This is done by the Lord, and we see it with Admiration." <sup>43</sup> Therefore I say to you, The Kingdom of God shall be taken from you, and given to a Nation, who will bring forth the Fruits thereof. <sup>44</sup> And whosoever shall fall on this Stone, shall be bruised: but on whomsoever it shall fall, it will crush him to pieces. <sup>45</sup> And when the Chief-Priests and Pharisees had heard his Parables, they perceived that he spoke of them. <sup>46</sup> But when they sought to lay hands



hands on him, they were afraid of the People, because they thought him a Prophet.

C H A P. XXII.

**A**ND *Jesus* continuing his Discourse spoke to them again in Parables, saying, <sup>2</sup> The Kingdom of Heaven is like a King, who made a Wedding-feast for his Son, <sup>3</sup> And sent his Servants to call those who were invited to the Wedding, but they would not come. <sup>4</sup> Again he sent other Servants, saying, Tell them who are invited, Behold, I have prepared my Feast: my Oxen and Fatlings are killed, and all Things are ready: Come to the Marriage. <sup>5</sup> But they slighted the Message, and went their ways, one to his own Farm, another to his Traffick: <sup>6</sup> The rest having seized his Servants, abused them, and slew them. <sup>7</sup> But when the King heard it, he was angry, and sending his Troops he destroyed those Murderers, and burnt their City. <sup>8</sup> Then said he to his Servants, The Wedding-feast is ready; but they who were invited were not worthy. <sup>9</sup> Go therefore into the most frequented Streets, and invite to the Marriage all ye find. <sup>10</sup> The Servants accordingly went into the Streets, and brought in all they met, both bad and good; and the Wedding-feast was furnished with Guests. <sup>11</sup> And when the King came in to view the Guests, he saw there a Man who had not on a wedding Garment: <sup>12</sup> And said to him, Friend, how came you here, not having a wedding Garment? And he was speechless. <sup>13</sup> Then said the King to those who attended, Bind him Hand and Foot, take him hence, and cast him into outer Darkness, there shall be weeping and gnashing of Teeth. <sup>14</sup> For many are called, but few are elected.

<sup>15</sup> Then went the Pharisees, and consulted how they might ensnare him in his Discourse. <sup>16</sup> And they sent to him their Disciples with the *Herodians*, who said, Master, we know that you are an upright Man, and teach the way of God in Truth, nor are you influenced by respect to any Man: for you regard not the outward quality of Men. <sup>17</sup> Tell us therefore your Opinion, Is it lawful to pay Tribute to *Cæsar* or not? <sup>18</sup> But *Jesus* perceiving their Malice, said, Why do you tempt me, ye Hypocrites? <sup>19</sup> Shew me the Tribute-money; and they brought him a Penny. <sup>20</sup> And he said, Whose Image and Inscription is this? <sup>21</sup> They answered, *Cæsar's*. He said, Render then to *Cæsar* the Things which are *Cæsar's*, and to God, the

which are God's. <sup>22</sup> When they heard this, they were struck with Admiration, and leaving him went away.

<sup>23</sup> The same Day the Sadducees, who say there is no Resurrection, came and questioned him, saying, <sup>24</sup> Master, *Moses* said, If a Man die having no Children, his Brother shall marry his Wife, and raise up Issue to his Brother. <sup>25</sup> Now there were with us seven Brothers, the first married, and dying without Children, left his Wife to his Brother: <sup>26</sup> The same happened to the second, and the third, and so on to the seventh. <sup>27</sup> And last of all the Woman also died. <sup>28</sup> Therefore in the Resurrection, whose Wife shall she be of the seven? for they all had married her. <sup>29</sup> *Jesus* answered them, You are in an Error, not knowing the Scriptures nor the Power of God. <sup>30</sup> For in the Resurrection there will be no Marriages, but they will be as the Angels of God in Heaven. <sup>31</sup> But as to the Resurrection of the Dead, have you not read what was spoke by God himself, when he said, <sup>32</sup> "I am the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*?" Now God is not the God of the Dead, but of the Living. <sup>33</sup> And the Multitude hearing this, were astonished at his Doctrine. <sup>34</sup> And the Pharisees hearing that he had silenced the Sadducees, assembled: <sup>35</sup> And one of them, a Doctor of the Law, tempting him, asked this Question; <sup>36</sup> Master, which is the great Commandment in the Law? <sup>37</sup> *Jesus* reply'd, Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind. <sup>38</sup> This is the first and great Commandment. <sup>39</sup> The second, which is like it, is, Thou shalt love thy Neighbour, as thyself. <sup>40</sup> Upon these two Commandments the whole Law and the Prophets depend.

<sup>41</sup> While the Pharisees were yet assembled, *Jesus* asked them, <sup>42</sup> What is your Opinion concerning the Christ? Whose Son is he? They answered, *David's*. <sup>43</sup> He said, How comes it then, that *David* by Inspiration calls him Lord, in these Words, <sup>44</sup> The LORD said unto my Lord, Sit thou on my right Hand, till I make thine Enemies thy Footstool. <sup>45</sup> If *David* then call him Lord, how is he *David's* Son? <sup>46</sup> But no Man was able to answer him a Word, nor durst any one from that Day ask him any more Questions.

## C H A P. XXIII.

**T**HEN *Jesus* speaking to the Multitude and to his Disciples, <sup>2</sup> said, The Scribes and Pharisees sit on the Chair of Moses: <sup>3</sup> Therefore whatsoever they bid you observe, that observe and practise; but do not imitate their Works, for they say, and do not. <sup>4</sup> They bind up grievous and insupportable Burdens, which they lay on Mens Shoulders, but they themselves will not put a Finger to them. <sup>5</sup> They do all their Actions, that they may be taken notice of by Men: they make their Phylacteries broad and the Fringes of their Garments large, <sup>6</sup> They love the uppermost Places at Feasts, and the first Seats in the Synagogues, <sup>7</sup> And to be saluted in the publick Places, and to be called *Rabbi, Rabbi.* <sup>8</sup> But be not ye called Rabbi: for you have but one Master, who is the Christ, and ye all are Brethren. <sup>9</sup> And call no Man upon Earth your Father, for you have but one Father, who is in Heaven. <sup>10</sup> Neither be ye called Masters: for ye have but one Master, who is the Christ. <sup>11</sup> He that is greatest among you, shall be your Servant. <sup>12</sup> And whosoever will exalt himself, shall be humbled: and he who humbleth himself, shall be exalted.

<sup>13</sup> But wo unto you Scribes and Pharisees, Hypocrites, because you shut the Kingdom of Heaven against Men: for you neither go in yourselves, nor suffer them who are entering to go in. <sup>14</sup> Wo unto you Scribes and Pharisees, Hypocrites, because you make long Prayers, and under that Pretence you devour Widows Houses; therefore you shall be more severely punished. <sup>15</sup> Wo unto you Scribes and Pharisees, Hypocrites, because you traverse Sea and Land to make one Proselyte, and when he is made, you render him <sup>b</sup> a more hypocritical Reprobate than yourselves. <sup>16</sup> Wo unto you, ye blind Guides, who say, if a Man swears by the Temple, he is not bound; but if he swears by the Gold of the Temple, he is bound by his Oath. <sup>17</sup> Ye fools and blind: which is most considerable, the Gold, or the Temple that sanctifies the Gold? <sup>18</sup> Again you say, If a Man swears by the Altar, he is not bound; but if he swears by the Gift that is upon the Altar, he is bound by his Oath. <sup>19</sup> Ye fools and blind, which is most considerable, the Gift, or the Altar that consecrates the Gift? <sup>20</sup> Whosoever therefore swears by the Altar, swears

<sup>a</sup> Ver. 7, 8, 9, 10. *Rabbi--Father--Master.*] These were Titles affected by the Jewish Doctors, and then newly introduced.

<sup>b</sup> ἀπ'αυτοῦ opposed to ἀπ'αυτοῦ.

not only by the Altar, but also by all Things which are thereon. <sup>22</sup> And whosoever swears by the Temple, swears not only by the Temple, but also by Him, who dwelleth therein. <sup>23</sup> And he who swears by Heaven, swears by the Throne of God, and by Him who sitteth thereon. <sup>24</sup> Wo unto you Scribes and Pharisees, Hypocrites; because ye pay Tithe of Mint, and Anise, and Cummin; and have omitted the weightier Matters of the Law, Judgment, Kindness, and Faith: these you ought to have done, and not to have omitted those. <sup>25</sup> Ye blind Guides, who strain out a Gnat, but swallow a Camel. <sup>26</sup> Wo to you Scribes and Pharisees, Hypocrites; because you make clean the outside of the Cup and Dish, but within they are full of Extortion and Excess. <sup>27</sup> Thou blind Pharisee, cleanse first what is within the Cup and Dish, that the outside of them may be clean too. <sup>28</sup> Wo to you Scribes and Pharisees, Hypocrites; because you are like whited Sepulchres, which indeed appear beautiful without, but are within full of dead Mens Bones and all sort of Impurity. <sup>29</sup> Even so you also outwardly seem just to Men, but within you are full of Hypocrisy and Iniquity. <sup>30</sup> Wo to you Scribes and Pharisees, Hypocrites; because you build the Tombs of the Prophets, and adorn the Sepulchres of the Just, <sup>31</sup> And say, if we had lived in the Days of our Fathers, we would not have been accessory with them to the death of the Prophets: <sup>32</sup> So that hereby you acknowledge that you are the Children of those who killed the Prophets. <sup>33</sup> Fill ye up the measure of your Fathers. <sup>34</sup> Ye Serpents, ye brood of Vipers, how can ye escape the Judgment of Hell? <sup>35</sup> Wherefore behold, I send to you Prophets, and wise Men, and Scribes; and some of them you will kill and crucify, and some of them you will scourge in your Synagogues, and persecute them from City to City. <sup>36</sup> And so upon you shall come all the innocent Blood shed on the Earth from the Blood of Abel the just, to the Blood of Zacharias Son of Barachias, whom you slew between the Temple and the Altar. <sup>37</sup> I declare to you, that all these things shall come upon this Generation. <sup>38</sup> O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest those who are sent to thee, how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, and ye would not! <sup>39</sup> Know, that

\* Ver. 25. *they are full of Extortion and Excess.*] The Censure here is double, viz. that what filled their Cups and Dishes was got unjustly, and used intemperately. No wonder that Tables so furnished prove a Snare, as many find by sad Experience. Luxury punishes Fraud, and feeds Disease with the Fruits of Injustice.

your Habitation shall be left a Desert: <sup>19</sup> For I declare to you, that ye shall not see me after this time, till ye say, Blessed is He that cometh in the Name of the Lord.

## C H A P. XXIV.

\* **J**ESUS went out of the Temple, and was departing, when his Disciples came, desiring that he would take a view of the Buildings of the Temple. <sup>2</sup> And Jesus said to them, See you not all this? I tell you for certain, that there shall not be left here one Stone upon another, no not one, which shall not be thrown down. <sup>3</sup> After this, as he was sitting upon the Mount of Olives, the Disciples came to him in private, saying, Tell us when these Things shall be? and what shall be the Sign of thy coming, and of the End of the World? <sup>4</sup> And Jesus said, Take heed that no Man seduce you: <sup>5</sup> For many shall come in my Name, saying, I am the Christ: and shall seduce many: <sup>6</sup> And ye shall hear of Wars, and Rumours of Wars: take heed that ye be not dismayed: for these Things must come to pass, but the End is not yet: <sup>7</sup> For Nation shall rise against Nation, and Kingdom against Kingdom: and there shall be Famines, and Pestilences, and Earthquakes in divers Places. <sup>8</sup> All these are the Beginning of Sorrows: <sup>9</sup> Then shall they deliver you up to Torments, and Death: and you shall be hated by all the Nations for the sake of my Name: <sup>10</sup> And then shall many apostatize, and betray, and hate one another: <sup>11</sup> And many false Prophets shall arise, and seduce many: <sup>12</sup> And because Iniquity shall abound, the <sup>a</sup> Charity of many shall grow cold: <sup>13</sup> But he who shall endure to the End, shall be saved: <sup>14</sup> And this Gospel of the Kingdom shall be preached in all the World for the Information of all Nations, and then shall the End come. <sup>15</sup> When ye therefore shall see the Abomination of Desolation mentioned by *Daniel* the Prophet standing in the holy Place (let him that reads consider it well;) <sup>16</sup> Then

\* Ver. 12. *Charity.*] The Word originally signifies Love in general, but in the Christian Stile it is become a technical Term, and is commonly appropriated to signify *the Love of God*; and when it is used in that very important Sense, it may be proper to keep to the same Term, because different Words in the Version, put for the same Word, and where the Sense is precisely the same in the Original, may cause Obscurity and Mistake, as has happened in this very Instance, for in common Acceptation Charity has dwindled down to mean no more than Alms-giving.

let Them who are in *Judea*, flee into the Mountains : <sup>17</sup> Let him who is on the House-top, not come down to move any thing out of his House : <sup>18</sup> Neither let him who is in the Fields, return back to take his Coat : <sup>19</sup> And wretched will they be who are with Child, or give suck in those Days : <sup>20</sup> But pray ye that your Flight be not in the Winter, or on the Sabbath-Day : <sup>21</sup> For then shall be great Tribulation, such as never was from the Beginning of the World to this time ; no, nor ever shall be : <sup>22</sup> And except those Days should be shortned, no Flesh would be saved : but for the sake of the Elect, those Days shall be shortned.

<sup>23</sup> Then if any Man shall say to you, See, here is the Christ, or, there : believe it not : <sup>24</sup> For there shall appear false Christs, and false Prophets, who shall shew great Signs and Prodigies so as to deceive, if it were possible, even the Elect. <sup>25</sup> Behold, I have foretold you this. <sup>26</sup> Wherefore, if they say to you, See, he is in the Desert ; go not forth : see, he is in the private Chambers ; believe it not : <sup>27</sup> For as the Lightning cometh from the East, and shineth even to the West : so shall the Coming of the Son of Man be : <sup>28</sup> Wheresoever the Carcase is, there will the Eagles be assembled.

<sup>29</sup> Immediately after the Distress of those Days, the Sun shall be darkned, and the Moon shall not give her Light ; the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken : <sup>30</sup> Then shall appear the Sign of the Son of Man in Heaven, and then shall all the Tribes of the Earth lament, and shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory : <sup>31</sup> And he shall send his Angels with a Trumpet of a loud Sound, and they shall gather together his Elect from the four Winds, from one End of Heaven to the other. <sup>32</sup> Now learn a Parable taken from the Fig-tree : when its Branch becomes tender, and putteth forth Leaves, you know that Summer is near : <sup>33</sup> So likewise ye, when ye shall see all these Things, know that the Son of Man is near, even at the Door. <sup>34</sup> I assure you that this Generation shall not pass away, till all these Things be fulfilled. <sup>35</sup> Heaven and Earth shall pass away, but my Words shall not pass away.

<sup>36</sup> As to <sup>b</sup> that Day and Hour, no Man knows it, no, not even the Angels of Heaven, but my Father only. <sup>37</sup> The same which

<sup>b</sup> Ver. 36. *That Day.*] A common Phrase for the Day of Judgment, the important, decisive Day, described in the next Chapter.

happened in the Days of *Noe*, shall also happen at the coming of the Son of Man: <sup>38</sup> For as at the Time just before the Flood, they were eating and drinking, marrying themselves and their Children, till the Day that *Noe* entered the Ark, <sup>39</sup> And were not aware, till the Flood came and destroyed them all: So shall the Coming of the Son of Man be. <sup>40</sup> Then shall two be in the Field; the one shall be taken, and the other left: <sup>41</sup> Two Women shall be grinding at the Mill; the one shall be taken, and the other left: <sup>42</sup> Watch therefore, for ye know not at what Hour your Lord shall come: <sup>43</sup> And consider, that if the Master of the House knew at what Time of the Night the Thief would come, he would watch, and not suffer his House to be broke open: <sup>44</sup> Be ye therefore prepared: for at an Hour which you think not of, will the Son of Man come.

<sup>45</sup> If then there be a faithful and prudent Servant, whom his Lord has set over his Family to give them their Food in due Season; <sup>46</sup> Happy is that Servant, whom his Lord, when he comes, shall find so employed. <sup>47</sup> I assure you, that he will make him Steward of his whole Estate. <sup>48</sup> But if, being a bad Servant, he shall say in his Heart, my Lord delayeth his coming; <sup>49</sup> And shall abuse his Fellow-Servants, and eat and drink with the Drunkards: <sup>50</sup> The Lord of that Servant shall come on a Day when he does not expect him, and at an Hour that he is not aware of, <sup>51</sup> And shall cut him asunder\*, and appoint him his Portion with the Hypocrites: there shall be weeping and gnashing of Teeth.

\* *Ver. 51. Shall be cut asunder, and appoint him his Portion with the Hypocrites, &c.]* It seems by this and several other Passages that Hell is made chiefly for Hypocrites. Men incur great Guilt by their other Vices, but that Guilt is infinitely aggravated by the habitual Lie of their Pretensions to Virtue and Honour.

As to this and other Circumstances here mentioned it is to be observed, that as rich Mines sometimes grow up even to the Surface of the Earth, so in the Parables of our Lord the spiritual Sense sometimes breaks through the literal, which it interrupts with a sudden Transition to the Application.

## C H A P. XXV.

**T**HEN may the Kingdom of Heaven be compared to ten Virgins, who took their Lamps, and went out to meet the Bridegroom: <sup>2</sup> Five of them were wise, and five foolish: <sup>3</sup> They that  
F f were

were foolish took their Lamps, and took no Oil with them : <sup>4</sup> But the wise took Oil in their Vessels with their Lamps : <sup>5</sup> While the Bridegroom tarried, they all slumber'd and slept : <sup>6</sup> And at midnight there was a Cry made : See, the Bridegroom is coming ; go out to meet him : <sup>7</sup> Then all those Virgins arose, and trimmed their Lamps : <sup>8</sup> And the foolish said to the wise, Give us of your Oil, for our Lamps are going out : <sup>9</sup> But the wise answered, Go rather to those who sell, and buy for yourselves, lest there should not be enough for us and you : <sup>10</sup> And while they were gone, the Bridegroom came, and those who were ready, went in with him to the Wedding-feast, and the Door was shut : <sup>11</sup> Afterward came also the other Virgins, saying, Lord, Lord, open to us : <sup>12</sup> But he answered, Truly I know you not. <sup>13</sup> Watch therefore, for you know neither the Day nor the Hour wherein the Son of Man will come.

<sup>14</sup> For the Kingdom of Heaven<sup>a</sup> is as a Man going into a foreign Country, who called his Servants<sup>b</sup>, and delivered to them his Effects : <sup>15</sup> And to one he gave five Talents, to another two, to another one, to each Man according to his respective Ability, and then set out on his Journey. <sup>16</sup> Now he who had received five Talents, immediately employed them in Trade ; and made of them five Talents more : <sup>17</sup> So he who had received two, gained likewise two more : <sup>18</sup> But he who had received one, went and digged in the Earth, and there hid his Lords Money. <sup>19</sup> After a long time the Lord of those Servants came, and reckoned with them. <sup>20</sup> He who had received five Talents, brought other five Talents, saying, Lord, you delivered to me five Talents : besides those, here are five other Talents which I have gained : <sup>21</sup> His Lord said to him, Well done, good and faithful Servant ; you have been faithful over a few Things, I will make you Ruler over many Things : enter into the Joy of your Lord. <sup>22</sup> He also who had received two Talents, came, and said, Lord, you delivered to me two Talents : besides those, here are two other Talents which I have gained. <sup>23</sup> His Lord said to him, Well done, good and faithful Servant, you have been faithful over a few Things, I will make you Ruler over many Things : enter into the Joy of your Lord. <sup>24</sup> Then he who had received the one Talent came, and said, Lord, I knew that you were a hard Man, reaping where you have not sown, and gathering where you have not strewed : <sup>25</sup> And I

<sup>a</sup> Ver. 14. *The Kingdom of Heaven.*] This is here repeated from the first Verse.

<sup>b</sup> Ver. 14. *His Servants.*] τὰς ἰδίους δούλους, his peculiar Servants.



was afraid, and went and hid your Talent in the Earth: See, you have your own: <sup>26</sup> His Lord answering said to him, Thou wicked and slothful Servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: <sup>27</sup> Thou oughtest therefore to have put my Money out to Use, and then at my Return I should have received my own with Interest. <sup>28</sup> Take therefore the Talent from him, and give it to him who has ten Talents: <sup>29</sup> For to every one that hath, shall be given, and he shall have abundance: but from him that hath not<sup>c</sup>, shall be taken away even that which he hath: <sup>30</sup> And cast that unprofitable Servant into outward Darkness: there shall be weeping and gnashing of Teeth.

<sup>31</sup> When the Son of Man shall come in his Glory, and all the holy Angels with him, then shall he sit upon the Throne of his Glory: <sup>32</sup> And all the Heathen<sup>d</sup> shall be assembled before him; and he shall separate them one from another, as a Shepherd separates the Sheep from the Goats: <sup>33</sup> And he shall set the Sheep on his right Hand, but the Goats on the left. <sup>34</sup> Then the King shall say to those on his right Hand, Come, ye blessed of my Father, possess the Kingdom prepared for you from the Foundation of the World: <sup>35</sup> For I was hungry, and ye gave me Meat: I was thirsty, and ye gave me Drink: I was a Stranger, and ye took me in: <sup>36</sup> Naked, and ye clothed me: I was sick, and ye looked after me<sup>e</sup>: I was in Prison, and ye visited me. <sup>37</sup> Then shall the just answer him, saying, Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee Drink? <sup>38</sup> When saw we thee a Stranger, and took thee in? or naked and clothed thee? <sup>39</sup> Or when saw we thee sick, or in Prison, and visited thee? <sup>40</sup> And the King will reply, I declare to you, that in as much as you have done it to one of the least of these my Brethren<sup>f</sup>, ye have done it to me. <sup>41</sup> Then He shall also say to them on the left Hand, Depart from me, ye cursed, into everlasting Fire prepared for the Devil and his Angels. <sup>42</sup> For I was hungry, and ye gave me no Meat: I was thirsty, and ye gave me no Drink:

<sup>c</sup> Ver. 29. *From him that hath not.*] A Man is said not to have what he does not make use of. *Avaro tam deest quod habet, quam quod non habet.*

<sup>d</sup> *The Heathen.*] ἔθνη, whence I take the English Word *Heathen* to be derived. The two former Parables represent the Judgment of Christians, who constitute the Church or Kingdom of Heaven. See ver 1. *Virgins*, and ver. 14. His proper Servants, ἰδίου δούλους.

<sup>e</sup> Ver. 36. *Looked after me.*] Assisted me.

<sup>f</sup> Ver. 40. *These my Brethren*] The Saints who shall come in Christ's Train to the last Judgement.

43 I was a Stranger, and ye took me not in : naked, and ye clothed me not : sick and in Prison, and ye visited me not. 44 Then will they answer, Lord, when saw we thee hungry, or thirsty, or a Stranger, or naked, or sick, or in Prison, and did not serve thee? 45 Then shall he reply, I declare to you, that in as much as ye did it not to one of the least of these, ye did it not to me. 46 And these shall go into eternal Punishment: but the Just into Life eternal.

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## C H A P. XXVI.

**N**OW when *Jesus* had finished all these Discourses, he said to his Disciples: 2 You know that two Days hence the Passover will be kept, then the Son of Man shall be delivered up to be crucified.

3 At the same time the Chief-Priests and the Scribes, and the Elders of the People, assembled in the Palace of the High-Priest, whose Name was *Caiaphas*, 4 And consulted how they might take *Jesus* by Fraud, and put him to Death: 5 But said they, This must not be done on the Festival, for fear of some popular Commotion.

6 Now when *Jesus* was in *Bethany* at the House of *Simon* the Leper, 7 There came to him a Woman having a Vessel of odoriferous Liquor of great Value, which she poured on his Head as he was at Table: 8 But his Disciples seeing this, were angry, and said, To what Purpose is this Waste? 9 For that would have fetched a great Price, which might have been given to the Poor. 10 When *Jesus* perceiv'd it, he said, Why trouble ye the Woman? for this is a good Work which she hath done upon me. 11 (As to the Poor, ye have them always with you; but me ye have not always.) 12 For when she poured this Balm upon my Body, she did it towards my Burial. 13 I declare to you, that wheresoever this Gospel shall be preached in the whole World, there what this Woman has done shall be related for a Memorial of her.

14 Then one of the twelve, called *Judas Iscariot*, went to the Chief-Priest's, 15 And said; What will you give me, and I will deliver him unto you? and they agreed with him for thirty Pieces  
of

of Silver : <sup>16</sup> And from that time he sought an Opportunity to betray him.

<sup>17</sup> Now the first Day of unleavened Bread, the Disciples came to *Jesus*, and said, Where would you have us make the Preparations for the Paschal Supper ? <sup>18</sup> And he said, Go into the City to such a one, and say to him, The Master says, My Time draws near, I will keep the Passover at your House with my Disciples : <sup>19</sup> And the Disciples did as *Jesus* ordered them, and made ready the Passover.

<sup>20</sup> Now when the Evening was come, he sat down with the twelve : <sup>21</sup> And as they were eating, he said, I tell you for certain, that one of you shall betray me : <sup>22</sup> And they being exceedingly grieved, began each of them to say to him, Lord, Is it I ? <sup>23</sup> And he answered, He that dippeth his Hand with me in the Dish, he will betray me. <sup>24</sup> The Son of Man <sup>a</sup> is going indeed, according to what is written of him : But wo to that Man by whom the Son of Man is betrayed : it had been good for that Man, if he had not been born. <sup>25</sup> Then *Judas* who betrayed him, said, Master, is it I ? *Jesus* reply'd, Thou hast said it.

<sup>26</sup> And as they were eating, *Jesus* took Bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat ; this is my Body : <sup>27</sup> And he took the Cup, and gave thanks, and gave it to them, saying, Drink ye all of it : <sup>28</sup> For this is my Blood of the new Testament, which is shed for many for the Remission of Sins. <sup>29</sup> But I say unto you, I will not drink henceforth of this Product of the Vine, till that Day when I shall drink it new with you in my Father's Kingdom.

<sup>30</sup> And when they had sung an Hymn, they went to the Mount of Olives : <sup>31</sup> Then *Jesus* said to them, This Night ye will all be offended upon my account : for it is written, " I will smite the Shepherd, and the Sheep of the Flock shall be scattered : " <sup>32</sup> But after I am risen again, I will go before you into *Galilee*. <sup>33</sup> *Peter* thereupon said, Tho' all Men should be offended upon your Account, yet will I never be offended. <sup>34</sup> *Jesus* said to him, I assure you, that this Night, before the Cock has done crowing <sup>b</sup>, you will deny me thrice : <sup>35</sup> *Peter* reply'd, Tho' I should die with you, yet I will not deny you : And so said all the Disciples.

<sup>a</sup> Ver. 24. *Is going.*] is departing, or near his Death.

<sup>b</sup> Ver. 34. *Has done crowing.*] For the Cock crows at different Times of the Night.

<sup>36</sup> After this *Jesus* went with them to a place called *Gethsemane*, and said to his Disciples, \* Sit ye here, while I go yonder to pray. <sup>37</sup> And he took with him *Peter*, and the two Sons of *Zebedee*, and began to be sorrowful, and in great anguish. <sup>38</sup> Then he said to them, My Soul is exceeding sorrowful, even to death: stay here and watch by me. <sup>39</sup> And advancing a little further, he fell on his Face, and prayed, saying, O my Father, if it be possible, let this Cup pass from me: nevertheless, not as I will, but as Thou wilt. <sup>40</sup> Then he came to his Disciples, and finding them asleep, he said to *Peter*, What, could ye not watch by me one Hour? <sup>41</sup> Watch, and pray that ye may not fall into Temptation: the Spirit indeed is willing, but the Flesh is weak. <sup>42</sup> He went again a second time, and prayed, saying, O my Father, if this Cup may not pass away from me except I drink it, Thy Will be done. <sup>43</sup> And he came, and found them asleep again: for their Eyes were heavy. <sup>44</sup> And he left them, and went away again, and prayed a third time, saying the same Words. <sup>45</sup> Then returning to his Disciples, he said to them, <sup>a</sup> Sleep on now and take your Rest: See, the Hour is come, and the Son of Man is betrayed into the Hands of Sinners. <sup>46</sup> Rise, let us be going: See, he approaches who betrays me.

<sup>47</sup> And while he was yet speaking, behold, *Judas*, one of the Twelve, came, and with him a great Crowd with Swords and Clubs from the Chief-Priests and Elders of the People. <sup>48</sup> Now he who betray'd him, had given them this Signal. The Person, that I shall kiss, is the Man, seize him. <sup>49</sup> And immediately coming to *Jesus*, he said, Hail Master: and kissed him. <sup>50</sup> *Jesus* said to him, \* Friend, wherefore are you come? At the same time others coming forward, seized upon *Jesus*, and secured him. <sup>51</sup> Whereupon one of those who were with *Jesus*, laying his Hand upon his Sword, drew it, and smiting a Servant of the High-Priest, took off his Ear. <sup>52</sup> Then said *Jesus* to him, Put up your Sword: for all they who use the Sword, shall fall by the Sword. <sup>53</sup> Think you that I cannot now pray to my Father, and he shall instantly send me more than <sup>†</sup> twelve Legions of Angels? <sup>54</sup> But how then shall the Scriptures be fulfilled, that thus it must be.

\* Ver. 36. *Sit ye here, &c.*] They are the Words of *Abraham* to his Servants when he went to offer *Isaac*, *Gen.* xxii. 5. in the LXX.

<sup>a</sup> Ver. 45. *Sleep on now and take your Rest.*] One Translation has this with a Point of Interrogation. Do ye sleep on still and take Repose?

\* Ver. 50. *Friend*] Literal, Companion.

<sup>†</sup> Ver. 53. *twelve Legions of Angels?*] Instead of twelve deserting Apostles.

<sup>55</sup> Presently after *Jesus* said to the Multitude, Are ye come out as after a Robber, with Swords and Clubs to take me? I sat teaching daily with you in the Temple, and ye did not lay hold on me. <sup>56</sup> But all this has been done, that the Writings of the Prophets might be fulfilled. Then all the Disciples forsook him, and fled.

<sup>57</sup> And they who had apprehended *Jesus*, led him away to *Caiaphas* the High-Priest, where the Scribes and Elders were assembled. <sup>58</sup> But *Peter* followed him at a distance to the Palace of the High-Priest, and going in, sat with the Officers to see the Event.

<sup>59</sup> Now the Chief-Priests, and Elders, and all the Council endeavoured to get false Evidence against *Jesus*, that they might put him to Death, <sup>60</sup> But [at first] they found none. And [after] tho' many false Witnesses came, yet found they none that was sufficient. At last there came two false Witnesses, <sup>61</sup> Who charged him with saying, "I am able to destroy the Temple of God, and to build it in three Days." <sup>62</sup> Then the High-Priest stood up, and said to him, Do you answer nothing to what these depose against you? <sup>63</sup> But *Jesus* was silent. And the High-Priest said to him, I adjure you by the living God, that you tell us whether you be the Christ, the Son of God. <sup>64</sup> *Jesus* reply'd, I am: moreover I declare to you, that ye shall hereafter see the Son of Man sitting on the right Hand of Power, and coming upon the Clouds of Heaven. <sup>65</sup> Then the High-Priest tore his Clothes, saying, He has spoken Blasphemy: what further need have we of Witnesses? You yourselves have now heard his Blasphemy, <sup>66</sup> What is your Opinion? They answered, He deserves to die. <sup>67</sup> Then they spit in his Face, and struck him with their Fists, and others smote him with Sticks, <sup>68</sup> Saying, Shew thyself a Prophet now, thou Christ, and <sup>b</sup> tell us, who it was that struck thee.

<sup>69</sup> In the mean time *Peter* was sitting in the Court without: and a Servant-maid came to him, and said, You too was with *Jesus* of Galilee. <sup>70</sup> But he denied before them all, saying, I know not what you mean. <sup>71</sup> And when he was going out to the Porch, another Maid saw him, and said to those that were present, This Man also was with *Jesus* of Nazareth. <sup>72</sup> And he again deny'd it, and swore that he did not know him. <sup>73</sup> Soon after they who stood by coming

<sup>a</sup> Ver. 64. *I am.*] Literal, *you have said*, which imports a direct affirmative of the Question proposed, as appears from the Parallel, *Mark* xiv. 62.

<sup>b</sup> Ver. 69. *Tell us, who it was, &c.*] *Jesus* was then blinded, as we learn from *St. Mark* and *St. Luke*.

up to *Peter* said, Certainly you are one of them, for your Language discovers you. <sup>74</sup> Then he began to make Imprecations, and to swear that he did not know the Man. And immediately the Cock crew. <sup>75</sup> And *Peter* remembered the Words of *Jesus*, who had said to him, Before the Cock has done crowing, you shall deny me thrice. And he went out, and wept bitterly.

## C H A P. XXVII.

<sup>1</sup> **W**HEN the Morning was come, all the Chief-Priests and Elders of the People consulted together against *Jesus*. to put him to death. <sup>2</sup> And when they had bound him, they led him away, and delivered him to *Pontius Pilate* the Governor.

<sup>3</sup> Then *Judas* who had betrayed him, when he saw him condemned, was touched with Remorse, and carried back the Thirty Pieces of Silver to the Chief-Priests and Elders, <sup>4</sup> Saying, I have sinned in betraying innocent Blood. And they said, What is it to us? you must look to that. <sup>5</sup> Then he throwing down the Pieces of Silver in the Temple, departed, and went and hanged himself. <sup>6</sup> And the Chief-Priests took the Money and said, It is not lawful to put it into the sacred Treasury, because it is the Price of Blood. <sup>7</sup> And after consulting together they bought with it the Potters-field to be a Burying-ground for Strangers. <sup>8</sup> For which reason that Field is called the Field of Blood to this Day. <sup>9</sup> Then was fulfilled what the Prophet said, " And they took the Thirty Pieces of Silver, " the Price of Him who was offered to sale, and upon whom the " Children of *Israel* had set a Price: <sup>10</sup> And gave them for the " Potters-field, as the Lord had ordered me."

<sup>11</sup> *Jesus* then appeared before the Governor, and the Governor examined him, saying, Are you the King of the *Jews*? And *Jesus* answered I am. <sup>12</sup> But when he was accused by the Chief-Priests and Elders, he made no answer. <sup>13</sup> Then *Pilate* said to him, Do you not hear how many things they lay to your Charge? <sup>14</sup> But he made no answer to any thing that was said, so that the Governor was very much surprised.

<sup>15</sup> Now it was customary at that Festival for the Governor to release to the People one Prisoner at their Choice. <sup>16</sup> And they had

<sup>a</sup> Ver. 5. *hanged himself.*] Perhaps it should be choked, suffocated, or burst with Passion. In *French*, *crève*.

then in custody a notorious Criminal named *Barabbas*, <sup>27</sup> Therefore when they were assembled, *Pilate* said to them, Whom will ye that I should release to you? *Barabbas*, or *Jesus* who is called Christ? <sup>28</sup> For he knew that out of Malice they had prosecuted him.

<sup>29</sup> While he was sitting on the Tribunal, his Wife sent to him, saying, Have nothing to do with that just Man: for to-day I have suffered much upon his account in a Dream. <sup>30</sup> In the mean time the Chief-Priests and Elders persuaded the Multitude that they should ask *Barabbas*, and have *Jesus* put to death. <sup>31</sup> So when the Governor said to them, Which of the two would you have me release? they said, *Barabbas*. <sup>32</sup> *Pilate* said, What shall I do then with *Jesus* who is called Christ? They all said, Let him be crucified. <sup>33</sup> Then the Governor said, Why? what harm has he done? But they cried out the more saying, Let him be crucified!

<sup>34</sup> When *Pilate* saw that he could not prevail, but that on the contrary the Tumult increased; he took Water, and washed his Hands before the Multitude, saying, I am innocent of the Blood of this just Person: you are answerable for it. <sup>35</sup> Then all the People said, His Blood be on us, and on our Children.

<sup>36</sup> Then he released *Barabbas* to them: but having scourged *Jesus*, he delivered him to be crucified. <sup>37</sup> Then the Soldiers of the Governor took *Jesus* into the common Hall, and gathered about him their whole Band. <sup>38</sup> And having stripped him, they put on him a scarlet Robe: <sup>39</sup> And when they had wreathed a Crown of Thorns, they put it on his Head, and a Reed in his right Hand: then falling on their Knees before him they derided him, saying, Hail, King of the Jews! <sup>40</sup> And they spit upon him; and taking the Reed, they smote him on the Head. <sup>41</sup> And when they had thus insulted him, they took off the Robe, and put his own Clothes on him, and led him away to crucify him.

<sup>42</sup> As they were going along they met a Man of *Cyrene* named *Simon*, and they compelled him to carry the Cross of *Jesus*. <sup>43</sup> And when they were come to a Place called *Golgotha*, that is to say, a Place of a Skull, <sup>44</sup> They gave him Vinegar mingled with Gall to drink; and when he had tasted it, he would not drink. <sup>45</sup> After they had crucified him, they shared his Garments, casting Lots: So that what had been said by the Prophet was fulfilled, They shared my Garments among them, and upon my Coat did they cast Lots. <sup>46</sup> And sitting down they watched him there. <sup>47</sup> And they set up

over his Head his Accufation written, **THIS IS JESUS THE KING OF THE JEWS.**

<sup>38</sup> At the ſame time two Thieves were crucified with him, one on the right Hand, and the other on the Left. <sup>39</sup> And they that paſſed by reviled him, ſhaking their Heads, <sup>40</sup> And ſaying, Thou that deſtroyeſt the Temple, and buildeſt it in three Days, ſave thyſelf: if thou art the Son of God, come down from the Croſs. <sup>41</sup> Alſo the Chief-Prieſts with the Scribes and Elders deriding him in the ſame manner, ſaid, <sup>42</sup> He ſaved others, cannot he ſave himſelf? if he be the King of *Iſrael*, let him now come down from the Croſs, and we will believe him. <sup>43</sup> He conſided in God: if then God loves him, let him now deliver him; for he ſaid, I am the Son of God. <sup>44</sup> And even the Thieves, who were crucified with him, reproached him in like manner.

<sup>45</sup> Now from the ſixth Hour there was Darkneſs over all the Land unto the ninth Hour. <sup>46</sup> And about the ninth Hour *Jeſus* cried with a loud Voice, ſaying, Eli, Eli, lama Sabachthani? that is to ſay, My God, My God, why haſt thou forſaken me? <sup>47</sup> Which ſome of the Standers-by hearing, ſaid, This Man calls for *Elias*. <sup>48</sup> And one of them immediately ran, and took a Sponge, which he filled with Vinegar, and putting it on a Reed gave him to drink. <sup>49</sup> But the reſt ſaid, Stay, let us ſee whether *Elias* will come to ſave him. <sup>50</sup> When *Jeſus* had again cried with a loud Voice, he yielded up the Ghoſt.

<sup>51</sup> At the ſame inſtant the Vail of the Temple was rent in two from the top to the bottom; the Earth trembled, the Rocks were ſplit, <sup>52</sup> The Graves opened, and the Bodies of many Saints, who ſlept, aroſe, <sup>53</sup> And coming out of the Graves after his Reſurrection, entered the Holy City, and appeared to many. <sup>54</sup> Now when the Centurion, and thoſe who were with him watching *Jeſus*, had ſeen the Earthquake, and what had happened, they were exceedingly afraid, and ſaid, Certainly This was a Son of God.

<sup>55</sup> And many Women were there, looking on at a Diſtance, who had followed *Jeſus* from *Galilee*, ſerving him; <sup>56</sup> Among whom was *Mary Magdalene*, and *Mary* the Mother of *James* and *Joſes*, and the Mother of the Sons of *Zebedee*.

<sup>57</sup> In the Evening there came a rich Man of *Arimathea* named *Joſeph*, who alſo himſelf was a Diſciple of *Jeſus*: <sup>58</sup> He went to *Pilate*, and asked the Body of *Jeſus*, which *Pilate* ordered to be delivered



delivered to him. <sup>59</sup> And when *Joseph* had taken the Body, he wrapped it in a clean linen Cloth, <sup>60</sup> And laid it in his own new Tomb, which he had hewn out in the Rock: and having rolled a great Stone to the Entrance of the Sepulchre, he departed: <sup>61</sup> But *Mary Magdalene* and another *Mary* were there, sitting over-against the Sepulchre.

<sup>62</sup> Now <sup>b</sup> the next Day, which followed the Day of the Preparation, the Chief-Priests and Pharisees came together to *Pilate*, <sup>63</sup> And said, Sir, we remember that this Impostor, when he was alive, said, After three Days I will rise again. <sup>64</sup> Give orders therefore that the Sepulchre may be secured till the third Day, lest his Disciples coming by Night steal him away, and then say to the People, that he is risen from the dead: so the last Imposture shall be more dangerous than the first. <sup>65</sup> *Pilate* said to them, You have a Guard; go then, and make it as secure as you can. <sup>66</sup> Accordingly they went and secured the Sepulchre, sealing the Stone, and posting Guards about it.

<sup>b</sup> Ver. 62. *the next Day, which followed the Day of the Preparation,*] See *Mark* xv. 42. The Day of Preparation was the Day before the Sabbath, whereon they were to prepare for the celebration of it: the next Day then was the Sabbath according to the Jewish Style; but the Evangelist here expresses it by this circumlocution, *the Day which followed the Day of the Preparation*; because the Jewish Sabbath was then abolished, and a new Order succeeded. The Christian Sunday is the Octave of that Week.

## C H A P. XXVIII.

<sup>1</sup> **A**FTER the Sabbath was over, as it began to dawn towards the first Day of the Week, *Mary Magdalene* and the other *Mary* went to view the Sepulchre. <sup>2</sup> Now there had been a great Earthquake, for an Angel of the Lord descending from Heaven was come, and had rolled away the Stone from the Entrance of the Sepulchre, and was sitting upon it. <sup>3</sup> His Aspect was like Lightning, and his Raiment white as Snow: <sup>4</sup> The Guards shook for fear of him, and became as dead Men.

<sup>5</sup> But the Angel spoke to the Women, and said, Be not ye afraid: for I know that ye are seeking *Jesus*, who was crucified. <sup>6</sup> He is not here, for he is risen according to his own Prediction: come and see the Place where the Lord was laid; <sup>7</sup> Then hasten to tell his Disciples, that he is risen from the dead, and goes before you into *Galilee*: there ye shall see him. Behold I have informed you.

<sup>8</sup> And they hastily went out of the Sepulchre with Fear and great Joy, and ran to tell his Disciples. <sup>9</sup> But as they were on the way to them, *Jesus* himself met them, saying, [in the usual form of Salutation] Rejoice. And they came, and embracing his Feet worshipped him. <sup>10</sup> Then *Jesus* said to them, Be not afraid: go bid my Brethren repair to *Galilee*, and there shall they see me.

<sup>11</sup> Now when they were gone, some of the Guards went into the City, and informed the Chief-Priests of all that had happened.

<sup>12</sup> And when they were assembled with the Elders, and had consulted together, they gave a large Sum of Money to the Soldiers, <sup>13</sup> saying, Do you give it out that his Disciples came by Night, and stole him away, while you were asleep. <sup>14</sup> If this comes to the Governor's Ears, we will pacify him, and indemnify you. <sup>15</sup> So they took the Money, and did as they were instructed: and this Report is still current among the *Jews* to this Day.

<sup>16</sup> Then the eleven Disciples went into *Galilee* upon the Mountain, where *Jesus* had appointed them. <sup>17</sup> And when they saw him, they worshipped him: but some there were that doubted. <sup>18</sup> And *Jesus* coming up to them said, All Power in Heaven and on Earth has been given to me. <sup>19</sup> Go therefore and instruct all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: <sup>20</sup> Teaching them to observe all things which I have commanded you. Lo, I am with you always, even to the end of the World. Amen.

## Of St. M A R K.

### C H A P. I.

**T**HE Gospel of *Jesus Christ* the Son of God <sup>1</sup> began as the Prophets foretold in their Writings, "Behold I send my Messenger before your appearance, who shall prepare your way before you." <sup>2</sup> The Voice of Him who cries in the Desert, Prepare ye the way of the Lord, make his Paths straight." <sup>3</sup> Accordingly *John* actually was baptizing in the Desert, and preaching the Baptism of Repentance for the Remission of Sins. <sup>4</sup> And all *Judea* with the Inhabitants of *Jerusalem* went out to him: and having confessed their Sins, they were all baptized by him in the River *Jordan*. <sup>5</sup> Now

6 Now *John* was clothed in Camels Hair, with a leathern Girdle about his Waste: and his Food was Locusts and wild Hony. 7 And he preached, saying, There cometh after me, One more powerful than I, the latchet of whose Shoes I am not worthy to stoop down and unloose. 8 I indeed have baptized you with Water: but He shall baptize you with holy Wind.

9 At that time *Jesus* came from *Nazareth of Galilee*, and was baptized by *John* in *Jordan*: 10 And directly, as he came up out of the Water, he saw the Heavens opened, and the Spirit descending as a Dove upon him: 11 And a Voice came from Heaven, saying, "Thou art my beloved Son, in whom I delight:" 12 And immediately the Spirit led him into the Desert. 13 And he continued in that Desert forty Days, being tempted by Satan. He lived among the wild Beasts, and the Angels served him.

14 But after *John* was put in Prison, *Jesus* went into *Galilee*, preaching the glad Tidings of the Kingdom of God, 15 saying, The time is accomplished, and the Kingdom of God is near: Repent, and believe the Gospel.

16 Now as he walked by the Sea of *Galilee*, he saw *Simon*, and *Andrew* his Brother, casting their Net into the Sea (for they were Fishers.) 17 And *Jesus* said to them, Follow me, and I will make you Fishers of Men. 18 Immediately they left their Nets, and followed him. 19 And when he had gone a little further, he saw *James* the Son of *Zebedee* and *John* his Brother, who also were in a Ship mending their Nets: 20 These also he called at the same time, and they followed him, leaving their Father *Zebedee* with the hired Servants in the Ship.

21 And they entered into *Capernaum*, where he immediately began to instruct publicly in the Synagogue, to which he went on the Sabbath Days. 22 And they were astonished at his Doctrine: for he taught them, as one who had Authority, and not as the Scribes. 23 Now there was in their Synagogue a Man with an unclean Spirit, who cried out, 24 saying, Let us alone, what have we to do with thee, thou *Jesus of Nazareth*? Art thou come to destroy us? I know thee who thou art, the holy One of God. 25 And *Jesus* rebuked him, saying, Be silent, and come out of him. 26 Then the unclean Spirit having put him into Convulsions, with a loud Cry, came out of him. 27 At which they were all so amazed, that they questioned among themselves, saying, What is this? What new Doctrine is this? for with Authority he commands even the unclean Spirits, and they obey

obey him. <sup>28</sup> And his Fame presently spread abroad, throughout all *Galilee*.

<sup>29</sup> As soon as they were come out of the Synagogue, they went with *James* and *John* into the House of *Simon* and *Andrew*, <sup>30</sup> where *Simon's* Wife's Mother lay sick of a Fever, and they presently told *Jesus* of her Case. <sup>31</sup> And he came, and taking her by the Hand, lifted her up : whereupon the Fever instantly left her, and she served them at Table.

<sup>32</sup> In the Evening after Sun-set they brought to him all their Sick, and such as were possessed with Demons. <sup>33</sup> Now all the City was assembled before the Door : <sup>34</sup> And he cured many who were afflicted with divers Diseases, and cast out many Demons ; nor would he permit the Demons to say that they knew him.

<sup>35</sup> And in the Morning rising up a great while before Day he went out, and having retired into a solitary Place, he there prayed. <sup>36</sup> *Simon* with his Company followed after him : <sup>37</sup> And having found him, they said, All are seeking for you. <sup>38</sup> And he said to them, Let us go into the neighbouring Villages, that I may preach there also : for therefore I went out <sup>a</sup>. <sup>39</sup> And he preached in their Synagogues throughout all *Galilee*, and cast out Demons.

<sup>40</sup> And there came to him a Leper, who falling on his Knees besought him, saying, If you will, you can make me clean. <sup>41</sup> *Jesus* then moved with Compassion, held out his Hand, and touching him, said, I will, be thou clean. <sup>42</sup> And while *Jesus* was speaking, the Leprosy instantly left him, and he was cleansed. <sup>43</sup> And *Jesus* immediately sent him away with a strict Charge, <sup>44</sup> saying, Be careful not to speak of this to any Man : but go, shew yourself to the Priest, and offer the Gift commanded by *Moses* for a Testimony of your Cure. <sup>45</sup> But he, as soon as he was gone, published and spread it abroad to such a degree, that *Jesus* could no more go publickly into the City, but stayed without in solitary Places, whither the People resorted to him from all Quarters.

<sup>a</sup> Ver. 38. *Therefore I went out.*] See Ver. 35. *Jesus* had gone out early in the Morning to dispose himself for Preaching by Prayer in a solitary Place.

## C H A P. II.

**A**FTER some Days he returned to *Capernaum*, and when it was known that he was in the House, <sup>2</sup> so great a Company assembled, that there was not room for them even about the Door: and he preached to them the Word of God. <sup>3</sup> At that time there was brought to him one sick of the Palsy, carried by four: <sup>4</sup> Who when they could not come nigh him for the Crowd, uncovered the Roof over the Part where he was, and having opened it, they let down the Bed whereon the Paralytic lay. <sup>5</sup> When *Jesus* saw their Faith, he said to the sick Man, Son, your Sins are forgiven you. <sup>6</sup> Now there were some of the Scribes sitting there, who said in their Minds, <sup>7</sup> Why does this Man speak such Blasphemy? Who can forgive Sins but God alone? <sup>8</sup> But *Jesus* immediately perceiving in his Spirit what their Thoughts were, said to them, Why have you such Thoughts in your Hearts? <sup>9</sup> Which is easier, to say to this Paralytic, Your Sins are forgiven; or to say, Arise, take up your Bed, and walk? <sup>10</sup> But that you may be convinced, that the Son of Man hath Power on Earth to forgive Sins, (turning to the Paralytic he said,) <sup>11</sup> I say to you, Arise, take up your Bed, and go home. <sup>12</sup> And he instantly arose, and having taken up his Bed, went out in the Presence of them all, insomuch that they were all amazed, and glorified God, saying, We never saw any thing like this.

<sup>13</sup> Thence *Jesus* returned to the Sea-side, and all the Multitude resorted to him, and he taught them. <sup>14</sup> And as he passed along, he saw *Levi* the Son of *Alpheus*, sitting at the receipt of Custom, and said to him, Follow me. And he arose, and followed him. <sup>15</sup> It came to pass afterwards, that as *Jesus* sat at Table in the House of *Levi*, many Publicans and Sinners sat down with him and his Disciples; for many of them had followed him. <sup>16</sup> When the Scribes and Pharisees saw him eating with that Company, they said to his Disciples, How is it that he eats and drinks with Publicans and Sinners? <sup>17</sup> *Jesus* hearing this, said to them, They that are in

<sup>a</sup> Ver. 1. in the House,] of Peter, Chap. I. 29.

<sup>b</sup> Ver. 9. Which is easier, to say, &c.] To say and to perform were the same to Christ. What he here said, he did, remitting Sin and curing Disease by his Word. To forgive Sins is comparatively a more difficult, tho' invisible, Miracle; and therefore he added the outward Cure to confirm it.

health have no need of a Physician, but they that are sick. I came not to call the Just, but Sinners to Repentance.

<sup>18</sup> The Disciples of *John* and of the Pharisees, who used to fast, came, and said to him, Why do the Disciples of *John* and of the Pharisees fast often, but your Disciples not at all? <sup>19</sup> *Jesus* answered, Can the Children of the Bride-chamber fast, while the Bridegroom is with them? As long as they have the Bridegroom with them they cannot fast. <sup>20</sup> But the Time will come, when the Bridegroom shall be taken from them, and then shall they fast. <sup>21</sup> No Man seweth a piece of new Cloth upon an old Garment: else the new Piece tears from the old, and the Rent is made worse. <sup>22</sup> And no Man putteth new Wine into old Vessels; else the new Wine does burst the Vessels, the Wine is spilled, and the Vessels destroy'd: but new Wine must be put into new Vessels.

<sup>23</sup> Another time, as he was going through the Corn-fields on the Sabbath-day, his Disciples, as they went along, began to pluck the Ears of Corn. <sup>24</sup> And the Pharisees said to him, See; why do they what is not lawful to be done on the Sabbath-day? <sup>25</sup> He said to them, Have you never read what *David* did in his Necessity, when he and his Company were pressed with Hunger? <sup>26</sup> How he went into the House of God in the Days of *Abiathar* the High-Priest, and did eat the Shew-bread, which none but the Priests could lawfully eat, and also gave it to them who were with him? <sup>27</sup> He said to them further, The Sabbath was made for Man, and not Man for the Sabbath: <sup>28</sup> Therefore the Son of Man is Lord even of the Sabbath.

### C H A P. III.

<sup>1</sup> **A**NOTHER time he went into the Synagogue, where there was a Man who had a withered Hand: <sup>2</sup> And they watched him whether he would heal the Man on the Sabbath-day, that they might accuse him. <sup>3</sup> And he said to him who had the withered Hand, Arise, stand forth in the midst. <sup>4</sup> Then he asked, Is it lawful to do good, or to do hurt on the Sabbath-day? to save Life, or to destroy it? but they were silent. <sup>5</sup> Then looking round with great Displeasure, and withal grieving for the hardness of their Hearts, he said to the Man, Stretch out your Hand: and he stretched out his Hand, and

it was restored sound as the other. <sup>6</sup> Hereupon the Pharisees withdrew, and immediately consulted with the *Herodians* how to destroy him.

<sup>7</sup> But *Jesus* retired with his Disciples towards the Sea. And a great Multitude followed him from *Galilee*, and *Judea*, <sup>8</sup> from *Jerusalem*, and *Idumea*, and from beyond *Jordan*: also great Numbers from *Tyre* and *Sidon*, having heard how great things he had done, came to him. <sup>9</sup> And he ordered his Disciples that a small Ship should attend him because of the Multitude, lest they should throng him: <sup>10</sup> For as he had healed many; therefore all, who were afflicted with grievous Distempers, thrust about him, that they might touch him. <sup>11</sup> And when the impure Spirits saw him, they fell down before him, and cried, Thou art the Son of God. <sup>12</sup> But he strictly charged them not to make him known.

<sup>13</sup> At length he went up a Mountain, and called to him whom he would; and they came to him. <sup>14</sup> And he ordained Twelve, that they should be with him, and that he might send them forth to preach: <sup>15</sup> And that they should be endowed with Power to cure Diseases, and to cast out Demons. <sup>16</sup> These Twelve were *Simon*, whom he surnamed *Peter*, <sup>17</sup> *James* the Son of *Zebedee*, and *John* the Brother of *James*, (and he surnamed them *Boanerges*, that is to say, the Sons of Thunder.) <sup>18</sup> *Andrew*, *Philip*, *Bartholomew*, *Matthew*, *Thomas*, *James* the Son of *Alpheus*, *Thaddeus*, *Simon* the *Canaanite*, <sup>19</sup> and *Judas Iscariot* who betrayed him.

<sup>20</sup> When these were come with him into the House, so great a Crowd again assembled about them, that they could not take Sustenance. <sup>21</sup> When his Relations heard of this, they went thither to lay hold of him: for they said, He is beside himself. <sup>22</sup> But the Scribes, who came from *Jerusalem*, said, He hath *Beelzebub*: and he casts out Demons by the Prince of the Demons. <sup>23</sup> Whereupon *Jesus* called them to him, and said in Parables, How can Satan cast out Satan? <sup>24</sup> If a Kingdom be divided against itself, that Kingdom cannot stand. <sup>25</sup> And if a Family be divided against itself, that Family cannot subsist. <sup>26</sup> And if Satan rise up against himself, and be divided, he cannot subsist, but must come to an end. <sup>27</sup> No one can enter the House of <sup>a</sup> the strong One, and take away his Goods; unless he first bind that strong One, and then he will strip his House.

<sup>a</sup> Ver. 27. *the strong One*,] Satan, rightly so called from his Power in the Hearts of Men.

<sup>28</sup> I declare to you in truth, that all the Sins, which the Sons of Men commit, and Blasphemies which they utter, shall be forgiven them: <sup>29</sup> But he who shall blaspheme against the Holy Ghost, shall not be forgiven; but hath incurred eternal Condemnation. <sup>30</sup> *Jesus* spoke this with regard to those who had said, He hath an impure Spirit.

<sup>31</sup> In the mean time his Mother with his Brethren came, and standing without <sup>b</sup> [by reason of the Crowd,] sent for him. <sup>32</sup> Now the Multitude sat about him, when it was told him that his Mother and Brethren were without, inquiring for him. <sup>33</sup> And he reply'd, who are my Mother, or my Brethren? <sup>34</sup> Then looking round on those who sat about him, he said, See here my Mother, and my Brethren. <sup>35</sup> For whosoever does the Will of God, he is my Mother, and Sister, and Brother.

<sup>b</sup> Ver. 31. *by reason of the Crowd.*] See *Luke* viii. 19.

#### C H A P. IV.

<sup>1</sup> **A** GAIN he was teaching by the Sea-side, where so great a Multitude gathered about him, that he went into a Ship, and sat there, while the People stood on the Shore. <sup>2</sup> And he taught them many things by Parables, and in the course of his Doctrine said, <sup>3</sup> Attend: A Sower went out to sow: <sup>4</sup> And it came to pass, that as he sowed, some Seeds fell on the Highway, and the Birds of the Air came and ate them: <sup>5</sup> And some fell on stony Ground, where they had not much Earth; and immediately they sprung up, because the Soil was shallow: <sup>6</sup> But when the Sun was up, they were scorched, and for want of Root, withered. <sup>7</sup> And some fell among Thorns, and the Thorns growing up choked them, so that they proved fruitless. <sup>8</sup> And others fell on good Ground, and sprang up, and became so fruitful, that some Grains brought thirty, some sixty, and some an hundred. <sup>9</sup> And then he added, He who has Ears to hear, let him hear.

<sup>10</sup> When he was in private, those about him with the Twelve, asked him the Meaning of the Parable. <sup>11</sup> He said, • It is given to you

<sup>a</sup> Ver. 11.] Every Science, even every Trade has its *Mystery*, which is not understood by *Those without*, i. e. Those who are not yet admitted to the Knowledge of it by Instruction and Experience, both which are necessary to a perfect Apprehension of it. The Instructor must upon many Occasions explain himself by Similitudes taken from



you to know the Mystery of the Kingdom of God: but to them who are without, all is treated of in Parables: <sup>b</sup> <sup>12</sup> So that tho' they see with their Eyes, yet they will not perceive; and tho' they hear with their Ears, yet they will not understand, lest they should be converted, and released from their Sins. <sup>13</sup> Do you not understand this Parable? (said he) how then will you understand all Parables?

<sup>14</sup> The Sower is he that sows the Word. <sup>15</sup> They who receive the Seed on the Highway, are those who have no sooner heard the Word, but Satan comes and takes away the Word that was sown in their Hearts. <sup>16</sup> In like manner, they who receive the Seed on stony Ground, are such as upon hearing the Word, do immediately receive it with Joy: <sup>17</sup> But having no root in themselves, they endure only for a short Time; and when Trouble or Persecution comes upon account of the Word, they immediately stumble and fall away. <sup>18</sup> They who receive the Seed among Thorns, are such as hear the Word, <sup>19</sup> But the Cares of this World, and the Deceitfulness of Riches, and inordinate Desires of other Things interfering, stifle the Word, and it proves fruitless. <sup>20</sup> And they which receive the Seed on good Ground, are such as hear the Word, and receive it, and bring forth Fruit, some thirty-fold, some sixty, and some an hundred.

<sup>21</sup> And he said to them, Is a Lamp brought to be put under a Bushel, or under a Bed? Is it not to be set on a Stand? <sup>c</sup> <sup>22</sup> For there is nothing concealed, which shall not be discovered; nor is any thing taught in secret, but that it should be made publick. <sup>23</sup> If any one has Ears to hear, let him hear.

<sup>24</sup> He also said to them, Consider well what you hear: for <sup>d</sup> you shall be served with the same Measure which you use; and even more shall be given to you that are attentive. <sup>25</sup> For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

<sup>26</sup> He also said, So is the Kingdom of God, as if a Man should cast Seed into the Ground: <sup>27</sup> And whether he is asleep, or awake,

from Things with which the Novice is already acquainted; but those Similitudes can convey only an imperfect Knowledge, till the Understanding of the Learner be farther opened by Practice and Exercise.

<sup>b</sup> Ver. 12.] See *Mat.* xiii. 14, 15. from whence it appears that it was only their own Act that hinder'd their Conversion.

<sup>c</sup> Ver. 22.] See *Mat.* x. 26, &c. Christ explain'd his Parables to the Apostles, that they should divulge the Sense of them.

<sup>d</sup> Ver. 24.] The Sense is, God will proportion his Lights to the measure of our Docility. A momentous Truth!

by Night, as well as by Day, the Seed springs, and grows up, he knows not how : <sup>18</sup> For the Earth of herself produces, first the Blade, then the Ear, after that the full Corn in the Ear : <sup>29</sup> But when the Fruit is ripe, presently the Sickle is applied, because the Harvest is come.

<sup>30</sup> He said also, To what shall we compare the Kingdom of Heaven? Or by what Parable shall we represent it? <sup>31</sup> It is like a Grain of Mustard-Seed, which, when sown in the Earth, is less than any other Grain that is sown there : <sup>32</sup> But after it is sown, it grows up, and becomes the greatest of Plants, and shoots out large Branches, so that the Birds of the Air may lodge under its Shade.

<sup>33</sup> Thus he instructed the People with many Parables suited to their Capacity : <sup>34</sup> And he spoke not to them without a Parable : but when he was in private with his Disciples, he explained every thing.

<sup>35</sup> The same Day in the Evening he said to them, Let us cross over to the other Side : <sup>36</sup> And when they had dismissed the People, the Bark he was in, set sail in company with other lesser Barks. <sup>37</sup> And there arose a great Storm which drove the Waves into the Ship, so that it was now full : <sup>38</sup> And he was in the hinder Part of the Ship asleep on a Pillow : They awaked him, and said, Master, is it no Concern to you, that we are perishing? <sup>39</sup> Then he arose, and rebuked the Wind, and said to the Sea, Peace, be still. And the Wind was laid, and there was a great Calm : <sup>40</sup> And he said to them, Why are ye so fearful? How comes it that ye have no Faith? <sup>41</sup> And they were greatly afraid, and said one to another, Who can this be, that even the Wind and the Sea obey him?

## C H A P. V.

<sup>1</sup> **A**N D they came to the other Side of the Sea, into the Country of the *Gadarenes*. <sup>2</sup> And as Jesus was going from the Ship, immediately there came towards him out of the Tombs, a Man possessed with an impure Spirit, <sup>3</sup> Who dwelt among the Tombs, and no one could confine him, not even with Chains. <sup>4</sup> For tho' he had often been bound with Fetters and Chains, yet he had rent the Chains, and broke the Fetters : nor could any Man tame him. <sup>5</sup> Night and Day

Day he was ever in the Mountains, and among the Tombs, crying out, and bruising himself with Stones. <sup>6</sup> But when he saw *Jesus* afar off, he ran and worshipped him, <sup>7</sup> And crying with a loud Voice, said, What have I to do with thee, *Jesus*, thou Son of the most high God? I adjure thee by God not to torment me. <sup>8</sup> (For *Jesus* had said to him, Come out of the Man, thou impure Spirit) <sup>9</sup> And He asked him, What is your Name? he answered, my Name is Legion: for we are many. <sup>10</sup> And he earnestly intreated *Jesus* not to send them away from that Country. <sup>11</sup> Now there was a great Herd of Swine feeding near the Mountains: <sup>12</sup> And all the Demons besought him, saying, Send us to the Swine, that we may enter into them. <sup>13</sup> *Jesus* immediately gave them leave; and the impure Spirits leaving the possessed Person, entered into the Swine; and the Herd which consisted of about two thousand, rushed down a Precipice into the Sea, and were drowned. <sup>14</sup> Then they who fed the Swine fled, and told it in the City and about the Country: and the People went out to see what had been done. <sup>15</sup> And they came to *Jesus*, and saw him who had been possessed with the Legion of Demons, sitting, with his Clothes on, and in his right Mind, and they were afraid. <sup>16</sup> And when those, who had been Eye-witnesses, had related to them what had passed with respect to the Demoniac and the Swine, <sup>17</sup> They besought him to depart out of their Coasts. <sup>18</sup> As he was going into the Ship, the Man who had been possessed, prayed that he might be permitted to continue with him. <sup>19</sup> And *Jesus* would not permit him, but said, Go home to your Friends, and tell them what great Things the Lord has done for you, and how he has had Compassion on you. <sup>20</sup> Then he departed, and published in *Decapolis* what *Jesus* had done for him: and all were filled with Admiration.

<sup>21</sup> When *Jesus* was again passed over by Ship to the other Side, a Multitude gathered about him, while he was yet near the Sea. <sup>22</sup> And one of the Rulers of the Synagogue, *Jairus* by Name, came, and as soon as he saw him, falling at his Feet, <sup>23</sup> Earnestly intreated him, saying, My little Daughter lies at the point of Death: Pray come and lay your Hands on her to heal her, and she will recover. <sup>24</sup> So *Jesus* went with him: and a great Multitude followed, and crowded about him.

<sup>25</sup> Among these there was a Woman, who had an Issue of Blood twelve Years, <sup>26</sup> And had suffered much by several Physicians, and after spending all she had, instead of finding Relief, was rather  
grown

grown worse : 27 She having heard of *Jesus*, came behind him in the Crowd, and touched his Garment. 28 For she said, If I do but touch his Clothes I shall be cured. 29 And instantly the Source of her Disease was dried up, and she felt in her Body that she was cured of her Malady. 30 But *Jesus* immediately being conscious that his Power had exerted itself, turned about in the Crowd, and said, Who touched my Clothes? 31 His Disciples said to him, You see the Multitude press about you, and do you ask, Who touched you? 32 And he looked round to see who had done it. 33 But the Woman, knowing what had been effected in her, came trembling for Fear, and falling down before him, owned to him all the Truth: 34 And he said to her, Daughter, your Faith has cured you. Go in Peace, and continue free from your Malady.

35 While he was speaking, some came from the Ruler of the Synagogue's House, who said, Your Daughter is dead; why do you give the Master any further Trouble? 36 *Jesus* hearing this, immediately said to the Ruler of the Synagogue, Be not afraid, only believe: 37 And he permitted no Man to follow him except *Peter*, and *James*, and *John* the Brother of *James*: 38 And when he was come to the House of the Ruler of the Synagogue, he saw a tumultuous Assembly of Persons who wept and lamented loudly: 39 And entering the House he said to them, Why do you make this Disturbance? Why do you weep? The Damsel is not dead, but asleep: 40 And they derided him; but he having put them all out, took with him the Father and the Mother of the Damsel, with those who had accompanied him, and entered where the Damsel was lying: 41 And taking her by the Hand, he said, *Talitha kumi*, which signifies, Damsel, I say to thee, arise: 42 And immediately the Damsel arose, and walked; for she was twelve Years old, and they were struck with great Astonishment: 43 But he strictly charged them not to mention it to any one: and he ordered that something should be given her to eat.

## C H A P. VI.

1 **D**Eparting thence he went to his own Country, and his Disciples followed him: 2 And when the Sabbath was come, he taught in the Synagogue; and many who heard him were astonished, and

and said, Whence has he these Abilities? What Wisdom is this wherewith he is endowed? And how are so great Miracles wrought by his Hands? <sup>3</sup> Is not this the Carpenter, the Son of *Mary*, the Brother of *James* and *Joses*, of *Juda* and *Simon*? and are not his Sisters here with us? And they were offended at him. <sup>4</sup> But *Jesus* said to them, A Prophet is not without Honour except in his own Country, and among his Kindred, and in his own Family: <sup>5</sup> And he could not work any Miracle there, excepting the Cure of a few Sick by laying his Hands upon them. <sup>6</sup> He was amazed at their Unbelief, and went thence to teach in all the neighbouring Villages.

<sup>7</sup> And he called to him the twelve, and <sup>8</sup> sent them out by two and two, giving them Power over impure Spirits: <sup>9</sup> And he commanded them that they should take nothing for their Journey, but a Staff only: no Bag, nor Bread, nor Money in their Purse: <sup>10</sup> But be shod with Sandals: and not put on two Coats: <sup>11</sup> And he said to them, Wherever you enter into an House, abide in that House till you depart from that Place: <sup>12</sup> And wherever they will not receive you, nor hear you, when you depart thence, shake off the Dust from your Feet for a Testimonial against them. I assure you, that *Sodom* and *Gomorrab* shall be less severely treated in the Day of Judgment than that City. <sup>13</sup> Then they departed, and preached that Men should repent: <sup>14</sup> And they cast out many Demons, and anointed with Oil many that were sick, and cured them.

<sup>15</sup> Now the Fame of *Jesus* being spread abroad, King *Herod* heard of him, and said, *John* the Baptist is risen from the Dead, and therefore the [divine] Powers are exerted in him: <sup>16</sup> Others said, 'Tis *Elias*: Others, 'Tis a Prophet, like those of former Time: <sup>17</sup> But when *Herod* heard of him, he said, It is *John*, whom I beheaded: he is risen from the Dead.

<sup>18</sup> For *Herod* had himself ordered *John* to be seized, and had imprisoned him for the sake of *Herodias* the Wife of his Brother *Philip*, whom he had married: <sup>19</sup> Whereupon *John* had said to him, It is not lawful for you to have your Brother's Wife: <sup>20</sup> Therefore *Herodias* formed Designs against him, and would have had him murdered, but could not compass it: <sup>21</sup> (For *Herod* knowing *John* to be a just and holy Man, stood in awe of him, and protected him: he even did many Things by his Advice, and heard him with Plea-

<sup>2</sup> Ver. 7. *Sent them.*] Literal, *began to send*, but *Ἀρχόμενος* sæpe nihil addit Verbo ad quod adjicitur. Lexicon.

sure.) <sup>21</sup> However, there happened for her a favourable Opportunity, when *Herod* on his Birth-day made a Feast for his Lords and principal Officers, and the most considerable Persons of *Galilee*: <sup>22</sup> And the Daughter of that *Herodias* came in, and danced, and so pleased *Herod*, and them who sat with him, that he said to her, Ask of me whatsoever you will, and I will give it you. <sup>23</sup> He also swore, that whatever she asked, he would give it her, tho' it were the half of his Kingdom: <sup>24</sup> She withdrew, and consulted her Mother what she should ask, who said, The Head of *John* the Baptist: <sup>25</sup> Then she returned with haste to the King, and said, My Request is, that you would immediately give me in a Charger the Head of *John* the Baptist: <sup>26</sup> And the King was exceedingly concerned; however, in regard to his Oath, and to those who were at Table with him, he would not refuse her: <sup>27</sup> But immediately sent one of his Guard with Orders to bring the Head of *John* the Baptist: he went accordingly, and beheaded *John* in the Prison: <sup>28</sup> And in a Charger he brought his Head, and gave it to the Damsel, and the Damsel gave it to her Mother. <sup>29</sup> When *John's* Disciples heard this, they came and carried away his Corps, and laid it in a Sepulchre.

<sup>30</sup> Now the Apostles [being returned from their Mission] came together to *Jesus*, and related to him all that had passed, both what they had done, and what they had taught: <sup>31</sup> After this he said to them, Come, retire yourselves privately to some solitary Place, that you may take some Repose; for there were such Crowds coming and going, that they had not even time to eat: <sup>32</sup> So they took Ship, and privately retired to a desert Place: <sup>33</sup> But the People saw them departing, and several knew him: so they ran thither afoot from all the Towns, and getting there before the Ship, they gathered about *Jesus* at his Arrival. <sup>34</sup> He, seeing so great a Multitude, had Compassion on them, because they were as Sheep that had no Shepherd, and he himself gave them many Instructions: <sup>35</sup> And when the Day was far spent, his Disciples came to him, and said, This is a desert Place, and it is late: <sup>36</sup> Send the People away, that they may go to the neighbouring Farms and Villages, to buy Provisions, for they have nothing to eat. <sup>37</sup> He replied, Do ye give them to eat. They said, Shall we go and buy two hundred Penny-worth of Bread, and give them to eat? <sup>38</sup> Then *Jesus* asked them, How many Loaves have ye? Go, and see. And when they had informed themselves, they said, Five, and two Fishes: <sup>39</sup> And he ordered them to make the People sit down by Companies upon the Grass: <sup>40</sup> And they

they sat down in Ranks, by hundreds, and by fifties : <sup>41</sup> And when he had taken the five Loaves, and the two Fishes, looking up to Heaven he gave thanks, and broke the Loaves, and gave them to his Disciples to set before them ; he also distributed the two Fishes among them all : <sup>42</sup> So that they all did eat, and were satisfied : <sup>43</sup> And they took up twelve Baskets full of the Fragments of Bread, and of the Fishes ; <sup>44</sup> Tho' those who had eaten, were about five thousand Men.

<sup>45</sup> Presently after this *Jesus* obliged his Disciples to go into the Ship, and pass over before him to the other Side of the Lake, towards *Bethsaida*, while he should dismiss the People : <sup>46</sup> And when he had dismissed them, he retired upon a Mountain to pray.

<sup>47</sup> At Night, when the Ship was in the midst of the Sea, and *Jesus* alone on the Land, <sup>48</sup> He saw his Disciples labouring at the Oar ; for the Wind was against them. And about the fourth Watch of the Night he came up with them, walking upon the Sea, and would have passed by them : <sup>49</sup> And when they saw him walking upon the Sea, they thought it was an Apparition, and cried out ; <sup>50</sup> (For they all saw him, and were terrified :) but *Jesus* immediately spoke to them, and said, Have Confidence, it is I, be not afraid : <sup>51</sup> And he went into the Ship to them ; upon which the Wind ceased : and they were excessively amazed : <sup>52</sup> <sup>b</sup> For they had not been sufficiently affected by the Miracle of the Loaves, through the Insensibility of their Hearts : <sup>53</sup> And when they had passed over, they arrived at the Land of *Gennesareth* : <sup>54</sup> And as they were coming ashore, some of the Inhabitants presently knew *Jesus*, <sup>55</sup> And running through that whole Country, they brought in Beds those that were sick, to the Places where they heard he was : <sup>56</sup> And to whatever Cities, Towns, or Villages he went, they laid the Sick in the Streets, and besought him, that they might touch, if it were but the Border of his Garment : and as many as did so, were cured.

<sup>b</sup> Ver. 52.] They ought to have been so convinced of Christ's Omnipotence by the Miracle of the Loaves, which had been wrought but a few Hours before, that no new Instance should surprise them.

## C H A P. VII.

<sup>1</sup> **T**HEN the Pharisees and some of the Scribes who came from *Jerusalem*, gathered about him : \* And blamed some of his Disciples

Disciples, whom they had seen eating with impure, *i. e.* unwash'd Hands: <sup>3</sup> For the Pharisees, and indeed all the Jews, in conformity to the Tradition of the Elders, do not eat, till they have washed their Hands after the Manner prescribed: <sup>4</sup> And [especially] when they return from the Market, they eat nothing till they have washed themselves: And many other Traditions they observe, such as the washing of Cups and Pots, and brazen Vessels and Tables: <sup>5</sup> And this was the Reason, why these Pharisees and Scribes expostulated with *Jesus* concerning his Disciples, saying, Why do they not observe the Tradition of the Antients, but eat without washing their Hands? <sup>6</sup> He answered, *Esaias* has rightly described you Hypocrites in his Prophecy, where it is written, " This People honoureth me with their Lips: but their Heart is far from me. <sup>7</sup> In vain do they worship me, teaching for Doctrines the Institutions of Men:" <sup>8</sup> For neglecting the Commandment of God, you stick to the Tradition of Men about purifying Pots and Cups, and many other like Practices. <sup>9</sup> Ye do mighty well indeed, to reject the Command of God that ye may keep your own Tradition. <sup>10</sup> So *Moses* said, " Honour thy Father and thy Mother: and whoever curses Father or Mother, let him be punished with Death:" <sup>11</sup> But you say, that if a Man will declare to his Father and Mother, that what he might assist them with, is *Corban*, *i. e.* an Oblation, [he shall be free from farther Obligation]. <sup>12</sup> And you discharge him from doing any thing more for his Father and Mother. <sup>13</sup> Thus, by the Traditions which you have established, you set aside the Word of God. And you do the same in many other Cases.

<sup>14</sup> Then *Jesus* having called to him all the People said to them, Harken to me all of you, and consider what I say: <sup>15</sup> There is no outward thing which entering into a Man can pollute him: but those things which proceed from within the Man, they only can pollute him. <sup>16</sup> If any Man has Ears to hear, let him hear.

<sup>17</sup> When *Jesus* had left the Multitude, and was entered into the House, his Disciples asked him the meaning of that Sentence: <sup>18</sup> And he said, Are you too so void of Understanding? Do you not know that every outward thing, which enters into a Man, cannot pollute him, <sup>19</sup> Because it enters not into his Heart, but into the Belly, where the impure Parts of the Aliment are separated, and cast away? <sup>20</sup> But (said he) That which cometh out of the Man, 'tis That defileth the Man: <sup>21</sup> For from within, out of the Hearts of Men proceed evil Thoughts, Adulteries, Fornications, Murders, <sup>22</sup> Thefts, Covetous-



Covetousness, Malice, Fraud, Lewdness, Envy, Calumnies, Pride, Folly : <sup>23</sup> All these Evils come from within, and defile the Man.

<sup>24</sup> *Jesus* departing thence, went into the Borders of *Tyre* and *Sidon* ; and entering into a House, desired that it should not be known he was there ; but he could not be concealed : <sup>25</sup> For a Woman, whose Daughter was possessed with an impure Spirit, having heard of him, came, and fell at his Feet. <sup>26</sup> Now the Woman was a *Gentile*, a *Syrophœnician* by Nation, and she besought him that he would cast the Demon out of her Daughter : <sup>27</sup> But *Jesus* said to her, Let the Children first be fed : for it is not reasonable to take their Bread, and throw it to the Dogs : <sup>28</sup> She answering, said, Yes, Lord : for the Dogs under the Table eat of the Childrens Crumbs. <sup>29</sup> He replied, For the sake of that Saying, go, the Demon is departed from your Daughter : <sup>30</sup> And when she came home, she found that the Demon was dispossessed, and her Daughter laid upon the Bed.

<sup>31</sup> Then departing from the Coasts of *Tyre* and *Sidon*, and passing through the Country of *Decapolis*, he came back to the Sea of *Galilee* : <sup>32</sup> And they brought to him a Man, who was deaf, and had an Impediment in his Speech, desiring that he would lay his Hands upon him : <sup>33</sup> *Jesus*, when he had taken him aside from the Multitude, put his Fingers into his Ears ; and having spit, he touched his Tongue : <sup>34</sup> Then lifting his Eyes toward Heaven he sighed, and said to him, *Ephphatha*, i. e. be opened : <sup>35</sup> And instantly his Ears were opened, and his Tongue was loosed, and he spoke plain. <sup>36</sup> And *Jesus* charged them not to mention it to any one : but the more he charged them, the more they published it : <sup>37</sup> For they were transported with Admiration, and said, He does all things excellently : he makes both the deaf to hear, and the dumb to speak.

C H A P. VIII.

<sup>1</sup> **A**BOUT the same time, there being a great Multitude with *Jesus*, and they having nothing to eat, he called his Disciples to him, and said, <sup>2</sup> I have Compassion on this Multitude, because they have now been with me three Days, and have nothing to eat : <sup>3</sup> And if I send them home fasting, they will faint by the way :

for some of them came from far : 4 His Disciples answered, Whence can any Man here in this Desert get Bread to satisfy such a Multitude ? 5 And he asked them, How many Loaves have ye ? They said, seven : 6 Then he commanded the People to sit down on the Ground : and taking the seven Loaves, after giving thanks, he broke and gave them to his Disciples to set before the People ; which they accordingly did. 7 They had besides a few small Fishes, which when he had blessed, he commanded them also to be set before the People. 8 So they did eat, and were satisfied : and they took up of the broken Meat that was left seven Baskets : 9 Now those who had eaten were about four thousand, and he sent them away.

10 Soon after he entered into a Ship with his Disciples, and came into the Parts of *Dalmanutha* : 11 Here the Pharisees coming to him began to dispute with him ; and tempting him, desired that he would give them some Sign from Heaven. 12 He, after fetching a deep Sigh, said, Why does this Generation desire a Sign ? I assure you there shall no Sign be given to this Generation : 13 Then leaving them, he returned to the Ship, and passed to the other Side.

14 Now the Disciples having forgot to take Provisions with them, had but one Loaf in the Ship : 15 So when he charged them to be carefully aware of the Leaven of the Pharisees, and the Leaven of *Herod* : 16 They reasoned among themselves, saying, It is because we have not more Provisions : 17 Which *Jesus* knowing, said, Why do you talk about not having Provisions ? Do you not yet perceive, nor comprehend ? Is your Heart still insensible ? 18 Having Eyes, do you not see ? having Ears, do you not hear ? Have you lost your Memory too ? 19 When I distributed the five Loaves among five thousand, how many Baskets full of Fragments did you take up ? They answered, Twelve : 20 And when the seven among four thousand, How many Baskets full of Fragments did you take up ? They answered, Seven : 21 And he said to them, How then do you not understand what I spoke of ?

22 When he was come to *Bethsaida*, they brought to him a blind Man, and desired that he would touch him. 23 *Jesus* taking the blind Man by the Hand, led him out of the Village ; and when he had applied his Spittle to the Man's Eyes, and laid his Hands upon him, he asked him if he saw any thing : 24 And the Man looking up, said, I see Men walking, who appear to me as Trees. 25 After that *Jesus* again put his Hands upon his Eyes, and made him look up : whereupon his Sight was so perfectly restored, that he saw  
People

People at a distance very distinctly. <sup>26</sup> Then he sent him home with a charge not to enter the Village, nor mention it to any of its Inhabitants.

<sup>27</sup> From thence *Jesus* went with his Disciples to the Villages of *Cesarea Philippi*: And while they were on the way, he asked them, Who do Men say, that I am? <sup>28</sup> And they answered, *John* the Baptist; but some say *Elias*; and others, One of the Prophets. <sup>29</sup> Then he said to them, But whom do you take me to be? *Peter* answered, Thou art the Christ: <sup>30</sup> Whereupon he gave them a strict Charge not to say that of him to any Man.

<sup>31</sup> At the same time he began to inform them that the Son of Man must suffer much, and be rejected by the Elders, and Chief-Priests, and Scribes, and be put to death, and rise again after three Days. <sup>32</sup> This he declared openly; upon which *Peter* took him aside, and began to chide him: <sup>33</sup> But he turning about, and looking on his Disciples, thus rebuked *Peter*: Begone, Satan; for you take no interest in the Concerns of God, but only in those of Men.

<sup>34</sup> Then having called to him the People together with his Disciples, he said, Whosoever will come after me, let him deny himself, and take up his Cross, and follow me. <sup>35</sup> For whosoever will save his Life, shall lose it: and he who shall lose his Life for my sake, and for the sake of the Gospel, shall recover it. <sup>36</sup> What advantage is it for a Man to gain the whole World, if he forfeit his Life? <sup>37</sup> Or what shall a Man give as an Equivalent for it? <sup>38</sup> For if any one be ashamed of me, and of my Doctrine in this adulterous and sinful Generation, the Son of Man will likewise be ashamed of him, when He comes in the Glory of his Father with the holy Angels.

## C H A P. IX.

<sup>1</sup> **A**ND *Jesus* said to them, I declare to you for a certainty, that some who are here present, shall not taste of Death, till they have seen the Kingdom of God come with Power.

<sup>2</sup> And after six Days He took with him *Peter*, *James*, and *John*, and led them up alone to a solitary Place upon an high Mountain: and he was transfigured in their Presence: <sup>3</sup> And

\* Ver. 1.] This was verified in the Transfiguration which follows.

his Raiment became shining, exceeding white as Snow, and such as no Fuller on Earth could imitate. <sup>4</sup> And there appeared to them *Elias*, with *Moses*: and they conversed with *Jesus*. <sup>5</sup> *Peter* then addressing himself to *Jesus* said, Master, it is good for us to <sup>b</sup> stay here: let us set up three Tents; one for you, one for *Moses*, and one for *Elias*: <sup>6</sup> For he knew not well what he said, because they were greatly terrified. <sup>7</sup> And there came a Cloud, which overshadowed them; and a Voice came out of the Cloud, which said, "This is my beloved Son: Hear Him." <sup>8</sup> And instantly looking round they no more saw any Person, but only *Jesus* with them. <sup>9</sup> And as they were coming down the Mountain, he charged them, that they should not tell any Person what they had seen, till the Son of Man was risen from the dead. <sup>10</sup> And they kept the Matter secret, yet they questioned among themselves, what was meant by the rising from the dead.

<sup>11</sup> And they asked him, Why do the Scribes say that *Elias* must first come? <sup>12</sup> He answered, It is true, that *Elias* must first come, and set all things to right, and that he must suffer much, and be despised, as it is also written concerning the Son of Man. <sup>13</sup> But I tell you that *Elias* is already come, according to the Prediction, and they have done to him whatsoever they would.

<sup>14</sup> When *Jesus* was returned to the other Disciples, he saw a great Multitude about them, and certain Scribes debating with them. <sup>15</sup> And all the People <sup>c</sup> when they saw him, were struck with great Awe; and presently ran to salute him. <sup>16</sup> Then he asked the Scribes, What were you debating about? <sup>17</sup> And one of the Multitude answered, Master, I have brought unto you my Son, who is possessed with a dumb Spirit: <sup>18</sup> Which, wherever it seizes him, dashes him against the Ground: then the Child foams, gnashes his Teeth, and is quite spent. And I have desired your Disciples to cast out this Spirit; but they were not able. <sup>19</sup> *Jesus* said to them, O ye Unbelievers, how long shall I be with you? how long shall I suffer you? Bring him to me. <sup>20</sup> And they brought the Child to him: and as soon as he saw *Jesus*, the Spirit threw him into Convulsions, and he fell on the Ground, where he wallowed foaming. <sup>21</sup> *Jesus*

<sup>b</sup> Ver. 5. *stay here*:] Literal, *be here*. I understand it of *staying*, from the proposal *Peter* makes of setting up Tents for their continuance there.

<sup>c</sup> Ver. 15. *when they saw him, they were struck with great awe*:] It should seem that the Transfiguration had left an Impression of some uncommon Majesty in his Appearance.

asked the Father, How long is it that he has been in this Condition? He answered, From his Infancy: <sup>22</sup> And the Spirit has often thrown him into the Fire, and into the Water to destroy him. If then you can do any thing for our Relief, have compassion on us, and help us. <sup>23</sup> If you can believe, said *Jesus*, all things are possible to him that believeth. <sup>24</sup> Immediately the Father of the Child cried out, and said with Tears, Lord, I do believe; <sup>d</sup> help Thou my Unbelief. <sup>25</sup> When *Jesus* saw that the People came running together, He rebuked the impure Spirit, saying, Thou deaf and dumb Spirit, I command thee, come out of him, and never more enter into him. <sup>26</sup> Then the Spirit came out exclaiming, and convulsing the Child with great Violence, so that he was left as dead. Many even said, He is dead. <sup>27</sup> But *Jesus* taking him by the Hand, lifted him up, and he arose. <sup>28</sup> When *Jesus* was come into the House, his Disciples asked him privately, Why could not we cast out that Demon? <sup>29</sup> He said, This kind cannot be cast out, but by Prayer and Fasting.

<sup>30</sup> Departing thence they passed through *Galilee*; and *Jesus* would not be known on the way: <sup>31</sup> For he had informed his Disciples, saying, The Son of Man is going to be delivered into the Hands of Men, who will put him to death: and the third Day after he is put to death, he shall rise again. <sup>32</sup> But they did not comprehend what he said, and feared to ask him about it.

<sup>33</sup> And he came to *Capernaum*, where being in the House he asked them, What was it that you were discoursing about by the way? <sup>34</sup> But they made no answer, because upon the Road they had been disputing, who of them was the greatest. <sup>35</sup> Then he sat down, and calling the Twelve, he said, He who desires to be first, he must be the last of all, and the Servant of all. <sup>36</sup> Then taking a Child, he placed him in the midst of them: and when he had taken him in his Arms, he said to them, <sup>37</sup> Whosoever shall receive a Child like this in my Name, receiveth me: and whosoever shall receive me, receiveth not [only] me, but Him who sends me.

<sup>38</sup> Then *John* said to him, Master, we saw one, who did not follow us, casting out Demons in your Name: and because he did not follow us, we forbid him. <sup>39</sup> But *Jesus* said, Forbid him not: for no Man who works a Miracle in my Name, can at the same

<sup>d</sup> Ver. 24. *help Thou my Unbelief.*] Or, supply the defect of my Faith.

time speak evil of me. \* 40 For he that is not against you, is for you. 41 And whosoever shall give you to drink even a Cup of Water in my Name, because you belong to Christ, I assure you he shall not lose his Reward. 42 But whosoever shall offend one of the little Ones who believe in me, it were better for him that a Millstone were hanged about his Neck, and he thrown into the Sea. 43 If even your Hand offend you, cut it off: it is better for you to enter into Life having but one Hand, than having both to go into Hell, into the unextinguishable Fire: 44 Where their Worm does not die, and the Fire is not extinguished. 45 And if your Foot offend you, cut it off: It is better for you to enter into Life having but one Foot, than having both to be cast into Hell, into the unextinguishable Fire: 46 Where their Worm does not die, and the Fire is not extinguished. 47 And if your Eye offend you, pull it out: It is better for you to enter into the Kingdom of God having but one Eye, than having both to be cast into Hell-fire: 48 Where their Worm does not die, and the Fire is not extinguished. 49 For every one shall be salted with Fire, and every Sacrifice shall be salted with Salt. 50 Salt is good: But if the Salt become insipid, wherewith will you season it? Have Salt in yourselves, and Peace with one another.

\* Ver. 40.] 'Tis one of those Maxims which take different Senses as they are applied to different Subjects; the Circumstances determine the Signification. The Reasons why I prefer *ὑμῶν* to *ὑμῶν* may be seen in *Bengelius*, and other Collectors of various Readings.

† Ver. 47. *the Kingdom of God*] Note, this and *Life* the same, as appears by the Context.

## C H A P. X.

**T**HEN \* He arose, and went thence towards *Judea* through the Country beyond *Jordan*: and the People resorted to him again, and he again taught them as usual. \* The Pharisees also came, and with an intent to ensnare him, asked, Whether it is lawful for a Man to put away his Wife? 3 To which he answered, What Direction did *Moses* give you? 4 They said, *Moses* allowed a Bill of Divorcement, and so to put her away. 5 *Jesus* replied, It was for the hardness of your Hearts that *Moses* wrote that Precept: 6 But when

\* Ver. 1. *He arose*] See Ver. 35. of the last Chapter.

God first created them, He made them Male and Female. <sup>7</sup> For this Reason a Man shall leave Father and Mother, and adhere to his Wife: <sup>8</sup> And they Two shall be as one Person: So that they are no more Two, but One. <sup>9</sup> What therefore God had joined, let not Man separate.

<sup>10</sup> When they were in the House the Disciples asked him again concerning this Matter. <sup>11</sup> And he said to them, Whosoever puts away his Wife, and marries another, commits Adultery against her. <sup>12</sup> And if a Woman puts away her Husband, and marries another, she commits Adultery.

<sup>13</sup> Then they brought young Children to him, that he should touch them; but the Disciples rebuked those who brought them. <sup>14</sup> Which when Jesus saw, he was much displeased, and said to them, Let the Children come to me, do not hinder them: for the Kingdom of God consists of such. <sup>15</sup> I assure you, that whosoever does not receive the Kingdom of God with the Dispositions of a Child, shall not enter into it. <sup>16</sup> And he took them in his Arms, laid his Hands on them, and blessed them.

<sup>17</sup> At his Departure thence, as he was upon the Road, one came running, who kneeled down before him, and said, Good Master, what shall I do to obtain eternal Life? <sup>18</sup> Jesus said, Why do you call me Good? No one is good, but God alone. <sup>19</sup> You know the Commandments, Do not commit Adultery, Do not kill, Do not bear false Witness, Defraud not, Honour your Father and Mother. <sup>20</sup> He replied, Master, all these I have observed ever since I was a Youth. <sup>21</sup> Then Jesus looking upon him, loved him; and said, One thing is still wanting: Go, sell all you have, and give it to the Poor, and you shall have Treasure in Heaven; then come, take up the Cross, and follow me. <sup>22</sup> But he was grieved at this Answer, and went away sorrowful, for he had a great Estate. <sup>23</sup> Jesus looking round about said to his Disciples, With what difficulty shall those who have Riches enter into the Kingdom of God! <sup>24</sup> The Disciples were amazed at his Words: But Jesus said to them again, Children, how difficult a thing is it for those who put their trust in Riches, to enter into the Kingdom of God! <sup>25</sup> It is easier for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the Kingdom of God. <sup>26</sup> And they were yet more amazed, saying among themselves, Who then can be saved? <sup>27</sup> And Jesus looking upon them said, With Men this is impossible, but not with God: for with God all things are possible.

<sup>28</sup> Whereupon *Peter* said to him, You see we have left all, and have followed you. <sup>29</sup> And *Jesus* reply'd, I assure you, there is no Man who has left House, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for the sake of me and the Gospel, <sup>30</sup> but he shall receive an hundred-fold now in this time, Houses, and Brethren, and Sisters, and Mothers, and Children, and Lands, in the midst of Persecution; and in the World to come, eternal Life. <sup>31</sup> But many that are first, shall be last, and the last first.

<sup>32</sup> And as they were on the Road going up to *Jerusalem*, *Jesus* went before them, and they were amazed, and followed him with fear. Then he again called to him the Twelve, and began to tell them what should befall him, <sup>33</sup> Now, said he, we are going up to *Jerusalem*; and the Son of Man shall be delivered to the Chief-Priests, and the Scribes, who will condemn him to death, and deliver him to the Gentiles; <sup>34</sup> And they will deride him, and scourge him, and spit on him, and murder him: but on the third Day he shall rise again.

<sup>35</sup> Then *James* and *John* the Sons of *Zebedee* came to him, and said, Master, we desire that you would grant us what we shall now request of you. <sup>36</sup> He said, What would you have me do for you? <sup>37</sup> They said, Grant that we may sit, one on your right Hand, and the other on your left, in your Glory. <sup>38</sup> But *Jesus* said to them, Ye know not what ye ask: Can ye drink the Cup that I drink, and be baptized with the Baptism that I am baptized with? <sup>39</sup> They said, We can. And *Jesus* reply'd, Ye shall indeed drink the Cup that I drink, and be baptized with the Baptism that I am baptized with: <sup>40</sup> But to sit on my right Hand, and on my left, is not mine to give to any, but those for whom it is prepared.

<sup>41</sup> And the other ten Disciples, when they heard this, were much displeased with *James* and *John*. <sup>42</sup> Whereupon *Jesus* called them to him, and said, You know that those, who are respected as Princes of Nations, tyrannize over them, and their Great ones treat them imperiously: <sup>43</sup> But it shall not be so among you; but whosoever would become great among you, must be your Servant: <sup>44</sup> And whosoever would be the Chief, must be the Slave of all. <sup>45</sup> For even the Son of Man himself is not come to be served, but to serve; and to give his Life a Ransom for many.

<sup>46</sup> At length they came to *Jericho*; and as he was departing thence with his Disciples, and a great number of People, blind *Bartimeus* (i. e. the Son of *Timeus*) sat by the Highway-side, begging: <sup>47</sup> And when



when he heard that it was *Jesus* of *Nazareth*, he began to cry out and say, *Jesus*, Son of *David*, have pity on me! <sup>48</sup> But many with Rebukes would have silenced him: yet he cried out with more Vehemence, O Son of *David*, have pity on me! <sup>49</sup> Then *Jesus* stopped, and ordered him to be called: so they called to the blind Man, saying, Have confidence, arise, he calls you. <sup>50</sup> Upon which he, casting off his Cloke, rose, and went to *Jesus*. <sup>51</sup> Who said to him, What would you have me do for you? The blind Man said, Lord, that I may have my Sight. <sup>52</sup> And *Jesus* said to him, Go, your Faith has cured you. And immediately he had Sight, and followed *Jesus* in the way.

## C H A P. XI.

**W**HEN they came near to *Jerusalem*, about *Bethphage* and *Bethany*, by the Mount of Olives, he sent two of his Disciples, <sup>2</sup> saying, Go to the Village there before you: as soon as you enter it, you will find a Colt tied, whereon never Man sat; loose him, and bring him to me. <sup>3</sup> And if any one ask, why you do this? say, the Lord wants him; and immediately he will send him hither. <sup>4</sup> Accordingly they went, and having found the Colt tied before a Door without, in a Place where two Ways met, they loosed him. <sup>5</sup> Whereupon some of the Standers-by said, Wherefore do you unty the Colt? <sup>6</sup> They answered as *Jesus* had directed them, and were permitted to lead him away. <sup>7</sup> Then they brought the Colt to *Jesus*, and when they had laid on their Garments, He sat upon him. <sup>8</sup> Many spread their Garments in the Road: and others cut Branches off the Trees, and strewed them in the Road. <sup>9</sup> Those that went before, and those that followed, cried, saying, Hosanna, Blessed be He who cometh in the Name of the Lord. <sup>10</sup> Blessed be the Kingdom of our Father *David*, which cometh in the Name of the Lord: Hosanna in the Highest.

<sup>11</sup> *Jesus* having thus made his Entrance into *Jerusalem*, went into the Temple; and after he had surveyed the whole, it being then late, he departed with the Twelve to *Bethany*.

<sup>12</sup> The next Day as they were coming out of *Bethany*, he was hungry. <sup>13</sup> And seeing at a distance a Fig-tree, that had Leaves, he went up to it to see if he could find any Fruit on it: and when he came, he found nothing but Leaves; for it was not the Season of Figs. <sup>14</sup> There-

upon he said, May never Man eat Fruit of thee. And this was in the Hearing of his Disciples.

<sup>15</sup> When they were come to *Jerusalem*, *Jesus* went into the Temple, and began to drive out those who bought and sold in the Temple, and he overthrew the Tables of the Money-changers, and the Benches of them who sold Doves: <sup>16</sup> And he would not suffer any Man to carry a <sup>a</sup> Burden through the Temple. <sup>17</sup> At the same time he instructed them, saying, Is it not written, My House shall be called by all Nations the House of Prayer? but you have made it a Den of Thieves. <sup>18</sup> The Scribes and Pharisees, upon hearing this, sought how they might destroy him; for they stood in awe of him, because all the People admired his Doctrine. <sup>19</sup> But in the Evening *Jesus* went out of the City.

<sup>20</sup> The next Morning, as they passed by, they saw the Fig-tree withered to the Roots. <sup>21</sup> *Peter* remembring what had passed said, See, Master, the Fig-tree, which you cursed, is withered away. <sup>22</sup> *Jesus* said to them, Have <sup>a</sup> Faith in God. <sup>23</sup> For whosoever shall say to this Mountain, Be removed, and cast into the Sea; and not doubt in his Heart, but believe that what he says shall be effected, I assure you what he says, shall be effected. <sup>24</sup> Therefore I say to you, whatsoever you ask in Prayer, believe that you shall receive it, and it shall be granted. <sup>25</sup> But when you go to pray, if you have cause of Complaint against any Man, forgive him, that your Father who is in Heaven, may also forgive you your Trespases. <sup>26</sup> For if you do not forgive others, neither will your Father who is in Heaven forgive you.

<sup>27</sup> When they were returned to *Jerusalem*, as he was walking in the Temple, the Chief-Priests, and Scribes, and Elders came to him, <sup>28</sup> And said, By what Authority do you these things? and who gave you such Authority? <sup>29</sup> *Jesus* replied, I will also ask you one Question. Do you answer me, and I will tell you by what Authority I do these things. <sup>30</sup> Was the Baptisma of *John* from Heaven, or of Men? Answer me. <sup>31</sup> And they reasoned thus with themselves: If we say, From Heaven, he will say, Why then did you not believe him? <sup>32</sup> But if we say, Of Men, we have reason to fear the People, (for they all held *John* for a true Prophet.) <sup>33</sup> Therefore they answered, We cannot tell. Then *Jesus* said, Neither do I tell you by what Authority I do these things.

<sup>a</sup> Ver. 16. *Burden*] Literal, Vessel or Utenfil.

<sup>b</sup> Ver. 22. *Faith in God*] Or a divine Faith. Literal, the Faith of God.

## C H A P. XII.

**A**ND he began to speak to them by Parables. A Man planted a Vineyard, and made a Fence about it, and digged a Place for the Wine-fat, and built a Tower, and let it out to Husbandmen, and went into a far Country. <sup>2</sup> And at the Season he sent to the Husbandmen a Servant, who should receive from them the Profits of the Vineyard. <sup>3</sup> But they seized on him, and beat him, and sent him away empty. <sup>4</sup> And again he sent to them another Servant: and him they wounded in the Head with Stones; and sent him back with Ignominy. <sup>5</sup> He sent again a Third, whom they killed: And of many more, who were sent, they beat some, and slew others. <sup>6</sup> At last having an only Son, whom he loved tenderly, he sent him also to them, saying, They will reverence my Son. <sup>7</sup> But those Husbandmen said among themselves, This is the Heir; come, let us kill him, and the Inheritance will be our own. <sup>8</sup> So they seized him, and killed him, and cast him out of the Vineyard. <sup>9</sup> What therefore will the Lord of the Vineyard do? He will come and destroy the Husbandmen, and put his Vineyard into other Hands. <sup>10</sup> Have ye not read this Scripture, "That very Stone, which the Builders rejected, is become the head of the Corner: <sup>11</sup> This is done by the Lord, and we see it with Admiration." <sup>12</sup> Upon this they sought how they might seize him, for they perceived that he had spoke that Parable upon their account; but for fear of the People they left him, and went away.

<sup>13</sup> Then they sent some of the Pharisees and of the Herodians to insnare him in his Discourse. <sup>14</sup> When these were come, they said to him, Master, we know that you are sincere, and not influenced by any Man, for you regard not the outward quality of Men, but teach the way of God according to Truth. Is it lawful to pay Tribute to *Cæsar*, or not? <sup>15</sup> Shall we pay, or shall we not pay? But he perceiving their Hypocrisy, said, Why do you tempt me? Bring me a Penny that I may see it. <sup>16</sup> When they brought it, he asked them, Whose Image and Inscription is this? they answer'd, *Cæsar's*. <sup>17</sup> And *Jesus* said, Render to *Cæsar* the Things which are *Cæsar's*, and to God the Things which are God's. And they heard him with Admiration.

<sup>18</sup> Then the Sadducees, who deny the Resurrection, came and asked him, saying, <sup>19</sup> Master, *Moses* has in the Scripture ordered that,

that, if any Man having a Brother, dies, and leaves his Wife childless, the Brother should marry the Widow, and raise up issue to his Brother. <sup>20</sup> Now there were seven Brothers: the first married a Wife, and died without Issue. <sup>21</sup> Then the second married her; and he too died without Issue. The third too did the same. <sup>22</sup> And successively the Seven married her, yet left no Children: last of all the Woman died also. <sup>23</sup> At the Resurrection therefore, when they shall rise, whose Wife shall she be of the Seven? for they all had her to Wife. <sup>24</sup> *Jesus* said unto them, Does not the Error you are fallen into arise from your Ignorance, both of the Scriptures, and of the Power of God? <sup>25</sup> For after the Resurrection there will be no marrying: but they will be as the Angels in Heaven. <sup>26</sup> And as to the Resurrection of the dead; have you not read in the Book of *Moses*, how at the Bush God said to him, "I am the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*?" <sup>27</sup> He is not the God of the Dead, but the God of the Living: and you therefore are in a great Error.

<sup>28</sup> Then one of the Scribes, who had heard their Dispute, observing how well *Jesus* had answered them, came, and proposed this Question, Which is the principal Commandment of all? <sup>29</sup> *Jesus* answered, The principal Commandment is, Hear, O *Israel*, the Lord our God is <sup>a</sup> the only God. <sup>30</sup> You shall therefore love the Lord your God with all your Heart, with all your Soul, to the utmost of your Understanding, and with the force of all your Faculties. This is the first Commandment. <sup>31</sup> The second, which is like to the first, is, You shall love your Neighbour as yourself. There is no other Commandment greater than these. <sup>32</sup> And the Scribe replied, Right, Master, you have said the Truth: for there is one God, and there is no other but He. <sup>33</sup> And to love Him with all the Heart, and with all the Understanding, and with all the Soul, and with the force of all its Faculties; and to love our Neighbour as ourselves, is more than all Whole-burnt-offerings and Sacrifices. <sup>34</sup> *Jesus* seeing that he had answered judiciously, said to him, You are not far from the Kingdom of God. And no Man after that durst ask him any Question.

<sup>35</sup> As *Jesus* continued to teach in the Temple, he said, Why do the Scribes say, that the Christ is the Son of *David*? <sup>36</sup> For *David* himself, by the Holy Ghost, speaks thus; The LORD

<sup>a</sup> Ver. 29. *the only God.*] I here follow the Vulgate, which has good Authorities in the Greek MSS. and ancient Versions, and is confirm'd by the Scribe's Answer, at Ver. 32.

said to my Lord, Sit thou on my right Hand, till I make thine Enemies thy Footstool. <sup>37</sup> Now since *David* himself calls him Lord; how can he be *David's* Son? And as there was a great Multitude who heard him with pleasure, <sup>38</sup> He taught them saying, Beware of the Scribes, who affect to walk about in long Robes, and to be saluted in publick Places, <sup>39</sup> and to be seated uppermost in the Synagogues, and at Feasts: <sup>40</sup> Who making long Prayer for a Pretence, devour Widows Houses. These shall receive greater Condemnation.

<sup>41</sup> Afterwards as *Jesus* was sitting over-against the Treasury, he observed how the People put Money into the Chest: and many who were rich put in large Sums. <sup>42</sup> And there came a poor Widow, who put in two Mites, which make a Farthing. <sup>43</sup> Whereupon calling to him his Disciples, he said, I assure you that this poor Widow has given more than any of those who have put into the Chest. <sup>44</sup> For all the others have contributed only a part of their Superfluity; but she, poor as she is, has given all she had, even all her Livelihood.

## C H A P. XIII.

<sup>1</sup> AS he was going out of the Temple, one of his Disciples said to him, Master, See what Stones, and what Buildings! <sup>2</sup> *Jesus* reply'd, You see these magnificent Buildings: they shall all be demolished, so that one Stone shall not be left on another. <sup>3</sup> And when he was sitting upon the Mount of Olives over-against the Temple, *Peter, James, John, and Andrew*, said to him in private, <sup>4</sup> Tell us when shall these Things be? and by what Sign shall we know when all these Things are upon the point of being accomplished? <sup>5</sup> To which *Jesus* answered, Take care that no man seduce you; <sup>6</sup> For many shall take upon them my Name, saying, I am the Christ; and shall seduce many. <sup>7</sup> And when you shall hear of Wars and rumours of Wars, be not troubled: for this must happen; but the End is not yet. <sup>8</sup> For Nation shall rise against Nation, and Kingdom against Kingdom: and there shall be Earthquakes in divers Places, and there shall be Famines and Commotions: these are the beginning of Sorrows. <sup>9</sup> But do you look to yourselves: for they will deliver you up to the Consistories, and you shall be scourged in the Synagogues: and you shall be brought before Governors and Kings upon my Account, to bear witness of me before them. <sup>10</sup> And the Gospel

Gospel must first be published among all the Gentiles. <sup>11</sup> But when they shall lead you to deliver you up, be not solicitous beforehand about what you should say, nor premeditate upon it: but speak that which shall be suggested to you at the instant; for it is not you that speak, but the Holy Ghost. <sup>12</sup> Then the Brother shall betray the Brother to death, and the Father the Son; and Children shall rise up against their Parents, and cause them to be put to death. <sup>13</sup> And you will be hated by all Men for the sake of my Name: But he who shall endure to the end, shall be saved.

<sup>14</sup> But when you shall see the Abomination of Desolation, spoken of by *Daniel* the Prophet, take place where it ought not to be, (let him who reads [the Prophecy] well consider it) then let them who are in *Judea* flee to the Mountains. <sup>15</sup> Let him that is on the House-top not go down into the House, let him not enter it to move any thing thence. <sup>16</sup> And let not him that is in the field return back to take his Coat. <sup>17</sup> And wretched will they be who are with Child, or give suck in those Days. <sup>18</sup> Pray that your Flight be not in the Winter: <sup>19</sup> For the Distress of those Days will be such as never was since the beginning of the World which God created to this time, nor ever shall be, <sup>20</sup> And except the Lord had shortened those Days, no Flesh would be saved: but He hath shortened the Days for the sake of his Elect.

<sup>21</sup> Then if any one shall say to you, The Christ is here; or, he is there: believe it not. <sup>22</sup> For false Christs, and false Prophets shall appear, and shall shew Signs and Wonders, so as to seduce even the Elect, if that were possible. <sup>23</sup> Be you therefore upon your guard: I have informed you of all beforehand.

<sup>24</sup> But in that time, and after that Distress, the Sun shall be darkned, and the Moon not give her light: <sup>25</sup> The Stars of Heaven shall fall, and the Powers that are in Heaven be shaken: <sup>26</sup> Then shall they see the Son of Man coming in the Clouds with great Power and Glory. <sup>27</sup> And then shall he send his Angels, and assemble his Elect from the four Winds, from the remotest part of Earth to the remotest part of Heaven. <sup>28</sup> This you may learn by a Parable taken from the Fig-tree: When its Branch becomes tender, and putteth forth Leaves, you know that Summer is near: <sup>29</sup> So likewise, when you shall see these things come to pass, know that <sup>b</sup> He is near, even at the Door.

<sup>a</sup> Ver. 18. *in the Winter.*] Or in stormy Weather.

<sup>b</sup> Ver. 29. *He*] The Son of Man. See Ver. 26.

<sup>30</sup> I assure you that this Generation shall not pass away, till all these Things be done. <sup>31</sup> ~~Heaven and Earth~~ shall pass away, but my Words shall not pass away.

<sup>32</sup> But as for that Day and Hour, no Man knows it, no not the Angels in Heaven, nor even the Son; but the Father only. <sup>33</sup> Take care, watch and pray: for you know not when the time is. <sup>34</sup> The case is the same, as when a Man travels into foreign Parts: at leaving his House, he gives the Conduct of his Affairs to his Servants, he appoints to each of them his proper Work, and charges the Porter to be vigilant. <sup>35</sup> Be you therefore vigilant (for you know not when the Master of the House will return; whether at Evening, or at Midnight, or at the Cock-crowing, or in the Morning,) <sup>36</sup> Lest coming suddenly he find you sleeping: <sup>37</sup> And what I say to you, I say to all, Be vigilant.

## C H A P. XIV.

<sup>1</sup> **T**HE Festival of the Passover and of unleavened Bread was but two Days off, when the Chief-Priests and the Scribes sought how they might seize him by Fraud, and put him to Death; <sup>2</sup> But they said, It must not be done during the Festival, for fear of a popular Insurrection.

<sup>3</sup> Now *Jesus* being in *Bethany*, in the House of *Simon* the Leper, as he sat at Table, there came a Woman with a Vessel of Balsam of Spikenard which was very costly; and breaking the Vessel, she poured the Balsam on his Head: <sup>4</sup> Whereupon some were moved with Indignation, and said, To what Purpose was the Balsam thus wasted? <sup>5</sup> For it would have sold for more than three hundred Pence, which might have been given to the Poor. And they murmured against her. <sup>6</sup> But *Jesus* said, Let her alone, Why do you trouble her? This is a good Work which she has done upon my Account: <sup>7</sup> You have the Poor always with you, and may relieve them whenever you please: but Me you have not always: <sup>8</sup> She has done what she could: she has before-hand embalmed my Body for the Burial. <sup>9</sup> I assure you that wheresoever this Gospel shall be preached through the whole World, This which she has done, shall be related in Memory of her.

<sup>10</sup> Then *Judas Iscariot*, one of the twelve, went to the Chief-Priests in order to betray him to them : <sup>11</sup> And they rejoiced to hear his Proposal, and promised him Money ; whereupon he sought an Opportunity to betray him.

<sup>12</sup> On the first Day of unleavened Bread, when the Paschal Lamb was to be sacrificed, his Disciples said to him, Where would you have us go to prepare for your eating the Passover ? <sup>13</sup> Upon which he sent two of them, saying, Go to the City, where you will meet a Man carrying a Pitcher of Water : follow him : <sup>14</sup> And wherever he enters, say to the Owner of the House, The Master says, where is the Apartment in which I shall eat the Passover with my Disciples ? <sup>15</sup> And he will shew you a large upper Room ready furnished ; there prepare for us. <sup>16</sup> His Disciples went, and when they came into the City, found as he had told them : and they prepared the Passover.

<sup>17</sup> In the Evening He came thither with the twelve : <sup>18</sup> And as they sat eating, *Jesus* said, I tell you for certain, that one of you who eat with me, shall betray me. <sup>19</sup> They were seized with Sorrow, and each of them asked, Is it I ? <sup>20</sup> He answered, It is one of the twelve, who puts his Hand to the Dish with me. <sup>21</sup> The Son of Man is going indeed according to what is written of him ; but wo to that Man by whom the Son of Man is betrayed : good were it for that Man, if he had never been born.

<sup>22</sup> While they were eating, *Jesus* took Bread, and blessed, and brake it, and gave to them, Saying, Take, eat : this is my Body. <sup>23</sup> And he took the Cup, and when he had given thanks, he gave it to them : and they all drank of it : <sup>24</sup> And he said to them, This is my Blood of the new Testament, which is shed for many. <sup>25</sup> I assure you that I will no more drink of the Product of the Vine, until that Day when I shall drink it new in the Kingdom of God.

<sup>26</sup> Then, having sung an Hymn, they went to the Mount of Olives : <sup>27</sup> Where *Jesus* said to them, This Night you will all be offended because of me : for it is written, " I will smite the Shepherd, and the Sheep shall be scattered : " <sup>28</sup> But after I am risen, I will go before you into *Galilee*. <sup>29</sup> Hereupon *Peter* said, Although all should be offended, yet I will not. <sup>30</sup> *Jesus* said to him, I tell you for certain, that to-day, even this Night, before the Cock crow twice, you will deny me thrice : <sup>31</sup> (But he insisted more positively,



ly, saying, 'Tho' I should die with you, I will not deny you: And all of them affirmed the same.

<sup>32</sup> They came to a Place called *Gethsemane*, and he said to his Disciples, sit you here while I pray. <sup>33</sup> But he took with him, *Peter, James, and John*; and he began to be in a great Consternation and Anguish of Mind; <sup>34</sup> And said to them, My Soul is exceeding sorrowful even to Death, stay here and watch. <sup>35</sup> Then advancing a little further he fell on the Ground, and prayed, that if it were possible the Hour might pass from him: <sup>36</sup> O my Father (he said) all things are possible to Thee, take away this Cup from me: yet not what I will, but what Thou willest.

<sup>37</sup> Then he returned, and finding them asleep, he said to *Peter, Simon*, do you sleep? Could you not watch one Hour? <sup>38</sup> Watch and pray, that you fall not into Temptation. The Spirit indeed is willing, but the Flesh is weak.

<sup>39</sup> Again he went away and prayed, uttering the same Words. <sup>40</sup> Then he returned, and again found them asleep, for their Eyes were heavy, and they knew not what to answer him: <sup>41</sup> After this he came a third time, and said to them, Sleep on now and take your Rest: it is enough; the Hour is come: the Son of Man is betrayed into the Hands of Sinners. <sup>42</sup> Rise, let us go: See, he that betrays me approaches.

<sup>43</sup> Immediately while he was yet speaking, *Judas Iscariot*, one of the Twelve; came, having with him a great Multitude with Swords and Staves from the Chief-Priests, and Scribes, and Elders. <sup>44</sup> Now the Traitor had given them a Signal, saying, He whom I shall kiss, is the Person: seize him; and carry him off carefully. <sup>45</sup> So when he was come thither, he went directly up to *Jesus*, saying, Master, Master; and kissed him: <sup>46</sup> And they laid Hands on him, and secured him. <sup>47</sup> Then one of those who stood by, drew a Sword, and smote a Servant of the High-Priest, and cut off his Ear. <sup>48</sup> *Jesus* said to them, Are you come as after a Robber, with Swords, and Staves to apprehend me? <sup>49</sup> I was daily with you teaching in the Temple, and you took me not then. But thus it is, that the Scriptures may be fulfilled. <sup>50</sup> Then all his Disciples forsook him and fled.

\* *Simon.*] *Jesus* calls him by his first Name, that of *Peter* did not then suit him; he was degenerated from it.

<sup>51</sup> But a certain Youth, who had only a Linen Cloth wrapped about him, followed *Jesus*, and the Soldiers laid hold on him :  
<sup>52</sup> And he leaving the Linen Cloth, fled from them naked.

<sup>53</sup> They led away *Jesus* to the High-Priest, with whom all the Chief-Priests, and the Scribes, and Elders were assembled : <sup>54</sup> And *Peter* followed him at a Distance into the Palace of the High-Priest, where sitting by the Fire with the Officers, he warmed himself.

<sup>55</sup> In the mean time the Chief-Priests, and all the Council sought for Evidence against *Jesus*, upon which they might condemn him to die : but they found no such Evidence : <sup>56</sup> For tho' many deposed falsely against him ; yet their Evidence did not agree : <sup>57</sup> At last there rose up some, who bore false Witness against him, saying, <sup>58</sup> We heard him say, I will destroy this Temple made with Hands, and within three Days I will build another not made with Hands. <sup>59</sup> But neither was this their Evidence found consistent. <sup>60</sup> Then the High-Priest standing up in the midst of the Assembly, said to *Jesus*, Do you answer nothing ? What is it which these depose against you ? <sup>61</sup> But he was silent, and answered nothing. The High-Priest again interrogated him, saying, Art Thou the Christ, the Son of the Blessed ? <sup>62</sup> *Jesus* said, I am. And you shall see the Son of Man sitting on the right Hand of Power, and coming in the Clouds of Heaven. <sup>63</sup> Then the High-Priest rent his Clothes, and said, What Occasion is there for more Witnesses ? <sup>64</sup> You have heard the Blasphemy : What is your Opinion ? and they all passed Sentence, that he deserved Death.

<sup>65</sup> Then some began to spit on him, and to cover his Face, and to buffet him, saying to him, Now shew thyself a Prophet : and the Servants smote him.

<sup>66</sup> In the mean time *Peter* being in the Court below, one of the Maids of the High-Priest came thither : <sup>67</sup> And seeing *Peter* warming himself, she looked him in the Face, and said, You too was with *Jesus* of Nazareth : <sup>68</sup> But he denied it, saying, I do not know him, nor do I understand what you talk about. Then he went out to the Porch, and the Cock crew. <sup>69</sup> The Maid saw him again, and said to the Standers-by, This is one of them : <sup>70</sup> And he denied it a second time. Soon after, they who stood by, said again to *Peter*, Certainly you are one of them, for you are a *Galilean*, and your Pronunciation is of that Country. <sup>71</sup> But he began to make Imprecations, and swore, I do not know this Man of whom you speak : <sup>72</sup> And the Cock crew a second time. Then *Peter* remembered

membred the Words of *Jesus*, who had said to him, "Before the Cock crow twice, you will deny me thrice." And he burst into Tears.

## C H A P. XV.

**A**S soon as it was Morning the Chief-Priests having held a Consultation with the Elders, Scribes, and all the Consistory, and having caused *Jesus* to be bound, led him away, and delivered him to *Pilate*: <sup>2</sup> And *Pilate* asked him, Art thou the King of the *Jews*? And he answered, I am. <sup>3</sup> Then the Chief-Priests accused him of many Things: but he made no reply. <sup>4</sup> *Pilate* again questioned him, saying, Do you make no Answer? See, how many Things they charge you with. <sup>5</sup> But *Jesus* still made no Reply; whereat *Pilate* wondered.

<sup>6</sup> Now at that Festival *Pilate* used to release one Prisoner at the People's Choice: <sup>7</sup> And there was then one call'd *Barabbas*, who was in Prison with other seditious Persons, for having committed Murder in the Sedition: <sup>8</sup> And the Multitude with loud Clamours desired that he would release to them a Prisoner, as he used to do. <sup>9</sup> *Pilate* said to them, Would you have me release the King of the *Jews*? <sup>10</sup> (For he was sensible that the Chief-Priests had persecuted him out of Malice.) <sup>11</sup> But the Chief-Priests incited the People to ask, that he would rather release *Barabbas*. <sup>12</sup> *Pilate* again said to them, What then would you have me do with him, whom you call King of the *Jews*? <sup>13</sup> And they again cried, Crucify him. <sup>14</sup> Then *Pilate* said to them, But what Harm has he done? Yet they cried out more furiously, Crucify him: <sup>15</sup> So *Pilate*, willing to humour the People, released to them *Barabbas*: and having caused *Jesus* to be scourged, he delivered him to be crucified.

<sup>16</sup> Then the Soldiers carried him away into the Hall called *Pretorium*, where they assembled their whole Company. <sup>17</sup> There they clothed him with Purple, and having made a Wreath of Thorns, they put it on his Head, for a Crown. <sup>18</sup> Then they began to salute him, saying, Hail, King of the *Jews*: <sup>19</sup> And they smote him on the Head with a Cane, and spit upon him, and bowing their Knees they worshipped him.

<sup>20</sup> When

<sup>20</sup> When they had thus derided him, they strip'd him of the Purple Robe, and having put his own Clothes on him, they led him away to be crucified : <sup>21</sup> And as a certain Man of *Cyrene* named *Simon*, the Father of *Alexander* and *Rufus*, was passing that way in his Return from the Country, they compelled him to carry the Cross of *Jesus* : <sup>22</sup> At length they brought him to a Place called *Golgotha*, which signifies the Place of a Scull. <sup>23</sup> There they offered him Wine with Myrrh infused to drink : but he did not take it. <sup>24</sup> And when they had crucified him, they shared his Garments<sup>a</sup>, casting Lots for them, to decide what each Man should take.

<sup>25</sup> Now it was the third Hour, when they crucified him : <sup>26</sup> And the Inscription wrote over him to declare his Crime, was, **THE KING OF THE JEWS** : <sup>27</sup> At the same time they crucified two Robbers, one on his right Hand, the other on his left : <sup>28</sup> And thus those Words of Scripture were fulfilled, " And he was counted with Malefactors."

<sup>29</sup> And they that passed by reproached him, shaking their Heads, and saying, Ah! Thou that destroyest the Temple, and buildest it in three Days, <sup>30</sup> Save thyself, and come down from the Cross. <sup>31</sup> The Chief-Priests with the Scribes also insulted him, saying to one another. He saved others : he cannot save himself. <sup>32</sup> Let the Christ, the King of *Israel*, descend now from the Cross, that we may see and believe. They also that were crucified with him, reviled him.

<sup>33</sup> Now from the sixth Hour unto the ninth there was Darkness over the whole Land. <sup>34</sup> And at the ninth Hour *Jesus* cried with a loud Voice, saying, *Eloi, Eloi, lama Sabachthani?* that is, My God, My God, why hast thou forsaken me ? <sup>35</sup> Which when some who were present heard, they said, See, he calleth *Elias* : <sup>36</sup> At the same time one ran, and filled a Sponge with Vinegar, which he fastned to a Cane, and offered him to drink : while some said, Stay, let us see whether *Elias* will come to take him down. <sup>37</sup> But *Jesus* uttering a loud Cry, expired.

<sup>38</sup> Immediately the Vail of the Temple was rent in two from the Top to the Bottom : <sup>39</sup> And the *Centurion* who stood over-against him, observing that he expired with such a Cry, said, Certainly this Man was the Son of God. <sup>40</sup> There were also several Women

<sup>a</sup> Ver. 24. *They shared, &c.*] Or they divided his Garments into Lots, and drew among themselves which of them each should have.

<sup>b</sup> Ver. 36. *While some said.*] So the *Syriac* Version.

looking on at a Distance : among whom was *Mary Magdalene*, and *Mary* the Mother of *James* the less and of *Joses*, and *Salome* ;  
 41 Who had attended *Jesus*, and served him when he was in *Galilee* : besides many other Women, who came up with him to *Jerusalem*.

42 As soon as it was Evening, because it was then the Preparation-Day, that is, the Day before the Sabbath ; 43 *Joseph of Arimathea*, an honourable Counsellor, who also himself waited for the Kingdom of God, went boldly to *Pilate*, and begged the Body of *Jesus*. 44 *Pilate* wondered that he should be dead so soon, and sending for the Centurion, asked him, if he had been dead any time : 45 And being informed by the Centurion that he was dead, he granted the Body to *Joseph*. 46 Who bought fine Linen, and having taken down *Jesus*, wrapped him in the Linen, and laid him in a Sepulchre which was hewn out of a Rock, and rolled a Stone to the Entrance of the Sepulchre : 47 And *Mary Magdalene* and *Mary* the Mother of *Joses* saw where he was laid.

## C H A P. XVI.

1 **W**HEN the Sabbath was passed, *Mary Magdalene*, and *Mary* the Mother of *James* and *Salome*, having bought sweet Spices to embalm *Jesus*, 2 went out very early in the Morning of the first Day of the Week, and came to the Sepulchre at the rising of the Sun : 3 And they said to one another, Who will roll us away the Stone from the Entrance of the Sepulchre ? 4 (For it was very great ; ) and lifting up their Eyes, they saw that the Stone was rolled away : 5 And entering into the Sepulchre they saw a Youth sitting on the right Side clothed in a white Robe ; and they were affrighted. 6 But he said to them, Be not frightened : you seek *Jesus of Nazareth* who was crucified : He is risen ; he is not here : Behold the Place where they laid him : 7 And now do you go, tell his Disciples, particularly *Peter*, that he is gone before you into *Galilee* : there shall you see him, as he told you. 8 They presently came out, and fled from the Sepulchre, being so seized with Fear and Amazement, that they spoke not a Word to any Man.

9 Now *Jesus* being raised again early, on the first Day of the Week, he appeared first to *Mary Magdalene*, whom he had dis-  
 possessed

possessed of seven Demons : <sup>10</sup> She went and told Those who had accompanied him, and were then mourning and weeping. <sup>11</sup> But they when they heard that he was alive, and had been seen by her, believed it not. <sup>12</sup> After that he appeared in another Form to two of them on the way, as they were going into the Country : <sup>13</sup> And they went, and told the rest : but neither did they believe them : <sup>14</sup> Afterward he appeared to the Eleven, as they were sitting at Table, and upbraided them with their Unbelief and Hardness of Heart, because they believed not those who had seen him since his Resurrection.

<sup>15</sup> And he said to them, Go into all the World, and preach the Gospel to all Men. <sup>16</sup> He who believes, and is baptized, shall be saved : but he who disbelieves, shall be condemned : <sup>17</sup> And these Signs shall accompany those who believe ; In my Name they shall cast out Demons, they shall speak new Languages, <sup>18</sup> They shall handle Serpents, and if they drink any poisonous thing, it shall not hurt them ; they shall lay hands on the sick, and the sick shall recover.

<sup>19</sup> So then after the Lord had spoken to them, he was taken up into Heaven, and sat on the right Hand of God : <sup>20</sup> As for the Disciples, they went and preached in all Parts ; the Lord cooperating with them, and confirming their Doctrine by the Miracles that accompanied it.

## Of St. L U K E.

### C H A P. I.

**W**HEREAS several Persons have undertaken to compose a History of the Things which have been accomplished among us, <sup>2</sup> According to the Account given us by Them, who from the Beginning were Eye-witnesses, and were themselves made Ministers of the Word : <sup>3</sup> I too have thought fit, after having accurately examined every thing from the very first, to write an orderly Narration to you, most excellent *Theophilus*, <sup>4</sup> That you may know the Certainty of those Doctrines, wherein you have been instructed.

**I**N the time of *Herod* the King of *Judea*, there was a certain Priest named *Zacharias* of the Family of *Abia*<sup>a</sup>: whose Wife, named *Elizabeth*, was of the Race of *Aaron*.<sup>b</sup> They were both just before God, and led a blameless Life, observing all the Commandments and Ordinances of the Lord: <sup>7</sup> And they had no Child, because *Elizabeth* was barren; and they both were now advanced in Years. <sup>8</sup> When it was his Turn to officiate in divine Service, it happened: <sup>9</sup> That (according to the Custom of distributing the Sacerdotal Functions) the Lot fell upon him to enter into the Sanctuary, and offer Incense: <sup>10</sup> And while the Incense was offering, all the People were praying without. <sup>11</sup> At this time there appeared to him an Angel of the Lord, standing on the right Side of the Altar of Incense. <sup>12</sup> And *Zacharias* was startled at the Sight, and was afraid. <sup>13</sup> But the Angel said to him, Fear not, *Zacharias*; for your Prayer is heard, and your Wife *Elizabeth* shall bear you a Son, whom you shall name *John*. <sup>14</sup> He shall be your Joy and great Delight: and many shall rejoice at his Birth: <sup>15</sup> For he shall be great before the Lord: He shall drink neither Wine, nor any spirituous Liquor: and he shall be filled with the holy Spirit, even from his Mother's Womb. <sup>16</sup> He shall convert many of the Children of *Israel* to the Lord their God: <sup>17</sup> And he shall go before Him<sup>b</sup> in the Spirit and Power of *Elias*, to turn the Hearts of the Fathers to the Children, to reduce the disobedient to the Wisdom of the and just, to prepare for the Lord a People well disposed.

<sup>18</sup> Then *Zacharias* said to the Angel, How shall I be assured of this? for I am an old Man, and my Wife is advanced in Years. <sup>19</sup> And the Angel answered, I am *Gabriel* who attend in the Presence of God: and am sent to bring you these glad Tidings: <sup>20</sup> You shall now become dumb, and you shall not be able to speak, till the Day whereon these things shall be performed; because you believed not my Words, which in due time shall be accomplished.

<sup>21</sup> In the mean time the People were waiting for *Zacharias*, and wondered at his staying so long in the Temple. <sup>22</sup> But when he came out, he could not speak to them: and they perceived that he had seen a Vision in the Temple; for he made Signs to them, and continued dumb: <sup>23</sup> And when the time of his officiating in the Temple was ended, he departed to his own House.

<sup>a</sup> Ver. 5. Family.] *Greek*, Course.

<sup>b</sup> Ver. 17. Before him] i. e. *Jesus Christ*, here styled the Lord their God.

<sup>24</sup> Some time after his Wife *Elizabeth* conceived, and she concealed herself five Months, saying, <sup>25</sup> This is what the Lord has done for me at the time, wherein He regarded me, to take away my Reproach among Men.

<sup>26</sup> In the sixth Month the Angel *Gabriel* was sent by God to a City of *Galilee* named *Nazareth*, <sup>27</sup> To a Virgin espoused to a Man of the Family of *David*, whose Name was *Joseph*, and the Virgin's Name was *Mary*. <sup>28</sup> The Angel came to her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art Thou among Women. <sup>29</sup> *Mary* was startled at the Sight of the Angel, and at his Words, and revolved in her Mind what this Salutation should mean: <sup>30</sup> But the Angel said to her, Fear not, *Mary*: for Thou hast found Favour with God: <sup>31</sup> And Thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name *Jesus*. <sup>32</sup> He shall be great; and shall be called the Son of the most High: and the Lord God will give to him the Throne of his Father *David*. <sup>33</sup> He shall reign over the House of *Jacob* for ever, and of his Kingdom there shall be no End: <sup>34</sup> Then said *Mary* to the Angel, How shall this be, seeing I know not a Man? <sup>35</sup> And the Angel answering, said, The Holy Ghost shall descend upon thee, and the Power of the most High shall overshadow thee: wherefore thy sacred Offspring<sup>d</sup> shall be called the Son of God: <sup>36</sup> Also thy cousin *Elizabeth* hath already conceived a Son in her old Age: and this is the sixth Month with her, who was called barren: <sup>37</sup> For nothing is impossible to God: <sup>38</sup> And *Mary* said, I am the Servant of the Lord, be it unto me according to thy Word. And the Angel disappeared.

<sup>39</sup> Soon after this, *Mary* set out to go with speed into the Hill-Country, to a City of *Judab*: <sup>40</sup> And entring into the House of *Zacharias*, she saluted *Elizabeth*: <sup>41</sup> And when *Elizabeth* heard the Salutation of *Mary*, the Babe leaped within her: and *Elizabeth* was filled with the holy Spirit. <sup>42</sup> And raising her Voice, she said aloud, You are blessed among Women, and the Fruit of your Womb is blessed: <sup>43</sup> And whence is this to me, that the Mother of my

<sup>c</sup> Ver. 33. *Of his Kingdom there shall be no End.*] This is not a bare Repetition of what may seem to have been said just before: for the original Word, which we render *for ever*, signifies not strictly *Eternity*, and I know no Word in modern Languages that answers to it.

<sup>d</sup> Ver. 35. *Offspring.*] *το γέννημα*, in the Neuter Gender meaning, The Humanity of Christ. Literal, *That which shall be born of thee.*



Lord should visit me? <sup>44</sup> As soon as I heard your Voice when you saluted me, the Babe leaped within me for Joy. <sup>45</sup> And blessed is she who believed that there shall be a Performance of those Things, which were told her from the Lord.

<sup>46</sup> And *Mary* said, My Soul doth magnify the Lord: <sup>47</sup> And my Spirit hath rejoiced in God my Saviour: <sup>48</sup> For he has regarded the low Estate of his Servant: And from henceforth all Generations shall call me blessed, <sup>49</sup> Because the All-mighty has wrought great Things for me: His Name is holy: <sup>50</sup> And his Mercy to them that fear Him extends through Generations of Generations. <sup>51</sup> He hath exerted Strength with his Arm, He hath scattered the Proud in the Imagination of their Hearts. <sup>52</sup> He hath deposed Potentates from Thrones, and exalted those of low Degree. <sup>53</sup> He hath filled the Hungry with good Things, and hath sent the Rich empty away. <sup>54</sup> He hath taken his Servant *Israel* into his Protection, remembering the Mercy: <sup>55</sup> Which he had promised to our Fathers, to *Abraham* and his Posterity for ever,

<sup>56</sup> And *Mary* stay'd three Months with *Elizabeth*, and then returned to her own House: <sup>57</sup> When *Elizabeth* was gone her full Time, she was delivered of a Son: <sup>58</sup> And her Neighbours and Relations heard that the Lord had shewn great Mercy unto her, and they congratulated her thereupon. <sup>59</sup> And on the eighth Day they came to the Circumcision of the Child; and would have named him *Zacharias*, after the Name of his Father: <sup>60</sup> Whereupon his Mother said, Not so; but he shall be called *John*. <sup>61</sup> They said to her, There is none of your Family of that Name: <sup>62</sup> And then they demanded by Signs of his Father, how he would have him called: <sup>63</sup> And when he had got wherewithal to write, he did write, signifying that his Name should be *John*; whereat they all wondered: <sup>64</sup> And his Mouth was at that Instant opened, and his Tongue loosed, and he spake, and praised God: <sup>65</sup> All the Neighbours were filled with Reverence; and the Fame of these Things spread through all the Hill-Country of *Judea*.

<sup>66</sup> All who heard them, laid them up in their Hearts, and said, What will this Child one Day prove? For the Hand of the Lord was with him.

<sup>67</sup> And his Father *Zacharias*, being filled with the holy Spirit, prophesied, saying, <sup>68</sup> Blessed be the Lord, the God of *Israel*, for He hath visited, and redeemed his People, <sup>69</sup> And hath raised up for us a powerful Saviour in the House of his Servant *David*; <sup>70</sup> As

He promised by his holy Prophets, which have been from the beginning: <sup>71</sup> To save us from our Enemies, and from the Hand of all who hate us: <sup>72</sup> To exercise his Mercy towards our Fathers, and to remember his holy Covenant: <sup>73</sup> Even the Oath which He made to our Father *Abraham*, - <sup>74</sup> That He would grant, that we being delivered out of the Hands of our Enemies, should serve Him without Fear, <sup>75</sup> all the Days of our Life in Holiness and Justice, as in his Presence: <sup>76</sup> And thou, Child, shalt be the Prophet of the most High; for thou shalt go before the Lord to prepare his Ways, <sup>77</sup> And to teach his People how they may be saved by the Forgiveness of their Sins, <sup>78</sup> Through the tender Mercy of our God; whereby the rising Sun has visited us from on high, <sup>79</sup> To enlighten those who sit in Darkness and the Shadow of Death, and to direct our Feet into the way of Peace.

<sup>80</sup> So the Child grew, and was strengthened in Spirit: and he continued in the Deserts till the Time when he was shewed to *Israel*.

## C H A P. II.

<sup>1</sup> **A**T that time an Edict was published by *Cæsar Augustus*, that all the Provinces of the Roman Empire should be register'd.: <sup>2</sup> (This Register was made before *Cyrenius* was Governor of *Syria*;) <sup>3</sup> And all went to be register'd, each one to his own City. <sup>4</sup> Now as *Joseph* was of the House and Lineage of *David*, he also went from the City of *Nazareth* in *Galilee*, to the City of *David* called *Bethlehem* in *Judea*, <sup>5</sup> In order to be register'd with *Mary* his espoused Wife, who was then big with Child: <sup>6</sup> And while they were there, the Time came that she should be delivered: <sup>7</sup> And she brought forth her first-born Son, and swathed him, and laid him in a Manger, because there was no room for them in the Inn.

<sup>8</sup> There were in that Country Shepherds abiding in the Fields, and taking their Turns to watch their Flock by Night. <sup>9</sup> On a sudden an Angel of the Lord appeared to them, and a divine Glory shone around them: and they were greatly affrighted. <sup>10</sup> But the Angel said to them, Fear not: for behold I bring you good Tidings,

<sup>2</sup> Ver. 1. Register'd.] Or enrolled, as in the Margin of our Version.

Tidings of great Joy, which shall be to all the People: <sup>11</sup> For to you is born this Day in the City of *David*, a Saviour, who is Christ the Lord. <sup>12</sup> And by this you shall know him; You shall find a Babe swathed, lying in a Manger.

<sup>13</sup> At the same instant a great Company of the heavenly Host joined the Angel, praising God, and saying, <sup>14</sup> Glory to God in the Highest, and on Earth <sup>b</sup> Peace to Men of good Will.

<sup>15</sup> As soon as the Angels were returned into Heaven, the Shepherds said to one another, Let us now go to *Bethlehem* and see this Thing which the Lord hath made known to us. <sup>16</sup> And they hastened thither, and found *Mary*, and *Joseph*, and the Babe lying in a Manger: <sup>17</sup> Whom when they had seen, they published what had been told them concerning that Child. <sup>18</sup> And all who heard it, wondered at those things which were told them by the Shepherds. <sup>19</sup> And *Mary* attentively remarked all these things, and pondered them in her Heart. <sup>20</sup> And the Shepherds returned, glorifying and praising God for all the things which they had heard and seen, as it had been told them.

<sup>21</sup> On the eighth Day, when the Child was to be circumcised, he was named *Jesus*; which Name had been appointed by the Angel before his Conception.

<sup>22</sup> And when the time for her Purification, according to the Law of *Moses*, was come, they brought the Child to *Jerusalem* to present him to the Lord: <sup>23</sup> (As it is written in the Law of the Lord, "Every first-born Male-child shall be held sacred to the Lord.") <sup>24</sup> And to offer the Sacrifice prescribed by the Law, which was a Pair of Turtle-doves, or Two young Pigeons.

<sup>b</sup> Ver. 14. *Peace to Men of good Will.*] Besides the MSS. and ancient Versions which authorise the Lesson which I here prefer to that in the printed *Greek*, Mr. Beaufobre has added the following Reasons to maintain it. "If the Words *εὐδοκίας εὐδοκίας* are a third Clause in the Period, and not to be joined with the second, they would have been distinguished by a new *καί*, as the two first are. And besides, the Sense requires that this *Peace on Earth* should be only for *Men well pleasing to God*, i. e. acceptable to him: *εὐδοκίας εὐδοκίας* is the same as *εὐδοκίας εὐδοκίας*. So *Ecclesiasticus* xv. 15. *εὐδοκίας εὐδοκίας* is the same as *εὐδοκίας εὐδοκίας*."

In fact the Birth of Christ has not been the occasion of *Peace on Earth* to any, but *Men of good-will*, i. e. Men acceptable to God, and Objects of the Divine Complacence [*εὐδοκίας*, as *Matth.* iii. 17.] nor is it matter of Joy to any others; and therefore the Angel had before specified these at the tenth Verse, by their usual Denomination, *The People*, so called here by way of Eminence, as elsewhere the peculiar People and the People of God, to distinguish them from the Heathen. See a remarkable Instance, *Acts* xxvi. 17, and 23. When *all Men* are meant, *ἄνθρωποι* is used in the Plural, as at Ver. 31. of this Chapter, the following Verse so explains it.

<sup>25</sup> There

<sup>25</sup> There was then at *Jerusalem* a just and devout Man, named *Simeon*, who waited for the Consolation of *Israel*, and the holy Spirit was upon him. <sup>26</sup> It had been revealed to him by the holy Spirit, that he should not die, before he had seen the Lord's Christ. <sup>27</sup> He came by the Spirit into the Temple: and when the Parents brought the Child *Jesus*, to perform on his behalf what was customary by the Law, <sup>28</sup> He took him in his Arms, and blessed God, and said, <sup>29</sup> Now, Lord, thou dost dismiss thy Servant in Peace, according to thy Word: <sup>30</sup> For mine Eyes have seen thy Salvation: <sup>31</sup> Which thou hast prepared to be exhibited to all the Nations: <sup>32</sup> A Light which shall enlighten the Gentiles, and be the Glory of thy People *Israel*.

<sup>33</sup> While *Joseph* and the Mother of *Jesus* stood in admiration at the Things which were spoken concerning him, <sup>34</sup> *Simeon* also blessed Them, and said to *Mary* his Mother, This Child is set for the Fall and for the Recovery of many in *Israel*; and to be a Butt for Contradiction: <sup>35</sup> (Yea a Sword shall pierce through your Soul also) that the Thoughts of many Hearts may be discovered.

<sup>36</sup> There was likewise one *Anna*, the Daughter of *Phanuel*, of the Tribe of *Aser*, who had the Gift of Prophecy: She was of a great Age; having been married to a Husband who lived with her but seven Years: <sup>37</sup> Since that time she had continued a Widow, and was now about fourscore and four Years old: She departed not from the Temple, but served God Night and Day with Fasting and Prayer. <sup>38</sup> This holy Woman coming up at the same time with *Simeon*, she also publicly praised the Lord, and spake concerning *Jesus* to all them who waited for the Redemption of *Israel*. <sup>39</sup> And when they had performed all things according to the Law of the Lord, they returned to *Galilee*, to the City *Nazareth*, where they had before dwelt. <sup>40</sup> And the Child grew, and was strengthened in Spirit: He was filled with Wisdom, and the Grace of God was upon him.

<sup>41</sup> Now his Parents, who went yearly to *Jerusalem* at the Festival of the Passover, <sup>42</sup> when He was twelve Years old, went thither as was usual at the time of that Festival. <sup>43</sup> And after it was over, they returned: but the Child *Jesus* staid at *Jerusalem*, without the knowledge of *Joseph* and his Mother: <sup>44</sup> Who, supposing him to be in the Company, went a Day's Journey; and then sought him among their Relations and Acquaintance: <sup>45</sup> But not finding him, they re-

<sup>c</sup> *Israel*.] So the Margin of our Bibles agreeable to the Vulgate. See Ver. 25.

turned to *Jerusalem* in search of him. <sup>46</sup> After three Days they found him in the Temple sitting among the Doctors, attending to them, and asking them Questions. <sup>47</sup> All who heard him were astonished at his Understanding and Answers. <sup>48</sup> And when his Parents saw him, they were amazed: and his Mother said to him, Son, why have you thus dealt with us? Your Father and I have been looking for you with great Concern. <sup>49</sup> And he said to them, Wherefore did you seek me? Know ye not that I ought to be employed <sup>d</sup> in what concerns the Service of my Father? <sup>50</sup> But they did not comprehend what he said.

<sup>51</sup> And he went down with them, and came to *Nazareth*, and was subject unto them: but his Mother kept all these things in her Heart. <sup>52</sup> And *Jesus* improved in Wisdom, and Stature, and Favour with God and Man.

<sup>d</sup> Ver. 49. *in what concerns the Service of my Father* P] The Syriac Version has, *in my Father's House*, i. e. the Temple. Grotius and others have shew'd that the Original may very properly be so render'd.

### C H A P. III.

<sup>1</sup> NOW in the fifteenth Year of the reign of *Tiberius Cæsar*, *Pontius Pilate* being Governor of *Judea*, and *Herod* being Tetrarch of *Galilee*, and his Brother *Philip* Tetrarch of *Iturea* and the Region of *Trachonitis*, and *Lyfanius* the Tetrarch of *Abilene*, <sup>2</sup> *Annas* and *Caiaphas* being the High-Priests, <sup>3</sup> the Word of God came to *John* the Son of *Zacharias* in the Desert. <sup>4</sup> And he went into all the Country about *Jordan*, preaching the Baptism of Repentance for the Remission of Sins; <sup>5</sup> As it was written by the Prophet *Isaias* in these Words, The Voice of him who cries in the Desert, Prepare ye the way of the Lord, make his Paths straight. <sup>6</sup> Every Valley shall be filled, and every Mountain and Hill shall be brought low; the crooked shall be made straight, and the rough Ways shall be made smooth: <sup>7</sup> And all Flesh shall see the Salvation of God.

<sup>7</sup> He said therefore to the People, who came in Crowds to be

<sup>a</sup> Ver. 2. *the Word of God came to John*] i. e. he received a divine Commission to teach publicly.

baptized

baptized by him, Ye brood of Vipers, who has warned you <sup>c</sup> to flee from the Wrath to come? <sup>8</sup> Now bring forth the proper Fruits of Repentance, and begin not to say within yourselves, We have *Abraham* for our Father: for I tell you that God is able of these Stones to raise up Children to *Abraham*. <sup>9</sup> The Ax is already laid to the Root of the Trees: every Tree therefore, which does not produce good Fruit, shall be cut down, and thrown into the Fire.

<sup>10</sup> And the People asked him, saying, What shall we do then?

<sup>11</sup> He answered, He that has two Coats, let him impart to him that has none; and he that has Meat, let him do in like manner. <sup>12</sup> Then came also Publicans to be baptized, and said to him, Master, what shall we do? <sup>13</sup> And he said to them, Exact no more than what is appointed you. <sup>14</sup> And the Soldiers also enquired of him, saying, And what shall we do? He answered, Injure no Man by Violence or Falshood, and be contented with your Pay.

<sup>15</sup> As the People were in suspence, and all Men reasoned in their Hearts concerning *John* whether he were the Christ or not. <sup>16</sup> *John* said to them all, I indeed baptize you with Water, but One is coming, who is more powerful than I, the latchet of whose Shoes I am not worthy to unloose: He will baptize you with holy Wind and Fire. <sup>17</sup> His Fan is in his Hand, He will thoroughly cleanse his Floor, and will gather the Wheat into his Granary; but he will burn the Chaff with Fire unquenchable. <sup>18</sup> And with many other Exhortations he <sup>d</sup> preached the Gospel to the People.

<sup>19</sup> But *Herod* the Tetrarch, having been reproved by him upon the account of *Herodias* his Brother *Philip's* Wife, and for all the Crimes which he had committed, <sup>20</sup> added yet this to all the rest, that he shut up *John* in Prison.

<sup>21</sup> Now in the time when all the People were receiving baptism, *Jesus* also was baptized, and while he was praying, the Heaven was opened: <sup>22</sup> And the holy Ghost descended in a corporeal Form, as a Dove, upon him; and a Voice came from Heaven, which said, Thou art my beloved Son, in Thee I take delight.

<sup>c</sup> Ver. 7. *to flee from the Wrath to come*] A mere servile Fear of Punishment was not a sufficient Motive to a total Reformation, and would soon wear out of their Minds; he therefore censures it as defective.

<sup>d</sup> Ver. 18. *preached the Gospel*] The Doctrine of a second Baptism or Purification, &c. is purely evangelical.

<sup>23</sup> And *Jesus* himself had then <sup>e</sup> lived in Subjection about thirty Years, being, <sup>f</sup> as was supposed according to Law, the Son of *Joseph*, the Son of *Heli*, <sup>24</sup> the Son of *Matthat*, the Son of *Levi*, the Son of *Melchi*, the Son of *Janna*, the Son of *Joseph*, <sup>25</sup> the Son of *Mattathias*, the Son of *Amos*, the Son of *Naum*, the Son of *Esli*, the Son of *Nagge*, <sup>26</sup> the Son of *Maath*, the Son of *Mattathias*, the Son of *Semei*, the Son of *Joseph*, the Son of *Juda*, <sup>27</sup> the Son of *Joanna*, the Son of *Rhesa*, the Son of *Zorobabel*, the Son of *Salathiel*, the Son of *Neri*, <sup>28</sup> the Son of *Melchi*, the Son of *Addi*, the Son of *Cosam*, the Son of *Elmodam*, the Son of *Er*, <sup>29</sup> the Son of *Jose*, the Son of *Eliexer*, the Son of *Jorim*, the Son of *Matthat*, the Son of *Levi*, <sup>30</sup> the Son of *Simeon*, the Son of *Juda*, the Son of *Joseph*, the Son of *Jonan*, the Son of *Eliakim*, <sup>31</sup> the Son of *Melea*, the Son of *Menan*, the Son of *Mattatha*, the Son of *Nathan*, the Son of *David*, <sup>32</sup> the Son of *Jesse*, the Son of *Obed*, the Son of *Booz*, the Son of *Salmon*, the Son of *Naasson*, <sup>33</sup> the Son of *Aminadab*, the Son of *Aram*, the Son of *Esrom*, the Son of *Phares*, the Son of *Juda*, <sup>34</sup> the Son of *Jacob*, the Son of *Isaac*, the Son of *Abraham*, the Son of *Tbara*, the Son of *Nachor*, <sup>35</sup> the Son of *Saruch*, the Son of *Ragau*, the Son of *Phaleg*, the Son of *Heber*, the Son of *Sala*, <sup>36</sup> the Son of *Cainan*, the Son of *Arphaxad*, the Son of *Sem*, the Son of *Noc*, the Son of *Lamech*, <sup>37</sup> the Son of *Mathusala*, the Son of *Enoch*, the Son of *Jared*, the Son of *Maleleel*, the Son of *Cainan*, <sup>38</sup> the Son of *Enos*, the Son of *Seth*, the Son of *Adam*, the Son of G O D.

<sup>e</sup> Ver. 23. *lived in Subjection*] or *had been governed*. The Sense is the same as before, Chap. ii. 51. *ἡν ὑποτασσάμενος*; for as *ἀρχὴν* signifies a Governor, so *ἀρχόμενος* here means one governed. See the Lexicon. I had this Amendment of our Translation, and not only of ours but of all the Translations I have yet seen, from Page 27, &c. of *The critical Examination of the holy Gospels*, &c. published 1738, by the Author of *The Vindication of the History of the deceptuagint*.

<sup>f</sup> Ver. 23. *as was supposed according to the Law*.] Greek, *ὡς ἠτοίμαζεν*. *Jesus* was esteemed according to Law the Son of *Joseph*, and his Mother *Mary* was the Daughter of *Heli*, through whose Ancestors his Pedigree here is traced in a lineal ascent to *Adam* and the Creator. The Genealogy we have in *St Matthew* is that of *Joseph* from *Abraham* downward. The Subject has much exercised the Pens of learned Men. I have read only some of the late Writers, who, I take it for granted, have profited of what was said before, and they appear very satisfactory.

## C H A P. IV.

**J**ESUS being full of the Holy Ghost returned from *Jordan*, and <sup>2</sup> was led by the Spirit into the Desert, <sup>3</sup> where he was forty Days; and he was tempted by the Devil. During those forty Days he ate nothing: but when that Time was expired, he at last hungred. <sup>4</sup> Then the Devil said to him, If you are a Son of God, bid this Stone become Bread. <sup>5</sup> Jesus answered him, It is written, that Man shall not live by Bread alone, but by every word of God. <sup>6</sup> Then the Devil carried him to the Top of an high Mountain, from whence shewing him in an instant all the Kingdoms of the World, <sup>7</sup> he said, I will give you all this Power and the Glory of these Kingdoms: for that is put into my Hands, and I bestow it upon whom I please. <sup>8</sup> If then you will worship me, All shall be your own. <sup>9</sup> But Jesus answered, Depart from me, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. <sup>10</sup> Then the Devil brought him to *Jerusalem*, and having placed him upon a Pinnacle of the Temple, said, If you are a Son of God, throw yourself down from hence: <sup>11</sup> For it is written, He will charge his Angels to preserve you: <sup>12</sup> And that they should bear you up in their Hands, that you may not strike your Foot against a Stone. <sup>13</sup> But Jesus replied, It is said, Thou shalt not tempt the Lord thy God. <sup>14</sup> And when the Devil had tried him with every kind of Temptation, he departed from him for a time.

<sup>15</sup> Jesus returned in the Power of the Spirit into *Galilee*, where his Fame spread over all the Country: <sup>16</sup> For he taught in their Synagogues with universal Applause. <sup>17</sup> Being come to *Nazareth*, where he had been brought up, he went, as his Custom was, into the Synagogue on the Sabbath-day, and stood up to read. <sup>18</sup> Whereupon the Book of the Prophet *Isaias* was presented to him; and upon opening the Book he found the Place where it was written, <sup>19</sup> "The Spirit of the Lord is upon me, because he has anointed me: <sup>20</sup> he has sent me to declare glad Tidings to the Poor, to heal the <sup>21</sup> Broken-hearted; to preach deliverance to the Captives, to restore <sup>22</sup> Sight to the Blind, to set at liberty them who are bruised with

<sup>a</sup> Ver. 1. *was led into the Desert forty Days.*] *Dies quadraginta* vulgo construitur cum *tentatus*: atqui Tentator, quum Jesus consummatis XL. diebus esuriret, demum accessit. Matt. iv. 3. ergo construendum est cum *ducebatur in desertum*, & in deserto erat *quadraginta dies*. Similiter concisa locutio, cap. xx. 9. *Abiit*, ut abesset *tempora longa*. Apoc. xi. 2. *ligavit eum*, ut esset ligatus *mille annos*. Bengelius in locum.



“ their Chains, <sup>19</sup> and to proclaim the favourable Year of the Lord.”  
<sup>20</sup> Then having closed the Book and returned it to the Minister, he  
 sat down : and the Eyes of all the Congregation being fixed on him,  
<sup>21</sup> he said, The Scripture which you have now heard, is this Day  
 accomplished. <sup>22</sup> And all declared their Approbation, and admiring  
 the gracious Words he spake, they said, But is not this *Joseph's* Son?  
<sup>23</sup> Upon which he said, Doubtless you will apply to me this Proverb,  
 Physician, heal thyself: Do such things here in your own Country,  
 as we hear you have done in *Capernaum*. <sup>24</sup> But <sup>b</sup> in truth, added  
 he, No Prophet was ever well received in his own Country. <sup>25</sup> Yes,  
 in truth I tell you, that there were many Widows in *Israel* at the  
 time of *Elias*, when the Heaven was shut up three Years and a half,  
 and there was a great Famine through all the Land: <sup>26</sup> Yet to none  
 of those was *Elias* sent, but only to a Widow in *Sarepta* a City of  
*Sidon*. <sup>27</sup> And there were many Lepers in *Israel* at the time of  
*Elisba* the Prophet; yet none of them were cured, but only *Naaman*  
 the *Syrian*. <sup>28</sup> Upon hearing this, all they in the Synagogue were  
 incensed against him: <sup>29</sup> And rising up they drove him out of the  
 City, and led him to the brow of the Hill whereon their City was  
 built, in order to cast him thence headlong. <sup>30</sup> But he passed through  
 the midst of them, and went away.

<sup>31</sup> And he came down to *Capernaum* a City of *Galilee*, and taught  
 them on the Sabbath-days: <sup>32</sup> And they were astonished at his  
 manner of teaching, for his Discourse was powerful. <sup>33</sup> Now there  
 was in the Synagogue a Man possessed with an impure Demon, and he  
 cried out with a loud Voice, <sup>34</sup> saying, Let us alone: what have  
 we to do with thee, thou *Jesus* of *Nazareth*, art thou come to  
 destroy us? I know thee who thou art, The Saint of God. <sup>35</sup> *Jesus*  
 rebuked him, saying, Be silent, and come out of him. Upon which  
 the Demon threw him down in the midst of the Assembly, and  
 came out without doing him any harm. <sup>36</sup> They were all amazed,  
 and said to one another, What a thing is this? For with Authority  
 and Power he commandeth the unclean Spirits and they come out.  
<sup>37</sup> And his Fame spread through all the neighbouring Country.

<sup>38</sup> At his Departure from the Synagogue he went into the House of  
*Simon*, whose Wife's Mother was seized with a violent Fever: and  
 they besought him on her behalf. <sup>39</sup> And standing close by her, he

<sup>b</sup> Ver. 24. in truth] Ἀμὴν, the same as ἐν ἀληθείᾳ in the next Verse.

rebuked the Fever, and it left her, so that she immediately rose and served them.

<sup>40</sup> When the Sun was set, all they that had any sick of whatever kind of Disease, brought them to him, and he laid his Hands on every one of them, and healed them. <sup>41</sup> Demons also came out of many, crying and saying, Thou art the Christ, the Son of God: but he rebuking them would not permit them to tell, that they knew him to be the Christ.

<sup>42</sup> When it was Day, he went out, and retired into a desert Place: Whereupon the People sought after him, and came to the Place where he was: and whereas they would have detained him, being desirous that he would not leave them: <sup>43</sup> He said to them, I must declare the glad Tidings of the Kingdom of God to other Cities also, for therefore am I sent. <sup>44</sup> And he continued to preach in the Synagogues of *Galilee*.

## C H A P. V.

<sup>1</sup> **A**ND it came to pass that the People, being assembled to hear the Word of God, pressed upon *Jesus*, as he was standing by the Lake of *Gennesareth*. <sup>2</sup> Whereupon he, seeing two Vessels by the Shore, out of which the Fishermen were gone to wash their Nets, <sup>3</sup> went into one of them which belonged to *Simon*, and desired him that he would put off a little from the Shore: then he sat down, and taught the People from the Ship. <sup>4</sup> When he had ended his Discourse, he said to *Simon*, Launch out into the Deep, and let down your Nets for a Draught. <sup>5</sup> *Simon* answered, Master, we have toiled all the Night without taking any thing: nevertheless at your Word I will let down the Net. <sup>6</sup> When this was done, they inclosed so great a multitude of Fishes that their Net broke. <sup>7</sup> Then they made a Signal to their Partners in the other Vessel, that they should come to their Assistance: They came, and both the Vessels were so filled that they could scarce keep above Water. <sup>8</sup> When *Simon Peter* saw this, he fell down at the Knees of *Jesus*, saying, Lord, depart from me, for I am a sinful Man. <sup>9</sup> For he and all that were with him, were astonished at the Draught of Fishes which they had taken: <sup>10</sup> So also were *James* and *John* the Sons of *Zebeder*, who were Partners with *Simon*. But *Jesus* said to *Simon*, Fear not; from henceforth

forth you shall catch Men. <sup>11</sup> And when they had brought their Vessels to Land, they forsook all, and followed him.

<sup>12</sup> As *Jesus* was in a certain City, a Man full of Leprosy seeing him, fell on his Face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. <sup>13</sup> Then *Jesus* stretching out his Hand, touched him, and said, I will, Be thou clean; and immediately the Leprosy was cured. <sup>14</sup> And he charged him to tell no Man; but go (he said) and shew yourself to the Priest, and offer for your Cure what *Moses* has commanded, that it may be a Testimony to them. <sup>15</sup> Yet his Fame spread more and more: and great Multitudes assembled to hear him, and to be cured of their Infirmities. <sup>16</sup> But he retired into Solitude, and prayed.

<sup>17</sup> One Day some Pharisees and Doctors of the Law (who came out of every Town of *Galilee*, and *Judea*, and from *Jerusalem*) were sitting by him, while he was teaching: and <sup>a</sup> the Power of the Lord was present to heal them. <sup>18</sup> At the same time some Persons brought upon a Bed one who was sick of a Palsy, and they sought means to bring him into the House, that they might lay him before *Jesus*: <sup>19</sup> But when they could not find access below because of the Crowd, they went upon the top of the House, and let him down through the Tiling with his Couch, into the midst before *Jesus*: <sup>20</sup> Who seeing their Faith, said to him, Man, thy Sins are forgiven thee. <sup>21</sup> But the Scribes and Pharisees began to reason, saying, Who is this that speaks Blasphemies? Who can forgive Sins but God alone? <sup>22</sup> *Jesus* perceiving their Thoughts said to them, Why do you reason so in your Hearts? <sup>23</sup> Whether is easier to say, Thy Sins are forgiven thee, or to say, Rise up and walk? <sup>24</sup> But that you may know that the Son of Man hath Power upon Earth to forgive Sins (he said to the sick of the Palsy,) I say to thee, Arise, take up thy Couch, and go home: <sup>25</sup> And immediately he rose up before them all, and took up that whereon he lay, and returned to his own House, glorifying God. <sup>26</sup> They were all amazed, and glorified God: and being struck with a great awe, they said, We have seen wonderful things to day.

<sup>27</sup> After these things *Jesus* went thence, and seeing a Publican named *Levi* sitting at the Receipt of Custom, he said to him, Follow me. <sup>28</sup> And he left all, rose up, and followed him. <sup>29</sup> And *Levi*

<sup>a</sup> Ver. 17. *the Power of the Lord was present to heal them.*] Not only to heal bodily Diseases, but the spiritual Infirmities of the Persons present, which our Lord strongly inculcates in the Cure of the Paralytic which immediately ensued.

made a great Entertainment for him at his own House, where there was a great company of Publicans, and others who sat at Table with them: <sup>30</sup> Whereupon the Scribes of that Place, and the Pharisees murmured, saying to the Disciples of *Jesus*, Why do you eat and drink with Publicans and Sinners? <sup>31</sup> But *Jesus* answered, and said to them, Those who are in health do not want a Physician, but those who are sick. <sup>32</sup> And I came not to call the Just, but Sinners to Repentance.

<sup>33</sup> Then they said to him, How comes it that the Disciples of *John*, and likewise those of the Pharisees, fast and pray frequently; but yours eat and drink? <sup>34</sup> And he said to them, Can you make the Attendants of the Bridegroom fast, while the Bridegroom is with them? <sup>35</sup> But the Time will come, when the Bridegroom shall be taken from them, and then shall they fast.

<sup>36</sup> He also spoke a Parable to them, No Man puts a Piece of a new Garment upon an old Garment: if he does, then both the new Garment has a Breach made in it, and the Piece taken out of the new does not suit with the old. <sup>37</sup> And no Man puts new Wine into old Vessels; else the new Wine will burst the Vessels, so the Wine will be spilled, and the Vessels spoiled. <sup>38</sup> But new Wine must be put into new Vessels, and thereby both will be preserved. <sup>39</sup> No Man also drinking old Wine, will presently choose to have new; for he says, The old is better.

## C H A P. VI.

<sup>1</sup> **O**N a certain Sabbath-day, as *Jesus* was passing through the Corn-fields, his Disciples plucked the Ears and rubbing out the Corn between their Hands, they ate it. <sup>2</sup> Some of the Pharisees said to them, Why do you that which it is not lawful to do on the Sabbath-day? *Jesus* answered them, and said, Have you not read what *David* did, when he himself was hungry, and they who were with him: <sup>4</sup> How he went into the House of God, and took and ate, and also gave to those who were with him, the Shew-bread, which none but the Priests may lawfully eat? <sup>5</sup> He farther added, The Son of Man is Lord even of the Sabbath.

<sup>6</sup> And on another Sabbath-day, he went into the Synagogue and taught: and there was a Man whose right Hand was withered.

<sup>7</sup> Now

7 Now the Scribes and Pharisees were upon the watch to see, whether he would work a Cure on the Sabbath-day; that they might find matter of Accusation against him. 8 But he knew their Thoughts, and said to the Man whose Hand was withered, Rise up, and stand forth in the midst. He arose, and did so. 9 Then Jesus said to them, I will put one Question to you, Is it lawful on the Sabbath-day to do good, or to do evil? to save Life, or to destroy it? 10 And having looked round upon them all, he said to the Man, Stretch out your Hand. He did so, and that Hand was restored sound as the other. 11 But they were filled with Rage: and they consulted together what they should do against Jesus.

12 About that time Jesus retired upon a Mountain to pray, and continued all Night \* in prayer to God. 13 When it was Day he called to him his Disciples, and out of them he chose Twelve, whom he also named Apostles: 14 Simon (whom he named Peter) and Andrew his Brother, James and John, Philip and Bartholomew, 15 Matthew and Thomas, James the Son of Alphaei, and Simon called Zelotes, 16 and Judas the Brother of James, and Judas Iscariot, even him who was the Traitor.

17 And when he was come down with them he stayed in the Plain; and a company of his Disciples, and a great multitude of People out of all Judea and Jerusalem, and from the Sea-coast of Tyre and Sidon, resorted thither to hear him, and to be healed of their Diseases: 18 They also, who were possessed with impure Spirits, came, and were cured. 19 And all the People sought to touch him, because a Power proceeded from him, which healed them all.

20 Then lifting up his Eyes on his Disciples he said, Blessed are ye poor: for yours is the Kingdom of God. 21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. 22 Blessed are ye when Men shall hate you, and when they shall separate you from their Company, and shall reproach you, and treat you as infamous for the Son of Man's sake: 23 Then rejoice and exult, for a great Reward attends you in Heaven: for their Fathers also treated the Prophets after the same manner.

24 But wo to you that are Rich: for ye have your Comforts in this Life. 25 Wo to you that are full: for ye shall suffer hunger.

\* Ver. 12. in prayer to God.] Literal, in the Prayer of God, the Phrase is singular and emphatical to import an extraordinary and sublime Devotion. So the high Mountains and great Cedars, are in Scripture called the Mountains of God and the Cedars of God. Jesus was to appoint his Apostles the following Day.

Wo to you that laugh now: for ye shall mourn and weep. <sup>26</sup> Wo to you, when all Men shall speak well of you: for their Fathers also treated the false Prophets after the same manner.

<sup>27</sup> But I say to you who hear me, Love your Enemies, do good to them who hate you: <sup>28</sup> Bless them that curse you, and pray for them who despitefully use you. <sup>29</sup> To him who strikes you on one Cheek, offer also the other: and him that takes away your Cloke, hinder not from taking your Coat also. <sup>30</sup> Give to every Man that asks of you: and of him who takes away your Goods, ask them not again. <sup>31</sup> As ye would that Men should behave towards you, do ye also so behave towards them. <sup>32</sup> For if ye love them who love you, what thanks are ye entitled to? even Sinners love those who love them. <sup>33</sup> And if ye do good to them who do good to you, what thanks are you entitled to? for even Sinners do the same. <sup>34</sup> And if ye lend to them, of whom ye hope to receive, what thanks are you entitled to? for Sinners also lend to Sinners, that they may receive an Equivalent. <sup>35</sup> But love ye your Enemies; do good, and lend, hoping for nothing again: and your Reward shall be great, and ye shall be the Children of the most High: for He is kind to the ungrateful and the wicked. <sup>36</sup> Be ye therefore merciful, even as your Father is merciful.

<sup>37</sup> Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven. <sup>38</sup> Give, and it shall be given to you: they shall give into your Lap good Measure, pressed down, shaken together and running over: for with the same Measure wherewith you serve others, you yourselves shall be served.

<sup>39</sup> He also made use of this Comparison: Can the Blind lead the Blind? shall they not both fall into the Ditch? <sup>40</sup> The Disciple is not above his Master; but every one shall be conformed to his Master.

<sup>41</sup> Why do you spy the Mote that is in your Brother's Eye, but take no notice of the Beam that is in your own Eye? <sup>42</sup> Or how can you say to your Brother, Brother, let me take out the Mote that is in your Eye, when you yourself do not discern the Beam which is in your own Eye? Hypocrite, first remove the Beam out of your own Eye, and then you will see clearly to take the Mote out of your Brother's Eye.

<sup>43</sup> That is not a good Tree which produces bad Fruit; nor is it a bad Tree which produces good Fruit: <sup>44</sup> For every Tree is known by its own Fruit: Men do not gather Figs from Thorns, nor  
Grapes

Grapes from a Bramble-bush. <sup>45</sup> A good Man out of the good Treasure of his Heart produces what is good: and an evil Man out of the evil Treasure of his Heart, produces what is evil: for out of the abundance of the Heart his Mouth speaketh.

<sup>46</sup> Why call ye me Lord, Lord, and do not the Things which I say? <sup>47</sup> I will shew you to whom that Man is like, who comes to me, and hears my Discourse, and practises it: <sup>48</sup> He is like a Man who when he was to build a House, digged deep, and laid the Foundation on a Rock: when there was an Inundation, the Current beat vehemently upon that House, yet could not shake it, for it was founded on a Rock. <sup>49</sup> But he who hears my Discourse, and does not practise it, is like a Man who without laying a Foundation built his House on the Earth; against which the Current beat vehemently, and immediately it fell, and the Fall of that House was great.

## C H A P. VII.

**W**HEN *Jesus* had ended this Discourse in the audience of the People, he entred *Capernaum*: <sup>2</sup> Where the Servant of a certain Centurion, who much valued him, lay sick, and at the point of death. <sup>3</sup> This Centurion having heard the fame of *Jesus*, sent to him the Elders of the *Jews* to intreat him that he would come and cure his Servant. <sup>4</sup> When they came to *Jesus*, they earnestly besought him and said, He, for whom we crave this Favour, is a deserving Person: <sup>5</sup> For he loves our Nation, and has himself built us a Synagogue. <sup>6</sup> Then *Jesus* went with them. And when he was not far from the House, the Centurion sent some Friends to him, saying, Lord, do not give yourself the trouble of coming, for I am not worthy that you should enter under my Roof: <sup>7</sup> Wherefore neither thought I myself worthy to come to you. Say but a Word, and my Servant shall recover. <sup>8</sup> For tho' I am but a Man subject to the Authority of others, yet, as I have Soldiers under me, I say to one; Go, and he goes; to another, Come, and he comes; and to my Servant, Do this, and he does it. <sup>9</sup> When *Jesus* heard this, he admired him. And turning about he said to the People that followed him, I declare to you that even in *Israel* I have not found so great a Faith. <sup>10</sup> And they that were sent, returning to the House, found the Servant, who had been sick, perfectly recovered.

<sup>11</sup> The day after *Jesus* went to a City called *Nain*; and many of his Disciples went with him, and much People. <sup>12</sup> When he came near the Gate of the City, there was a dead Man carrying out to be buried, who was his Mother's only Son, and she a Widow: and much People of the City were with her. <sup>13</sup> When the Lord saw her, he had compassion on her, and said to her, Do not weep. <sup>14</sup> Then coming up to the Coffin he touched it: and the Bearers standing still he said, Young Man, I say to thee, Arise. <sup>15</sup> And he that was dead sat up, and began to speak: And *Jesus* delivered him to his Mother. <sup>16</sup> All the Persons present were seized with dread, and glorified God, saying, A great Prophet is risen up among us, and God has visited his People. <sup>17</sup> And this Opinion concerning him spread through all *Judea*, and all the neighbouring Countries.

<sup>18</sup> And *John* was informed of all these things by his Disciples: <sup>19</sup> Whereupon he called two of them, and sent them to *Jesus*, saying, Are you He who was to come, or are we yet to expect another? <sup>20</sup> When these were come to *Jesus*, they said, *John* the Baptist has sent us to ask, Whether you are He who was to come, or must we yet expect another? <sup>21</sup> At that very time *Jesus* cured many of their Distempers and Maladies; he dispossessed evil Spirits, and gave Sight to many that were blind: <sup>22</sup> Then for answer to *John's* Disciples he said, Go and tell *John* what you have seen and heard, that the Blind see, the Lame walk, the Lepers are cleansed, the Deaf hear, the Dead are raised, the Gospel is preached to the Poor: <sup>23</sup> And blessed is he whosoever shall not be offended in me.

<sup>24</sup> When the Messengers of *John* were departed, he said to the People with relation to *John*, What did ye go to see in the Desert? A Reed shaken with the Wind? <sup>25</sup> But what did ye go to see? A Man clothed in rich Apparel? Those who are sumptuously dressed and live delicately are in Kings Courts. <sup>26</sup> What then did ye go to see? A Prophet? Yes, I tell you, and much more than a Prophet. <sup>27</sup> This is He, concerning whom it is written, Behold I send my Messenger before your appearance, who shall prepare your way before you: <sup>28</sup> For I declare to you, Among those who are born of Women, there is not a greater Prophet than *John* the Baptist: but he who is least in the Kingdom of Heaven, is greater than he. <sup>29</sup> And all the People, even the Publicans, who heard him<sup>a</sup> justified God, being baptized with the Baptism of *John*: <sup>30</sup> But the Pharisees

<sup>a</sup> Ver. 29. justified God] Ver. 30, and 35.



and Doctors of the Law, being not baptized by him, rejected the Will of God towards them.

<sup>31</sup> And the Lord said, Whereunto then shall I compare the Men of this Generation? and to what are they like? <sup>32</sup> They are like Children sitting in the publick Places, calling to one another, and saying, We have play'd to you on the Pipe, and ye have not danced: we have sung mournful Tunes, and you have not wept. <sup>33</sup> For *John* the Baptist came with great abstinence both in Meat and Drink, and you say, He is mad. <sup>34</sup> The Son of Man does not abstain from eating and drinking, and you say, See there a Glutton and a Drunkard, a Friend of Publicans and Sinners. <sup>35</sup> But Wisdom is justified by all her Children.

<sup>36</sup> And one of the Pharisees invited him to eat with him: and he went to the Pharisee's House, and sat down to Table. <sup>37</sup> At the same time a Woman of that City, who was a Sinner, as soon as she knew that *Jesus* <sup>b</sup> sat at Meat in the Pharisee's House, came thither with an alabaster Box of Balm; <sup>38</sup> And stood at his Feet behind him, weeping; and she watered his Feet with her Tears, and wiped them with the Hairs of her Head; she kissed his Feet, and poured on them the Balm. <sup>39</sup> When the Pharisee who had invited him, saw this, he said in himself, If this Man were a Prophet, he would have known who, and what kind of Woman this is who touches him: for she is a Sinner. <sup>40</sup> Then *Jesus* said to him, *Simon*, I have something to say to you. He replied, Master, say on.

<sup>41</sup> There was a certain Creditor, who had two Debtors: the one owed five hundred Pence, and the other fifty. <sup>42</sup> But as they had nothing to pay, he freely forgave them both. Tell me now, which of them will love him most? <sup>43</sup> *Simon* answered, I suppose that he to whom he forgave most. *Jesus* reply'd, You have rightly judged. <sup>44</sup> Then turning to the Woman he said to *Simon*; Do you see this Woman? Tho' I am a Guest in your House, yet you gave me no Water for my Feet: but she hath watered my Feet with Tears, and wiped them with the Hairs of her Head. <sup>45</sup> You gave me no Kifs: but she, <sup>c</sup> since she came in, has not ceased to kiss my Feet. <sup>46</sup> You did not anoint my Head with Oil: but she has anointed my Feet

<sup>b</sup> Ver. 36. *sat down*] Literal, *lay down* according to the Custom of those Times, which is noted here to shew how the Woman *stood at his Feet behind him*, Ver. 38.

<sup>c</sup> Ver. 45. *since she came in*] So the Vulgate, with MSS. of good Authority. See Verse 37. by which it appears that *Jesus* had been some time in the House of the Pharisee before she came.

with Balm. <sup>47</sup> Wherefore I tell you, Her Sins, which are many, have been forgiven; and <sup>48</sup> that is the Reason why she has loved much: but he loves less, to whom less is forgiven. <sup>48</sup> Then he said to her, Your Sins are forgiven. <sup>49</sup> Those who sat at Table with him said among themselves, Who is this Man, who even forgives Sins? <sup>50</sup> But he said to the Woman, Your Faith has saved you. Go in Peace.

<sup>a</sup> Ver. 47. *that is the Reason* ὅτι, for *idcirco* propterea.

## C H A P. VIII.

<sup>1</sup> **A**FTER this Jesus went from City to City, and from Village to Village, preaching and declaring the glad Tidings of the Kingdom of God: and the Twelve were with him; <sup>2</sup> As were also certain Women, who had been delivered from evil Spirits and Infirmities, Mary called *Magdalene*, out of whom seven Demons went; <sup>3</sup> Joanna the Wife of Chuzza, Herod's Steward; Susanna, and many others, who assisted him with their Substance.

<sup>4</sup> And when much People were assembled, being come to him from every City, he spoke by a Parable: <sup>5</sup> A Sower went out to sow his Seed: and as he sowed, some fell along the Road, and it was trampled on and devoured by the Fowls of the Air. <sup>6</sup> Some fell on a Rock, and as soon as it was sprung up, withered for want of Moisture. <sup>7</sup> Some fell among Thorns, and the Thorns springing up with it choked it. <sup>8</sup> And some fell on good Ground, and sprung up, and bore Fruit an Hundred-fold. And having spoke this, he raised his Voice and said, He that hath Ears to hear, let him hear.

<sup>9</sup> When his Disciples asked him the Meaning of this Parable, <sup>10</sup> he said, To you it is given to know the Mysteries of the Kingdom of God, but to others they are proposed in Parables, so that seeing they do not perceive, and hearing they do not understand. <sup>11</sup> Now the Meaning of the Parable is this: The Seed is the Word of God: <sup>12</sup> Those along the Road, are they who hear the Word, but the Devil soon cometh and taketh away the Word out of their Hearts, lest they should believe and be saved. <sup>13</sup> Those on the Rock, are they, who when they hear, receive the Word with joy; but not having Root, their Faith is only temporary and transient, and they relapse in  
the

the time of Temptation. <sup>14</sup> And as to that which fell among Thorns, that relates to those who when they have heard the Word, still going on under the Cares and Riches, and Pleasures of this Life, are choked, and bring no Fruit to Maturity. <sup>15</sup> But that on the good Ground relates to them, who having heard the Word retain it in an honest well-disposed Heart, and bring forth Fruit by their patient Perseverance.

<sup>16</sup> No Man when he has lighted a Lamp, covers it with a Vessel, or puts it under a Bed, but sets it on a Stand, that they who enter may see the Light. <sup>17</sup> For there is nothing secret, which shall not be made manifest: nor any thing hid, which shall not be known and published. <sup>18</sup> Take heed therefore how ye hear: for to him that hath, more shall be given; and from him who hath not, even that shall be taken which he seemeth to have.

<sup>19</sup> Then came his Mother and his Brethren, but they could not get near him because of the Crowd. <sup>20</sup> And it was told him by some, who said, Your Mother and your Brethren stand without, desiring to see you. <sup>21</sup> But he answered, My Mother and my Brethren are those who hear the Word of God and practise it.

<sup>22</sup> One Day he went into a Ship with his Disciples, and said to them, Let us go over to the other side of the Lake; so they put to Sea. <sup>23</sup> Now as they sailed he fell asleep. In the mean time such a Storm of Wind blew on the Lake that the Ship was filled with Water, and they were in danger. <sup>24</sup> Whereupon they came and awoke him, saying, Master, Master, we are perishing. Then he arose, and rebuked the Wind and the Waves; and they were still, and there was a Calm. <sup>25</sup> And he said to them, Where is your Faith? But they being seized with Fear and Wonder, said to one another, Who can this Man be? for he commands even the Winds and the Sea, and they obey him.

<sup>26</sup> And they arrived at the Country of the *Gadarenes*, which is over-against *Galilee*. <sup>27</sup> When *Jesus* was come ashore, there met him out of the City a certain Man, who had for a long time been possessed with Demons: he wore no Clothes, nor dwelt in any House, but in the Tombs. <sup>28</sup> When he saw *Jesus*, he cried out, and fell down before him, and with a loud Voice said, What have you to do with me, *Jesus*, Son of the most high God? I beseech you, torment

\* Ver. 18.] He *seemeth to have*, because it was given him: but he *hath not*, because he did not receive it.

me not. <sup>29</sup> (For he had commanded the impure Spirit to come out of the Man, who was often-times seized by it with such Violence, that altho' he had been kept bound with Chains and in Fetters; yet he had broke the Bonds, and been driven by the Demon into Defarts.) <sup>30</sup> *Jesus* asked him, What is your Name? and he answered, Legion: because many Demons were enter'd into him. <sup>31</sup> And they besought him, that he would not command them to go into the Abyss. <sup>32</sup> But there being a great herd of Swine then feeding on the Mountain, they besought him that he would suffer them to enter into them. And he suffered them. <sup>33</sup> Then went the Demons out of the Man, and enter'd into the Swine; and the Herd ran violently down a steep place into the Lake, and were drowned. <sup>34</sup> The Keepers seeing what was done, fled, and told it about in the City and in the Country: <sup>35</sup> From whence many went out to see what had happened: when these came to *Jesus*, and found the Man, from whom the Demons were departed, sitting at the Feet of *Jesus*, clothed and in his right Mind; they were astonished. <sup>36</sup> They also who had seen it, related to them how the Demoniac had been cured.

<sup>37</sup> Then all the *Gadarenes* who were there assembled, intreated him to depart from their Country, for a great Dread had seized on them: so he went into the Ship, and returned. <sup>38</sup> Now the Man, out of whom the Demons were departed, prayed him that he might be permitted to continue with him; but *Jesus* sent him away, saying, <sup>39</sup> Return to your House, and relate how great things God has done for you. He departed then, and published through all the City how great Things *Jesus* had done for him.

<sup>40</sup> *Jesus* at his Return was received by a Multitude of People, who were all waiting for him.

<sup>41</sup> And there came a Ruler of the Synagogue, named *Jairus*, who fell down at the Feet of *Jesus*, and desired him to come to his House; <sup>42</sup> For his only Daughter, about twelve Years of Age, lay at the point of Death. As *Jesus* was going thither the People thronged him: <sup>43</sup> And a Woman, who had been afflicted with an Issue of Blood twelve Years, and had spent all her Substance upon Physicians, none of which could cure her, <sup>44</sup> came behind him, and touched the Border of his Garment: and instantly her Indisposition was removed. <sup>45</sup> Then *Jesus* said, Who was it that touched me? As all denied they had done it, *Peter* and those who were with him said, Master, the Multitude throng and press you: and you ask, Who touched me? <sup>46</sup> And *Jesus* said, Somebody did touch me, for I have

have perceived that my Power exerted itself. <sup>47</sup> The Woman, finding that she was discovered, came trembling, and falling on her Knees, declared to him before all the People, why she had touched him, and how she was instantly cured. <sup>48</sup> And he said to her, Daughter, be not under any Concern: your Faith has cured you; go in Peace. <sup>49</sup> While he was yet speaking, one came from the Ruler of the Synagogue's House, who said, Your Daughter is dead; give the Master no farther trouble. <sup>50</sup> But *Jesus* hearing this, said to *Jairus*, Fear not: only believe, and she shall recover. <sup>51</sup> And when he was come to the House he suffered no body to enter but *Peter*, *James*, and *John*, with the Father and Mother of the Maiden. <sup>52</sup> And as all those in the House were in Tears lamenting for her; he said, Weep not, she is not dead, but sleepeth. <sup>53</sup> But they knowing that she was dead, derided him. <sup>54</sup> *Jesus* having put them all out of the Room, took her by the Hand, and said aloud, Maiden, arise. <sup>55</sup> Whereupon her Spirit came again, and she immediately arose: and he ordered that something should be given her to eat. <sup>56</sup> Her Parents were astonished: but he commanded them that they should tell no Man what was done.

## C H A P. IX.

<sup>1</sup> **H**AVING assembled his twelve Disciples he gave them Power over all Demons, and to cure Diseases. <sup>2</sup> And he sent them to preach the Kingdom of God, and to heal the Sick. <sup>3</sup> And said to them, Take nothing for your Journey, neither Staves, nor Bag, nor Bread, nor Money; nor more than one Coat for each: <sup>4</sup> And into whatsoever House you enter, there abide till you leave the Place. <sup>5</sup> And wheresoever they will not receive you, when you depart from their City shake off the very Dust from your Feet for a Testimony against them. <sup>6</sup> Accordingly they departed, and went through the Villages preaching the Gospel and performing Cures where-ever they came.

<sup>7</sup> In the mean time *Herod* the Tetrarch being informed of the Actions of *Jesus*, was in Perplexity, because some said that *John* was risen from the dead; <sup>8</sup> Some that *Elias* had appeared; and others that one of the ancient Prophets was come again. <sup>9</sup> And

*Herod*

*Herod* said, I have beheaded *John*; but who is this, of whom I hear such things? And he was desirous to see him.

<sup>10</sup> When the Apostles were returned, they related to *Jesus* all that they had done: and he taking them with him retired into a desert Place belonging to the City called *Bethsaida*. <sup>11</sup> The People having notice of it, followed him: he received them, and instructed them concerning the Kingdom of God, and healed those who wanted a Cure.

<sup>12</sup> When the Day began to decline, the Twelve came and said to him, Dismiss the Multitude that they may go into the Towns and Country round about and lodge, and get Victuals, for we are here in a desert Place. <sup>13</sup> But he said, Do you give them to eat. They reply'd, We have but five Loaves, and two Fishes; unless we should go and buy Provisions for all this People: <sup>14</sup> For they were about five thousand Men. And he said to his Disciples, Make them sit down by Fifties in a Company. <sup>15</sup> They did so, and made them all sit down. <sup>16</sup> Then he took the five Loaves, and the two Fishes, and looking up to Heaven he blessed them, and broke and gave to his Disciples to be distributed among the People. <sup>17</sup> And they did eat, and were all satisfied: and there was taken up of the Pieces that remained twelve Baskets.

<sup>18</sup> Afterwards when he was retired into a lonely Place for Prayer, and his Disciples were with him; he asked them saying, Who do the People say that I am? <sup>19</sup> They answered, *John* the Baptist: but some say *Elias*, and others, that one of the ancient Prophets is risen again. <sup>20</sup> He said to them, But who do ye say that I am? *Peter* answering, said, The Christ of God. <sup>21</sup> And *Jesus* strictly charged and commanded them not to tell that to any Person: <sup>22</sup> Because, said he, the Son of Man must suffer many things, and be rejected by the Elders and Chief-Priests and Scribes, and be put to death, and rise again the third Day. <sup>23</sup> But he said to all, If any Man will come after me, let him deny himself, and take up his Cross daily, and follow me. <sup>24</sup> For whosoever would save his Life, shall lose it: but whosoever shall lose his Life for my sake, shall save it. <sup>25</sup> What advantage is it for a Man to have gained the whole World, if he lose himself and perish? <sup>26</sup> For whosoever shall be ashamed of me and of my Doctrine, of him will the Son of Man be ashamed, when he shall come in his own Glory, and in the Glory of his Father and of the holy Angels. <sup>27</sup> And I tell you for certain, that there are some

some here present who shall not taste of Death, till they see the Kingdom of God.

<sup>28</sup> About eight Days after holding this Discourse, *Jesus* taking with him *Peter*, *John*, and *James*, went upon a Mountain to pray. <sup>29</sup> And as he prayed, the appearance of his Countenance was altered: and his Raiment became white and shining. <sup>30</sup> And suddenly there appeared two Persons conversing with him: these were *Moses* and *Elias*: <sup>31</sup> They appeared in Glory, and told the Exit which he was to accomplish at *Jerusalem*. <sup>32</sup> *Peter* the while and those with him were heavy with Sleep: but awaking they saw his Glory, and the two Men who stood with him. <sup>33</sup> And when they were departing from him, *Peter*, not well knowing what he spoke, said to *Jesus*, Master, it is good for us to stay here: let us then set up three Tents, one for you, one for *Moses*, and one for *Elias*. <sup>34</sup> While he was speaking, there came a Cloud which covered \* them: and the Apostles were afraid when they saw them entering the Cloud. <sup>35</sup> And a Voice issued from the Cloud, saying, This is my beloved Son, hear him. <sup>36</sup> When the Voice was heard, *Jesus* only was found there. The Apostles kept this a Secret, and at that time informed no Person of what they had seen.

<sup>37</sup> The next Day as they came down from the Mountain, a Multitude met him. <sup>38</sup> And presently one of the Company cried out, saying, Master, I beseech you, look upon my Son, for he is my only Child. <sup>39</sup> A Spirit seizes him, which makes him suddenly cry out: then it throws him into Convulsions, so that he someth; and it does not leave him but with difficulty, and after having much bruised him. <sup>40</sup> I have desired your Disciples to cast out this Spirit, but they could not. <sup>41</sup> Then *Jesus* said, O faithless and perverse Generation, how long shall I be with you, and bear with you? Bring your Son hither. <sup>42</sup> As the Child was coming, the Demon threw him down, and convulsed him: but *Jesus* rebuked the unclean Spirit, cured the Child, and delivered him to his Father.

<sup>43</sup> They were all amazed at the mighty Power of God. And while they were admiring all the things which *Jesus* had done, he said to his Disciples, <sup>44</sup> Give great Attention to these Words, The Son of Man shall be delivered into the Hands of Men. <sup>45</sup> But they understood not what he said: it was hid from them, so that they comprehended it not; and they feared to ask him about it.

\* Ver. 34. *them*] *Moses* and *Elias*.

46 Then there arose a Reasoning among them, which of them should be the greatest. 47 And *Jesus* perceiving the thought of their Heart, took a Child, and set him by him: 48 Then said to them, Whosoever shall receive this Child in my Name, receives me: and he who receives me, receives Him who sent me: For he who is least among you all, he shall be great.

49 Then *John* said to him, Master, we saw one casting out Demons in your Name, and we forbad him, because he followeth not with us. 50 But *Jesus* said to him, Forbid him not: for he who is not against us is for us.

51 As the Time, when he was to be taken out of the World, drew nigh, he fixed his Resolution to go to *Jerusalem*: 52 And sent Messengers before him, who went and enter'd into a Village of the *Samaritans* to prepare for him: 53 But they would not receive him, because they perceived that he was going to *Jerusalem*. 54 When his Disciples *James* and *John* saw this, they said, Lord, is it your Will that we should command Fire to come down from Heaven, and consume them, even as *Elias* did? 55 But he turning rebuked them, and said, Ye know not what kind of Spirit ye are of. 56 For the Son of Man is not come to destroy Mens Lives, but to save them. And they went on to another Village.

57 As they were going on in the Way a certain Man said to him, Lord, I will follow you, wherever you go. 58 And *Jesus* said to him, The Foxes have Holes, and the Birds of the Air have Nests; but the Son of Man hath not where to lay his Head. 59 But he said to another, Do you follow me: and he reply'd, Lord, permit me first to go and bury my Father. 60 *Jesus* said to him, Let the Dead bury their Dead: but do you go, and preach the Kingdom of God. 61 And another also said, Lord, I will follow you: but permit me first to go and bid them farewell who are at home at my House. 62 And *Jesus* said to him, No Man having put his Hand to the Plough, and looking back, is fit for the Kingdom of God.

## C H A P. X.

1 AFTER this the Lord appointed other Seventy also, and sent them two and two before him into every City and Place whither he himself was to come. 2 And he said to them, The Harvest



Harvest indeed is great, but the Labourers are few: pray ye therefore the Lord of the Harvest to send Labourers into his Harvest. <sup>3</sup> Go then: I send you as Lambs among Wolves. <sup>4</sup> Carry neither Purse, nor Bag, nor Shoes: and salute no Man by the way: <sup>5</sup> And whatever House you go into, say first, Peace be to this Family: <sup>6</sup> And if <sup>a</sup> a Son of Peace be there, your Peace shall rest upon him: if not, it shall return to you. <sup>7</sup> Continue in the same House, and eat and drink whatever it affords: for the Labourer deserves his Wages. Go not from House to House. <sup>8</sup> In like manner whatever City you go into, if they receive you, eat such things as are set before you. <sup>9</sup> Heal the Sick you find there, and say to them, The Kingdom of God is come nigh unto you. <sup>10</sup> But if, when you are entred any City, they will not receive you, go into the Streets, and say, <sup>11</sup> Even the very Dust of your City, which cleaveth to us, we wipe off and leave with you: however know this for certain, that the Kingdom of God came nigh unto you. <sup>12</sup> I declare to you, that *Sodom* shall be treated with less Severity <sup>b</sup> in the Day of Judgment, than that City. <sup>13</sup> Wo unto thee *Chorazin*, wo unto thee *Bethsaida*: for if those Miracles, which have been wrought in you, had been wrought in *Tyre* and *Sidon*, they had long since repented, sitting in Sackcloth and Ashes. <sup>14</sup> Therefore *Tyre* and *Sidon* shall be treated with less Severity than you at the Judgment. <sup>15</sup> And thou *Capernaum*, which hast been exalted to the Sky, shalt be utterly destroyed. <sup>16</sup> He that heareth you, heareth me: he that despiseth you, despiseth me: and he that despiseth me, despiseth Him who sent me.

<sup>17</sup> At length the Seventy returned with Joy, saying, Lord, even the Demons are subject to us through your Name. <sup>18</sup> And he said to them, I saw Satan fall from Heaven, as the Lightning. <sup>19</sup> Behold I give you Power to tread on Serpents and Scorpions, and all the Power of the Enemy, so that nothing shall hurt you: <sup>20</sup> However rejoice not in this, *viz.* that the Spirits are subject to you: but rather rejoice because your Names are written in Heaven. <sup>21</sup> At the same time *Jesus* rejoiced in Spirit, and said, I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these things from the Learned and Wise, and hast revealed them to Babes: even so it is, Father, because such has been thy Will. <sup>22</sup> All things are committed

<sup>a</sup> Ver. 6. *a Son of Peace*] i. e. one worthy of it. So *a Son of Death* means one who deserves to die.

<sup>b</sup> Ver. 12. *in the Day of Judgment*] Literal, in that Day.

to me by my Father : and no Man knows, who the Son is, but the Father ; and who the Father is, but the Son, and he to whom it is the Son's Will that he should be revealed. <sup>23</sup> Then turning to his Disciples in particular, he said, Happy are the Eyes which see the things that you see : <sup>24</sup> For I tell you, that many Prophets and Kings have desired to see those things which you see, and have not seen them ; and to hear those things which you hear, and have not heard them.

<sup>25</sup> And a certain Doctor of the Law stood up, tempting him and said, Master, what shall I do to inherit eternal Life ? <sup>26</sup> *Jesus* said to him, What is written in the Law ? what do you read there ? <sup>27</sup> He replied, Thou shalt love the Lord thy God with all thy Heart, and all thy Soul, with all thy Force, and all thy Mind ; and thy Neighbour as thyself. <sup>28</sup> *Jesus* said to him, You have answered right : do this, and you shall live.

<sup>29</sup> But he being desirous to pass for a just Man, said to *Jesus*, And who is my Neighbour ? <sup>30</sup> To which *Jesus* answered, A certain Man going down from *Jerusalem* to *Jericho* fell among Thieves, who stripped and wounded him, and then went off leaving him half dead. <sup>31</sup> A certain Priest happened to be travelling that way, who looked on him, and then passed on. <sup>32</sup> In like manner a *Levite* also, being come to the same place, went to him, look'd on him, and then passed on. <sup>33</sup> But a certain *Samaritan*, as he was on his Journey, came where he was : and when he saw him, he was moved with Compassion : <sup>34</sup> He went up to him, and after pouring Oil and Wine into his Wounds, he bound them up : then set him upon his own Beast, brought him to an Inn, and took care of him. <sup>35</sup> When he was to continue his Journey the next Day, he took out two pieces of Silver, and giving them to the Host, said, Take care of him ; and whatever you lay out more, I will repay you at my return. <sup>36</sup> Now which of these three do you think was Neighbour to him who fell among the Thieves ? <sup>37</sup> The Doctor answered, He who treated him with so much Kindness. Then said *Jesus*, Go, and do thou likewise.

<sup>38</sup> Another time, as they were on a Journey, he entred into a Village, where a Woman named *Martba* received him into her House. <sup>39</sup> She had a Sister called *Mary*, who sitting at the Feet of *Jesus* attended to his Discourse : <sup>40</sup> But *Martba* being perplexed with much Business came to him, and said, Lord, do you not observe that my Sister has left me to serve all alone ? speak to her therefore that she may

may come and help me. <sup>41</sup> *Jesus* answered, *Martha, Martha*, you are solicitous and troubled about many things: <sup>42</sup> But one only thing is necessary. Now *Mary* has chosen that good Part, and it shall not be taken from her.

## C H A P. XI.

<sup>1</sup> **O**NE Day that he had been at Prayers in a certain place, when he had ended, <sup>2</sup> one of his Disciples said to him, Lord, teach us to pray, even as *John* taught his Disciples. <sup>3</sup> He said, When ye pray, say, Our Father who art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. <sup>4</sup> Give us day by day our daily Bread. <sup>5</sup> And forgive us our Sins; for we also forgive every one who is indebted to us. And expose us not to Temptation, but deliver us from Evil. <sup>6</sup> Then he said to them, If one of you had a Friend, to whom he should go at midnight, and say to him, Friend, lend me three Loaves: <sup>7</sup> For a Friend of mine in his Journey is come to my House and I have nothing to set before him: <sup>8</sup> And he from within should answer, Do not trouble me now, my Door is made fast, and my Family are all in Bed; I cannot get up to supply you. <sup>9</sup> If the other shall continue knocking, I tell you, though he will not rise to supply him, because he is his Friend: yet because of his Importunity he will at last rise, and give him all he has occasion for. <sup>10</sup> I therefore say to you, Ask, and it shall be given you: Seek, and ye shall find: Knock at the Door, and it shall be opened. <sup>11</sup> For every one that asketh, receives: he that seeketh, finds: and he that knocketh, has admittance. <sup>12</sup> What Father among you would give his Son a Stone, when he asked for Bread? Or if for a Fish, instead of a Fish would he give him a Serpent? <sup>13</sup> Or instead of an Egg, would he offer him a Scorpion? <sup>14</sup> If ye then, bad as ye are, know how to give good Gifts to your Children: how much more shall your heavenly Father give the holy Spirit to them who ask him?

<sup>15</sup> Another time *Jesus* was casting out a Demon, which was dumb:

<sup>a</sup> Ver. 1. *one of his Disciples*] One of the Seventy. He had taught his Apostles before, *Matt.* vi.

<sup>b</sup> Ver. 8. *If the other shall continue knocking*] These Words are added from the Vulgate, because they make the Sense clearer.

and when the Demon was gone out, the dumb Man spake, and the People wondred : <sup>15</sup> But some among them said, He casteth out Demons through Beëlzebub the Prince of the Demons : <sup>16</sup> And others, tempting him, desired he would give them some miraculous Sign from Heaven. <sup>17</sup> But he knowing their Thoughts, said to them, Every Kingdom divided against itself, will soon be desolate : and a Family divided against itself, will fall to ruin. <sup>18</sup> If then Satan be divided against himself, how can his Kingdom subsist? for you say that I cast out Demons by Beëlzebub. <sup>19</sup> But if I cast out Demons by Beëlzebub ; by whom do your Sons cast them out? wherefore they themselves shall be your Judges. <sup>20</sup> But if I by the <sup>c</sup> apparent Power of God cast out Demons, then assuredly the Kingdom of God is come to you. <sup>21</sup> While the strong One armed guards his Palace, all that he has there is secure. <sup>22</sup> But when a stronger than he shall come upon him, and subdue him ; he will take from him all his Armour wherein he trusted, and distribute his Spoils. <sup>23</sup> He that is not with me, is against me : and he that gathereth not with me, scattereth. <sup>24</sup> When the impure Spirit is gone out of a Man, he wandereth through dry Places, seeking Rest ; but not finding it, he saith, I will return to my House whence I came out. <sup>25</sup> And when he comes, he finds it swept and adorn'd. <sup>26</sup> Then he goes, and takes with him seven other Spirits more wicked than himself : and they enter in, and dwell there : and the last State of that Man becomes worse than the first.

<sup>27</sup> As he was thus discoursing, a certain Woman of the Company raised her Voice, and said to him, Blessed is the Womb that bare thee, and the Breasts which thou hast sucked ! <sup>28</sup> But he said, Yea, rather blessed are they who hear the Word of God, and keep it.

<sup>29</sup> And as the Crowd grew more numerous, he said, This is an evil Generation : it seeks a Sign, and no other Sign shall be given it, but that of the Prophet *Jonas*. <sup>30</sup> For as He was a Sign to the *Ninevites*, so shall also the Son of Man be to this Generation. <sup>31</sup> The Queen of the South shall rise up in the Judgment with the Men of this Generation, and condemn them : for she came from the remote Parts of the Earth to hear the Wisdom of *Solomon* ; and now a greater than *Solomon* is here. <sup>32</sup> The Men of *Nineve* shall rise up in the Judgment with this Generation, and condemn it : for they repented at the preaching of *Jonas* ; and now a greater than *Jonas* is here.

<sup>c</sup> Ver. 20. *apparent Power*] Literal, Finger.

<sup>33</sup> No Man when he has lighted a Lamp, puts it into a secret Place, nor under a Bushel, but on a Stand, that they who come in may see the Light. <sup>34</sup> The Eye is the Lamp of the Body: when therefore your Eye is single, your whole Body is enlightened: but when your Eye is evil, your whole Body also will be in Darkneſs. <sup>35</sup> Take heed then, that the Light which is in you be not Darkneſs. <sup>36</sup> If then your whole Body be enlightened, and no Part of it dark; your whole Conduct will be rightly directed, as when the Light of a Lamp directs all your Motions.

<sup>37</sup> While he was ſpeaking, a Pharifee asked him to dine at his Houſe: he went thither, and ſat down to Table. <sup>38</sup> But the Pharifee was ſurpriſed to ſee, that he had not waſhed before Dinner: <sup>39</sup> Whereupon the Lord ſaid to him, Ye Pharifees do<sup>a</sup> now make clean the outside of the Cup and the Diſh: but your own Inſide is full of Rapaciouſneſs and Wickedneſs. <sup>40</sup> Ye ſenſeleſs Men, did not He who made that which is without, alſo make that which is within? <sup>41</sup> And beſides, do but give Alms in proportion to your Subſtance: and then all things are clean unto you. <sup>42</sup> But wo to you Pharifees; for you pay Tithes of Mint and Rue, and all ſorts of Herbs; and you neglect Judgment, and the Love of God: theſe you ought to have done, without omitting thoſe. <sup>43</sup> Wo to you Pharifees: for you love the uppermoſt Seats in the Synagogues, and to be ſaluted in the publick Places. <sup>44</sup> Wo to you Scribes and Pharifees, Hypocrites: for you are as Graves which appear not, and over which Men walk without being aware of them.

<sup>45</sup> Then one of the Doctors of the Law ſaid unto him, Maſter, you reproach us too by this Diſcourſe. <sup>46</sup> And Jeſus ſaid, You alſo, the Doctors of the Law, are in a deplorable Condition: for you load Men with inſupportable Burdens, which you yourſelves do not touch with one of your Fingers. <sup>47</sup> You are in a deplorable Condition: for you build the Sepulchres of the Prophets whom your Fathers killed. <sup>48</sup> Certainly you ſhew, that you approve what your Fathers have done: for they indeed killed them, and you build their Tombs. <sup>49</sup> Wherefore alſo the Wiſdom of God has ſaid, I will ſend them Prophets and Apoſtles: ſome of them they will kill, and perſecute others: <sup>50</sup> That the Blood of all the Prophets, which was ſhed from the Foundation of the World, may be required of this Generation;

<sup>a</sup> Ver. 39. *now*] At that time when by novel Traditions Religion was made principally to conſiſt of legal and exterior Purity.

51 From the Blood of *Abel* to the Blood of *Zaccharias*, who perished between the Altar and the Temple : yes, I tell you, it shall be required of this Generation. 52 You Doctors of the Law are in a deplorable Condition, because, having \* taken the Key of Knowledge, you entered not yourselves, and have hindered those who were entering.

53 As he said these things to them, the Scribes and Pharisees began to urge him vehemently, and to provoke him to speak of many things: 54 Laying Snares for him, and endeavouring to draw something from his own Mouth, whereof they might accuse him.

\* Ver. 52. *having taken the Key of Knowledge,*] At the creation of Doctors of the Jewish Law, it was the Custom to put a Key into their Hands.

## C H A P. XII.

IN the mean time, when there was assembled a numberless Multitude of People, insomuch that they trod on one another, he first spoke particularly to his Disciples, saying, Beware of the Leaven of the Pharisees, which is Hypocrisy : 2 For there is nothing concealed, which shall not be discovered ; nothing secret, which shall not be known : 3 For whatsoever you have spoken in Darkness shall be told in the Light : and that which you have whispered in Closets, shall be proclaimed on the House-tops. 4 I say then to you who are my Friends, Be not afraid of them that kill the Body, and after that can do no more. 5 But I will teach you whom you should fear : Fear Him, who after he has killed, has Power to cast into Hell. Yes, I say, fear Him. 6 Are not five Sparrows sold for two Farthings ? yet not one of them is forgotten by God. 7 Nay the very Hairs of your Head are all numbred. Fear not therefore : you are of more value than many Sparrows. 8 Moreover I say to you, that whosoever shall acknowledge me before Men, the Son of Man shall also own him before the Angels of God : 9 But he that denieth me before Men, shall be denied before the Angels of God. 10 And whosoever shall speak a Word against the Son of Man, shall be forgiven : but he who blasphemeth the holy Ghost, shall not be forgiven. 11 When you shall be brought into the Synagogues, and before Magistrates and Rulers, be not solicitous about how you shall defend yourselves, or what you shall say : 12 For the holy Ghost shall teach you in that instant what you ought to say.

13 Then

<sup>13</sup> Then one of the Company said to him, Master, speak to my Brother, that he give me my Share of our Inheritance. <sup>14</sup> And he said to him, Man, who made me a Judge, or Arbitrator between you? <sup>15</sup> Then he said to those who were present, Beware, and guard against all kinds of Covetousness: for in whatever Abundance a Man may be, yet his Life does not depend upon what he possesseth. <sup>16</sup> Hereupon he proposed to them this Parable, The ground of a certain rich Man brought forth plentifully. <sup>17</sup> And he thus reasoned with himself: What shall I do, because I have no room where to store up my Harvest? <sup>18</sup> Then he said, This will I do: I will pull down my Barns and build greater, and there I will lay up all the Fruits of my Lands, and my good Things. <sup>19</sup> And I will say to my Soul, Soul, thou hast much Goods laid up for many Years; take thine ease, eat, drink, and be merry. <sup>20</sup> But God said to him, Thou Fool, this Night thy Soul shall be required of thee: then whose shall those things be which thou hast provided? <sup>21</sup> Such is the Man who lays up Treasure for himself, and is not rich towards God.

<sup>22</sup> He said at the same time to his Disciples, Therefore I advise you not to be solicitous about your Life, what you shall eat, nor for the Body what ye shall wear. <sup>23</sup> The Life is more than Meat, and the Body than Raiment. <sup>24</sup> Consider the Ravens: for they neither sow, nor reap, they have neither Store-house nor Barn; and God feedeth them: Of how much greater Value are you than the Fowls? <sup>25</sup> Who of you by his Solitude can prolong his Life one moment? <sup>26</sup> Since therefore you are not able to do so small a matter, why are you anxious for the rest? <sup>27</sup> Consider the Lilies how they grow: they neither labour, nor spin: and yet I tell you, that *Solomon* in all his Glory, was not arrayed like one of them. <sup>28</sup> If then God so clothes an Herb, which is to day in the Field, and to morrow is thrown into the Oven: how much more will he clothe you, O ye of little Faith?

<sup>29</sup> Be not then careful about what you shall eat, or what you shall drink: suffer not your Minds to be held in suspense by such Cares: <sup>30</sup> 'Tis for the Gentiles of the World to be solicitous about all these things: but your Father knows that you have need of them. <sup>31</sup> Do you therefore seek the Kingdom of God, and all these things shall be superadded. <sup>32</sup> Fear not, little Flock, for it is your Father's good Pleasure to give you the Kingdom. <sup>33</sup> Sell your Possessions, and give Alms: provide yourselves Purse which will not wear out, a never-

<sup>1</sup> Ver. 25.] See *Mat.* vi. 27.

failing Treasure in Heaven, where no Thief approaches, nor Moth spoils. <sup>34</sup> For where your Treasure is, there will your Heart be also.

<sup>35</sup> Let your Loins be girded, your Lamps burning: <sup>36</sup> And be like Men who wait for their Lord's return from the Wedding, that when he comes and knocks at the Door, they may instantly open it. <sup>37</sup> Happy are those Servants whom the Lord when he comes shall find watching: I assure you that he will gird himself, and make them sit at Table, and will come to serve them. <sup>38</sup> And if he comes at the second or the third watch of the Night, and finds them in that state, happy are those Servants. <sup>39</sup> Now consider, that if the Master of the House knew at what Hour the Thief would come, he would watch, and not suffer his House to be broke open. <sup>40</sup> Be you therefore likewise prepared: for the Son of Man will come at an Hour when you think not.

<sup>41</sup> Then Peter said to him, Lord, do you speak this Parable to us, or to all in general? <sup>42</sup> And the Lord said, Who then is that faithful and wise Steward, whom his Lord shall set over his Family, to give them their portion of Food in due Season? <sup>43</sup> Happy is that Servant, whom his Lord at his Return shall find so employed. <sup>44</sup> I assure you that he will make him Ruler over all his Possessions. <sup>45</sup> But if on the contrary that Servant say in his Heart, My Lord delayeth his Coming; and shall begin to beat the Men-servants and Maidens, and to eat, and drink, and be drunken: <sup>46</sup> The Lord of that Servant will come on a Day when he did not expect him, and at an Hour which he knows not, and will cut him asunder, and appoint him his Portion with the Unbelievers. <sup>47</sup> And that Servant who knew his Lord's Will, and prepared not himself, nor obey'd his Will, shall be beaten with many Stripes. <sup>48</sup> But he that knew not, and committed things that deserve Chastisement, shall be beaten with few Stripes; for to whom much is given, of him shall much be required: and the more a Man is trusted with, the more will be demanded of him.

<sup>49</sup> I am come to send Fire on the Earth, and what do I desire, but that it were already kindled? <sup>50</sup> I myself have a Baptism to be baptised with, and how am I straitned till it be accomplished? <sup>51</sup> Do you imagine that my Coming will produce Peace on the Earth? I tell you, No; but rather Division. <sup>52</sup> For the future, where there are five

<sup>b</sup> Ver. 50. *straitned*] or in Pain.



Persons in one Family, they will be divided, three against two, and two against three. <sup>53</sup> The Father will be at variance with the Son, and the Son with the Father: the Mother with the Daughter, and the Daughter with the Mother: the Mother-in-law with the Daughter-in-law, and the Daughter-in-law with her Mother-in-law.

<sup>54</sup> He said also to the People, When you see a Cloud rise out of the West, you presently say, A Shower is coming; and so it proves. <sup>55</sup> And when ye see that the South Wind blows, you say, There will be Heat; and so it happens. <sup>56</sup> Hypocrites that ye are, ye can judge of the Appearances on the Earth, and in the Sky: how is it then that you do not discern this time? <sup>57</sup> And why do you not even of yourselves discern what is just? <sup>58</sup> As you are going with your Adversary to the Governor, endeavour to satisfy him, and get your Discharge, while you are yet on the way, lest he carry you by force before the Judge, and the Judge deliver you to the Officer, and the Officer cast you into Prison. <sup>59</sup> I tell you, that you will not come out thence till you have paid the very last Farthing.

<sup>c</sup> Ver. 58. *get your Discharge, while you are yet on the way.* We are all on our way to Judgment. Altho' we had no divine Revelation nor supernatural Testimonies concerning it, yet if we will but discern what is just (Ver. 57.) by the mere light of Conscience, we must see the Necessity of reconciling ourselves to our Adversary even the great God: for he must be our Adversary as long as we continue in wilful Disobedience, his justice has Claims that nothing without Repentance can satisfy.

## C H A P. XIII.

<sup>a</sup> **A**T the same time some there present gave *Jesus* an account of the *Galileans*, whose Blood *Pilate* had mingled with their Sacrifices. <sup>2</sup> Upon which *Jesus* said to them, Do you think that these *Galileans* were more wicked than the rest of their Countrymen, because they were so treated? <sup>3</sup> I declare to you, that they were not: and if you do not repent, you shall all likewise perish. <sup>4</sup> Or those eighteen Persons, upon whom the Tower in *Siloam* fell, do you think that they were more wicked than the other Inhabitants of *Jerusalem*? <sup>5</sup> I tell you they were not: and if you do not repent, you shall all likewise perish.

<sup>a</sup> Ver. 1. *At the same time*] Seasonably to the Warning just before given not to delay Repentance.

<sup>6</sup> He also spake this Parable : A certain Man who had a Fig-tree planted in his Vineyard, came to look for Fruit on it, but found none. <sup>7</sup> Then he said to the Keeper of his Vineyard, 'Tis now the third Year that I have looked for Fruit from this Fig-tree, yet I find none : cut it down, why doth it render the Ground useless? <sup>8</sup> To which he answered, Lord, let it alone this one Year more, till I shall dig about it, and dung it : <sup>9</sup> Perhaps it may bear Fruit ; but if it does not, then after that it shall be cut down.

<sup>10</sup> As he was teaching on the Sabbath-day in one of the Synagogues, <sup>11</sup> A Woman was there who had for eighteen Years had <sup>a</sup> an Infirmary caused by a Spirit, and she was bowed together, and could by no means raise herself up. <sup>12</sup> When Jesus saw her, he called her to him, and said, Woman, you are freed from your Infirmary. <sup>13</sup> At the same time he laid his Hands on her, and instantly she was made straight, and glorified God. <sup>14</sup> But the Ruler of the Synagogue being angry, that Jesus had wrought a Cure on the Sabbath-day, said to the People, There are six Days for work : come then on those Days for Cure, and not on the Sabbath. <sup>15</sup> Whereupon the Lord said to him, You Hypocrite, does not any of you on the Sabbath-day loose his Ox or his Ass from the Stall, and lead them away to watering? <sup>16</sup> And must not this Daughter of Abraham, whom Satan has held bound these eighteen Years, be released from this bond on the Sabbath-day? <sup>17</sup> At his saying this, all his Enemies were ashamed : but all the People were highly delighted with the many glorious Actions which he performed.

<sup>18</sup> He also said, To what is the Kingdom of God like? and whereunto shall I compare it? <sup>19</sup> It is like a Grain of Mustard-seed, which a Man took and sow'd in his Garden : it grew, and became a great Tree, so that the Birds of the Air lodged in its Branches. <sup>20</sup> He said again, Whereunto shall I compare the Kingdom of God? <sup>21</sup> It is like Leaven, which a Woman took and hid in three measures of Meal, till the whole was leavened.

<sup>22</sup> Thus he went through the Cities and Villages teaching, and continuing his journey toward Jerusalem. <sup>23</sup> And one having proposed this Question to him, Lord, are there but few saved? He said to them, <sup>24</sup> Strive to enter in at the narrow Gate : for I declare to

<sup>b</sup> Ver. 9. *Perhaps it may bear Fruit; but if it does not, &c.* Literal, and if it bear Fruit, but if it does not, &c.

<sup>c</sup> Ver. 11. *an Infirmary caused by a Spirit*] See Ver. 18.

you, that many will seek to enter in, and not be able. <sup>25</sup> When once the Master of the House <sup>4</sup> is risen, and has shut the Door, you will be standing without, and knocking at the Door you will say, Lord, Lord, open to us; but he will answer, I know not whence you are: <sup>26</sup> Then you will say, We have eat and drunk in your Presence, and you have taught in our Streets. <sup>27</sup> But he will answer, I tell you, I know not whence ye are; begone from me, all ye workers of Iniquity. <sup>28</sup> There will be weeping and gnashing of Teeth, when you shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and yourselves expelled. <sup>29</sup> They shall come from the East and from the West, and from the North and from the South, and shall sit down in the Kingdom of God. <sup>30</sup> Then will you see those who were last become first, and those who were first become last.

<sup>31</sup> The same Day some of the Pharisees came to him and said, Get away, depart hence: for Herod has resolved to kill you. <sup>32</sup> And he said to them, Go, tell that Fox, that to-day and to-morrow I am casting out Demons, and performing Cures, and the third Day I shall be consummated. <sup>33</sup> In the mean time I must continue my course to-day, and to-morrow, and the Day following: for a Prophet cannot be put to death any where but at Jerusalem. <sup>34</sup> O Jerusalem, Jerusalem, that killest the Prophets, and stonest those who are sent to thee: how often would I have gathered thy Children together, as a Hen gathers her Brood under her Wings, and you would not? <sup>35</sup> Behold your Habitation shall be left a Desert: and I declare that you shall not see me, till the time come when you shall say, Blessed is He that cometh in the name of the Lord.

<sup>4</sup> Ver. 25. *is risen*] Suppose from Supper. The Vulgate here has *intraverit, gone in*, alluding to Matt. xxv. 10.

<sup>5</sup> Ver. 29. *They shall come, &c.*] This is said in answer to the Question at Ver. 23. *Are there but few saved?*

## C H A P. XIV.

<sup>1</sup> **O**N a Sabbath-day Jesus went to eat at the House of one of the chief Pharisees; and while they were watching him, <sup>2</sup> A Man who had the Dropsy appeared before him: <sup>3</sup> Whereupon Jesus said to the Doctors of the Law and the Pharisees, Is it lawful to perform a Cure on the Sabbath-day? <sup>4</sup> But they were silent. So he took

took the Man, cured him, and dismissed him. <sup>5</sup> Then addressing his Discourse to them he said, Who of you, whose Ass or Ox should fall into a Pit, would not immediately pull him out, tho' it were on the Sabbath-day? <sup>6</sup> And they were not able to make any reply.

<sup>7</sup> He having observed how several of the Guests had chosen the higher Places at Table, spoke to them the following Parable. <sup>8</sup> When you are invited to a Marriage, do not take the highest Seat: lest some more considerable Person should be a Guest; <sup>9</sup> And he, who invited you both, should come, and bid you give him place: and then you should have the disgrace to be put in the lowest Seat. <sup>10</sup> But when you are invited, go and sit down in the lowest Seat; that when he who invited you comes, he may say to you, My Friend, go up higher: and that will do you honour before all the Company. <sup>11</sup> For whosoever exalteth himself, shall be humbled; and he who humbleth himself, shall be exalted.

<sup>12</sup> He said also to him who had invited him, When you give a Dinner or a Supper, do not invite your Friends, or your Brethren, or Kinsmen, or rich Neighbours, lest they also invite you again, and that should be your Recompence. <sup>13</sup> But when you make a Feast, invite the Poor, the Infirm, the Lame, and the Blind: <sup>14</sup> And you shall be happy in not receiving a Requital from them: for you shall be recompensed at the Resurrection of the Just.

<sup>15</sup> One of the Company hearing this, said to him, Happy is he who shall eat in the Kingdom of God. <sup>16</sup> Then Jesus said to him, A certain Man made a great Supper, and invited many. <sup>17</sup> At Supper-time he sent his Servant to tell those who were invited, to come, because all was ready. <sup>18</sup> But they all with one consent began to make excuse. The first said, I have bought a piece of Ground, and I must needs go and see it: pray have me excused. <sup>19</sup> Another said, I have bought five yoke of Oxen, and I am going to make trial of them: pray have me excused. <sup>20</sup> And another said, I have married a Wife, and therefore I cannot come. <sup>21</sup> So the Servant returned, and told his Master. Then the Master being angry said to his Servant, Go speedily into the publick Places and the Streets of the City, and bring in hither the Poor, the Infirm, the Lame, and the Blind. <sup>22</sup> And the Servant said, Sir, it is done as you ordered, and still there is room. <sup>23</sup> Then the Master said to the Servant, Go into the High-ways and along the Hedges, and compel them to come in, that my House may be filled. <sup>24</sup> For I declare to you, that none of those who were invited shall taste of my Supper.

<sup>25</sup> When a great Multitude were going along with him, he turned, and said to them. <sup>26</sup> If any one comes to me, and does not hate his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, and even his own Life, he cannot be my Disciple. <sup>27</sup> And whosoever does not bear his Cross, and come after me, cannot be my Disciple. <sup>28</sup> For who of you intending to build a Tower, would not first sit down and count the Expence, to see whether he have wherewithal to finish it? <sup>29</sup> Lest after he has laid the Foundation, and is not able to finish it, all that see it deride him, <sup>30</sup> and say, There is a Man, who began to build, but was not able to finish. <sup>31</sup> Or what King going to make War against another King, would not first sit down, and consult whether he be able with ten Thousand to encounter him, who comes against him with twenty Thousand? <sup>32</sup> Or else, while the other is yet at a distance, he sends an Embassy, and desires conditions of Peace. <sup>33</sup> So likewise whosoever he be of you, that forsaketh not all he has, he cannot be my Disciple. <sup>34</sup> Salt is good: but if the Salt become insipid, wherewith shall it be seasoned? <sup>35</sup> It is fit neither for the Land, nor for the Dunghill, but only to be thrown away. He that has Ears to hear, let him hear.

## C H A P. XV.

<sup>1</sup> THEN all the Publicans and Sinners approaching Jesus to hear him, <sup>2</sup> The Scribes and Pharisees murmured, saying, This Man receives Sinners, and eats with them. <sup>3</sup> But he proposed to them the following Parable: <sup>4</sup> Who of you having an hundred Sheep, does not, upon the loss of one of them, leave the Ninety-nine in the Wilderness, and go after that which is strayed, till he find it? <sup>5</sup> And having found it, he lays it on his Shoulders with joy. <sup>6</sup> And when he comes home, he calls together his Friends and Neighbours, saying to them, Rejoice with me, for I have found my Sheep which was lost. <sup>7</sup> I tell you, that in like manner there shall be more joy in Heaven for one Sinner that repenteth, than for ninety-nine just Persons, who do not need Repentance.

<sup>8</sup> Or what Woman, having ten Pieces of Money, if she lose one of them, does not light a Lamp, sweep the House, and search carefully till she find it? <sup>9</sup> And when she has found it, she calls her Friends

Friends and Neighbours together, saying, Rejoice with me, for I have found the Piece which I had lost. <sup>10</sup> I tell you, that in like manner there is joy among the Angels of God for one Sinner that repenteth.

<sup>11</sup> Again he said, A Man had two Sons: <sup>12</sup> Whereof the younger said to his Father, Father, give me my Portion. And he allotted to each of them their Portion. <sup>13</sup> Soon after the younger Son having got together all he had, travelled into a remote Country, and there squandered his Substance in riotous living. <sup>14</sup> When he had spent all, there happen'd a great Famine in that Country, and he was reduced to want. <sup>15</sup> So he put himself into the Service of one of the Inhabitants, who sent him to his Farm to keep Swine. <sup>16</sup> There he would gladly have filled his Belly with what the Swine fed on: but no Man gave him. <sup>17</sup> At length coming to himself he said, How many hired Servants of my Father have Food enough, and to spare, and I perish with hunger! <sup>18</sup> I will arise and go to my Father, and I will say to him, Father, I have sinned against Heaven and you: <sup>19</sup> I am no longer worthy to be called your Son: treat me as one of your hired Servants. <sup>20</sup> So he arose, and was returning to his Father: but while he was yet a great way off, his Father saw him, and had compassion, and ran, and fell on his Neck, and kissed him. <sup>21</sup> The Son said, Father, I have sinned against Heaven and you: I am no longer worthy to be called your Son. <sup>22</sup> But the Father said to his Servant, Bring hither the best Robe and put it on him, and put a Ring on his Hand, and Shoes on his Feet. <sup>23</sup> Take also the fatted Calf and kill it: Let us eat, and rejoice: <sup>24</sup> For this my Son was dead, and is alive again; he was lost, and is found. So they rejoiced.

<sup>25</sup> In the mean time the elder Son was in the Field: at his return, when he came near the House, he heard musick and dancing. <sup>26</sup> So he called one of the Servants, and asked what that meant. <sup>27</sup> The Servant reply'd, Your Brother is come; and your Father has killed the fatted Calf, because he has received him safe and sound. <sup>28</sup> Then he was angry, and would not go in: wherefore his Father came out to persuade him. <sup>29</sup> But he said to his Father, I have served you these many Years, nor did I ever disobey your Orders: yet you never gave me a Kid to treat my Friends: <sup>30</sup> Whereas this Son of yours, who has spent your Substance with Harlots, is no sooner returned, but you have killed for him the fatted Calf. <sup>31</sup> The Father said, Son, you are ever with me, and all I have is yours: <sup>32</sup> But it was highly proper

proper to feast and rejoice : because this your Brother was dead, and is alive again ; he was lost, and is found.

## C H A P. XVI.

<sup>1</sup> **J**ESUS also said to his Disciples, A rich Man had a Steward, who was accused to him for wasting his Estate. <sup>2</sup> He therefore sent for him and said, What is this which I hear of you ? give an account of your Stewardship, for you must be no longer Steward. <sup>3</sup> Then the Steward said within himself, What must I do now that my Master takes from me the Stewardship ? I cannot dig ; and I am ashamed to beg. <sup>4</sup> I am resolved what to do, that when I am put out of the Stewardship, there may be some who will receive me into their Houses. <sup>5</sup> So calling for his Master's Debtors separately, he said to the first, How much do you owe to my Master ? <sup>6</sup> He said, An hundred Measures of Oil. The Steward said, Take again your Bill, sit down, and quickly write another Bill for fifty. <sup>7</sup> After this he said to another, How much do you owe ? He answered, An hundred Measures of Wheat. The Steward said, Take again your Bill, and write another for fourscore. <sup>8</sup> And the Master commended the unjust Steward ; because he had acted prudently ; for the Children of this World are <sup>a</sup> in their temporal Affairs more prudent than the Children of Light. <sup>9</sup> I advise you in like manner to procure yourselves Friends by <sup>b</sup> the false Mammon, that when you <sup>c</sup> fail, they may receive you into everlasting Tabernacles. <sup>10</sup> He who is faithful in that which is least, will also be faithful in a great Concern : and he who is unjust in that which is least, will also be unjust in a great Concern. <sup>11</sup> If therefore you have not been faithful in the false Mammon, who will trust you with the true ? <sup>12</sup> And if you have been unfaithful in that which is another's, who will give you that which is your own ? <sup>13</sup> No Servant can serve two Masters : for either

<sup>a</sup> Ver. 8. *in their temporal Affairs*] Literal, *in their Generation*.

<sup>b</sup> Ver. 9. *the false Mammon*] Literal, *Mammon of Injustice*. So in the Verse next before, *Steward of Injustice*. And in the Chapter next but one, Ver. 6. *Judge of Injustice*, which may be rightly rendered *the unjust* or *the false Judge*, false Steward, and false Mammon. For Truth and Justice with their Derivatives, are often convertible Terms in Scripture, and sometimes in modern Languages. The Opposition to *true* at the 11th Verse, shews that *false* is here intended.

<sup>c</sup> Ver. 9. *fail*] Or *become bankrupt*.

he will hate the one, and love the other ; or, if he adheres to one, he will neglect the other. You cannot serve God and Mammon.

<sup>14</sup> But the Pharisees who were covetous, having heard all this, derided him. <sup>15</sup> And he said to them, You make yourselves esteem'd in the World as just Men ; but God knoweth your Hearts : and that which is highly esteem'd in the World, is abomination in the Sight of God. <sup>16</sup> The Law and the Prophets were until *John* : since that time the Gospel of the Kingdom of God is preached, and all who enter it, enter it by violence. <sup>17</sup> For it is easier that Heaven and Earth should pass away, than that one tittle of the Law should fail, and be without effect. <sup>18</sup> Whosoever puts away his Wife and marries another, is an Adulterer : and whoever marries her that is put away, is an Adulterer.

<sup>19</sup> There was a <sup>d</sup> certain rich Man, who was clothed in Purple and fine Linnen, and feasted splendidly every day. <sup>20</sup> And there was a certain poor Man named *Lazarus*, who was laid at his Gate, full of Sores, <sup>21</sup> And desiring to be fed with the Crumbs which fell from the rich Man's Table : and even the Dogs came and licked his Sores. <sup>22</sup> At length the poor Man died, and was carried by Angels into *Abraham's* Bosom : the rich Man also died, and was buried. <sup>23</sup> And being in Torments in Hell he lift up his Eyes, and saw *Abraham* afar off, and *Lazarus* in his Bosom. <sup>24</sup> And he cried and said, Father *Abraham*, have pity on me, and send *Lazarus* that he may dip the tip of his Finger in Water, and cool my Tongue : for I am tormented in this Flame. <sup>25</sup> But *Abraham* said, Son, remember that you in your life-time received your good things, and likewise *Lazarus* evil things : but now he is in Joy, and you are in Torments. <sup>26</sup> And besides all this, between us and you there is a great Gulf fixed : so that they who would pass from hence to you, cannot ; nor can they pass to us, who would come from thence. <sup>27</sup> Then he said, I pray you then, Father, that you would send him to my Father's House : <sup>28</sup> Where I have five Brothers, that he may bear witness of these things to them, lest they also come into this place of Torment. <sup>29</sup> *Abraham* said to him, They have *Moses* and the Prophets : let them hear them. <sup>30</sup> And he said, No, Father *Abraham* : but if one went to them from the dead, they would repent. <sup>31</sup> *Abraham*

<sup>d</sup> Ver. 19.] The Pharisees had derided our Lord for his Discourse about Riches, Ver. 14. he therefore here shews them the Event, when Riches are employ'd only in Luxury.



reply'd, If they hear not *Moses* and the Prophets, neither will they be persuaded though one rose from the dead.

## C H A P. XVII.

**T**HEN said he to the Disciples, It is impossible but Offences will come : but miserable is that Man by whom they come. <sup>2</sup> It were better for him that a Millstone were put about his Neck, and he thrown into the Sea, than that he should offend one of these little ones. <sup>3</sup> Take heed to yourselves [that you do not offend others:] But if your Brother trespass against you, rebuke him ; and if he repent, forgive him. <sup>4</sup> And if he trespass against you seven times in a Day, and seven times in a day return to you, saying, I repent ; you shall forgive him.

<sup>5</sup> And the Apostles said to the Lord, Increase our Faith. <sup>6</sup> And the Lord said, If you had Faith as a Grain of Mustard-seed, you might say to this Sycamine-tree, Be thou plucked up by the Root, and be thou planted in the Sea, and it should obey you. <sup>7</sup> But who of you having a Servant that plows or feeds your Cattle, will immediately upon his coming from the Field say to him, Go and sit down to Table ? <sup>8</sup> Will he not rather say, Make ready my Supper, gird yourself, and serve Me, till I have done eating and drinking ; and after that you shall do the same ? <sup>9</sup> Does he thank that Servant for doing what he was ordered ? I think not. <sup>10</sup> So likewise you, when you have done all that is commanded you, say, We are unprofitable Servants : we have only done what was our duty to do.

<sup>11</sup> *Jesus* going to *Jerusalem* passed through the midst of *Samaria* and *Galilee*. <sup>12</sup> And as he enter'd into a certain Village, there met him ten Lepers, who stood at a distance :. <sup>13</sup> And cried aloud, *Jesus*, Master, have mercy on us. <sup>14</sup> When he saw them, he said, Go, shew yourselves to the Priests. And as they went, they were cleansed. <sup>15</sup> And one of them, when he perceived that he was cured, returned praising God with a loud Voice : <sup>16</sup> And he fell down on his Face at the Feet of *Jesus*, giving him thanks : now this Man was a *Samaritan*. <sup>17</sup> *Jesus* said, Were there not Ten cleansed ? where then are the other Nine ? <sup>18</sup> Are there none returned to give glory to God, but only this Stranger ? <sup>19</sup> And to him he said, Arise, go your way ; your Faith has cured you.

<sup>10</sup> *Jesus* being asked by the Pharisees, when the Kingdom of God would come; he answered, The Kingdom of God does not come with outward shew. <sup>11</sup> Nor shall Men say, See it is here; or see it is there: for take notice, the Kingdom of God is within you.

<sup>12</sup> And he said to his Disciples, The time will come when you shall desire to see one of the days of the Son of Man, and you shall not see it. <sup>13</sup> Then some will say to you, See he is here, or see he is there: Go not thither, nor follow them. <sup>14</sup> For as the Lightning flashes from one extremity of the Sky to the other: so shall also the Son of Man be in his Day. <sup>15</sup> But first he must suffer many things, and be rejected by this Generation. <sup>16</sup> And as it was in the days of *Noah*, so shall it be also in the days of the Son of Man. <sup>17</sup> They were eating and drinking, they were marrying themselves and their Children, till the day that *Noah* enter'd into the Ark, when the Flood came and destroyed them all. <sup>18</sup> Likewise also as it was in the days of *Lot*, they were eating and drinking, buying and selling, planting and building: <sup>19</sup> But the very day that *Lot* went out of *Sodom*, it rained Fire and Brimstone from Heaven, and destroyed them all. <sup>20</sup> Even thus shall it be in the day when the Son of Man shall be revealed. <sup>21</sup> In that day let not him who is on the House-top, come down to remove his Furniture: and he that is in the Field, let him likewise not return back. <sup>22</sup> Remember *Lot's* Wife. <sup>23</sup> Whosoever shall seek to save his Life, shall lose it: and whosoever will lose his Life, shall preserve it. <sup>24</sup> I tell you, in that Night, of two Persons that lie in the same Bed, one shall be taken, and the other left. <sup>25</sup> Two Women shall be grinding together; the one shall be taken, and the other left. <sup>26</sup> Two Men shall be in the Field; the one shall be taken, and the other left. <sup>27</sup> And they said to him, Where, Lord? and he reply'd, Where the Body is, there the Eagles will be assembled.

## C H A P. XVIII.

<sup>1</sup> **H**E also taught them by a Parable, that Men ought to persevere in Prayer, and not be discouraged; <sup>2</sup> saying, In a certain City there was a Judge who neither feared God, nor regarded Man. <sup>3</sup> There was also a Widow in that City, who came to him, saying, Do me justice upon my Adversary. <sup>4</sup> He long refused to do it: but at length he said in himself, Though I neither fear God, nor regard man;

man; <sup>5</sup> Yet because this Widow is so troublesome, I will do her Justice, lest at last she come and <sup>a</sup>abuse me. <sup>6</sup> The Lord here added, Observe what the unjust Judge saith. <sup>7</sup> And shall not God avenge his own Elect, who cry Day and Night to him, altho' he use delay with them? <sup>8</sup> I tell you that he will avenge them speedily. Nevertheless, when the Son of Man comes, shall he haply find faith upon Earth?

<sup>9</sup> He also spoke the following Parable concerning certain Persons, who trusted in themselves that they were just, and despised others. <sup>10</sup> Two Men went to the Temple to pray, the one a Pharisee, and the other a Publican. <sup>11</sup> The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of Men, who are Robbers, Cheats, Adulterers; nor such as this Publican. <sup>12</sup> I fast twice in the Week; I give the Tenth of all that I have. <sup>13</sup> But the Publican standing afar off, would not so much as lift up his Eyes to Heaven, but smote upon his Breast, saying, God be merciful to me a Sinner! <sup>14</sup> I tell you, that this Man went home justified, and not the other: for every one who exalteth himself shall be humbled; and he who humbles himself shall be exalted.

<sup>15</sup> Then some brought Children to him that he should touch them; which when his Disciples saw, they rebuked them. <sup>16</sup> But Jesus called them to him and said, Let the Children come to me, and hinder them not: for of such is the Kingdom of God. <sup>17</sup> I assure you that whoever does not receive the Kingdom of God as a Child, shall not enter therein.

<sup>18</sup> Then a certain Ruler asked him, saying, Good Master, what shall I do to inherit eternal Life? <sup>19</sup> Jesus replied, Why do you call me Good? none is good but God alone. <sup>20</sup> You know the Commandments, Do not commit Adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy Father and thy Mother. <sup>21</sup> He said, All these have I kept ever since I was a Youth. <sup>22</sup> Jesus hearing this, said to him, You yet want one thing: sell all you have; and distribute it to the Poor, and you shall have a treasure in Heaven: then come and follow me. <sup>23</sup> When he heard this, he was very sorrowful, for he was very rich. <sup>24</sup> Jesus seeing that he was very sorrowful, said, How difficult is it for them who have Riches to enter into the Kingdom of God? <sup>25</sup> It is easier for a Camel to pass through the Eye of a Needle, than for a rich Man to enter into the

<sup>a</sup> Ver. 5. *abuse me.*] Or insult me. Literal, slap my Face.

Kingdom of God. <sup>26</sup> They who heard this, said, Who then can be saved? <sup>27</sup> He reply'd, The things which are impossible with Men, are possible with God.

<sup>28</sup> Then *Peter* said to *Jesus*, You see that we have left all, and have followed you. <sup>29</sup> *Jesus* said to them, I declare to you, that there is no Man that has left House, or Parents, or Brethren, or Wife, or Children, for the Kingdom of God's sake, <sup>30</sup> Who shall not receive abundantly more in this present time, and in the World to come Life everlasting.

<sup>31</sup> Afterwards *Jesus* took the Twelve aside, and said to them, We are now going up to *Jerusalem*, where all that has been written by the Prophets concerning the Son of Man shall be accomplished: <sup>32</sup> For he shall be delivered to the Gentiles, who shall treat him with Scorn and Outrage, who shall spit on him, <sup>33</sup> Scourge him, and put him to Death: and the third day he shall rise again. <sup>34</sup> But they understood none of these things: what he said, was hid from them, and they could not comprehend it.

<sup>35</sup> When he was near *Jericho*, a blind Man, who sat begging by the way-side. <sup>36</sup> Hearing the Multitude pass by, asked what the matter was. <sup>37</sup> As soon as he was told that *Jesus* of *Nazarath* was passing by: <sup>38</sup> He cried, saying, *Jesus*, thou Son of *David*, have mercy on me. <sup>39</sup> Those who were foremost, bid him hold his Tongue: but he cried so much the more, *Thou* Son of *David*, have mercy on me. <sup>40</sup> *Jesus* then stopping, ordered him to be brought to him: and when the blind Man was near, he asked him, <sup>41</sup> What would you have me to do for you? He said, Lord, that I may recover my Sight. <sup>42</sup> Recover your Sight, said *Jesus*, your Faith has cured you. <sup>43</sup> And instantly he recovered his Sight, and followed him, glorifying God: and also all the People who were present, gave praise to God.

## C H A P. XIX.

<sup>1</sup> *JESUS* entred and passed through *Jericho*. <sup>2</sup> Now there was there a rich Man, named *Zaccheus*, the chief of the Publicans: <sup>3</sup> Who endeavoured to see the Person of *Jesus*, but could not for the Crowd, he being of a low Stature. <sup>4</sup> So he ran before, and climbed up into a Sycamore-tree to see him: for he was to pass that way. <sup>5</sup> When *Jesus* was come to the Place, looking up, he saw him,

him, and said, *Zaccheus*, make haste down, for to day I must abide at your House. <sup>6</sup> So he came down with haste, and received him joyfully. <sup>7</sup> All who saw this murmured, saying, That *Jesus* was gone to be entertained by a Man that is a Sinner. <sup>8</sup> But *Zaccheus*, presenting himself before the Lord said, Behold, Lord, the half of my Estate I give to the Poor: and if I have done any wrong to any Man, I restore fourfold. <sup>9</sup> Then *Jesus* said to him: This Day Salvation is come to this House; because he also is the Son of *Abraham*. <sup>10</sup> For the Son of Man is come to seek and to save that which was lost.

<sup>11</sup> They being attentive to these things, he added a Parable, because he was nigh to *Jerusalem*, and because they thought that the Kingdom of God should immediately appear. <sup>12</sup> He said therefore, A certain Nobleman, who was going to a remote Country to take possession of a Kingdom, and after to return; <sup>13</sup> called ten of his Servants, and delivered to them ten Pounds, saying, Traffick with that till I come. <sup>14</sup> But his Citizens hated him, and sent a Message after him, saying, We will not have this Man to reign over us. <sup>15</sup> Nevertheless, after having been put in possession of the Kingdom, he returned, and then sent for his Servants to whom he had given the Money, that he might know how much every Man had gained by trading. <sup>16</sup> Then came the first, who said, Lord, your Pound has gained ten Pounds. <sup>17</sup> He said to him, It is well done, my good Servant, because you have been faithful in this small Trust; I give you the Government of ten Cities. <sup>18</sup> Then the second came and said, Lord, your Pound has produced five Pounds. <sup>19</sup> To him his Master said, And be you Governor of five Cities. <sup>20</sup> But another came, who said, Lord, see here is your Pound, which I have kept laid up in a Napkin: <sup>21</sup> For I feared you, because you are a rigid Man, who exact what you never gave, and reap where you have not sown. <sup>22</sup> And he said to him, I will convict you by your own Words, you wicked Servant. You knew that I was a rigid Man, who exact what I never gave, and reap where I have not sown: <sup>23</sup> Wherefore then did you not put my Money into the Bank, that at my coming I might have called it in with Interest. <sup>24</sup> Then he said to them that stood by, Take from him that Pound, and give it to him who has ten Pounds. <sup>25</sup> But they said, Lord, he has ten Pounds. <sup>26</sup> I tell you, [said the Master,] that to every one who hath shall be given: and from him who hath not, even that which he hath shall be taken away. <sup>27</sup> As for those my Enemies, who

who would not that I should reign over them, bring them hither, and slay them before me.

<sup>28</sup> After this Discourse *Jesus* went foremost toward *Jerusalem*.  
<sup>29</sup> And when he was come nigh to *Bethphage* and *Bethany*, at the Mount called the Mount of Olives, he sent two of his Disciples,  
<sup>30</sup> saying, Go into the Village over-against you; in which, at your entering, you will find a Colt tied, whereon never man yet sat: loose him, and bring him hither. <sup>31</sup> If any Man should ask you, why you loose him, say, Because the Lord hath need of him. <sup>32</sup> Those who were sent, went, and found the Colt as *Jesus* had told them. <sup>33</sup> And as they were loosing him, the Owners said, Why do you loose the Colt? <sup>34</sup> They replied, Because the Lord hath need of him. <sup>35</sup> So they brought him to *Jesus*: and having laid their Garments upon the Colt, they set *Jesus* thereon: <sup>36</sup> And as he passed on, they strewed their Garments in the way.

<sup>37</sup> When he was come near to the descent of the Mount of Olives, the whole multitude of the Disciples transported with joy, began to praise God with a loud Voice, for all the Miracles which they had seen, <sup>38</sup> saying, Blessed be the King who cometh in the Name of the Lord: Peace in Heaven, and Glory in the highest! <sup>39</sup> Whereupon some Pharisees, who were in the Company, said to him, Master, rebuke your Disciples. <sup>40</sup> But he answered, I tell you, that if these were silent, the Stones would cry out.

<sup>41</sup> When he was come near the City, beholding it, he wept over it, <sup>42</sup> saying, If thou hadst known, even thou, at least in this thy day, the things that belong to thy Peace! but now they are hid from thine Eyes. <sup>43</sup> For the Time will come woful to thee, when thine Enemies will surround thee with a Trench: they shall shut thee in, and press thee on every side: <sup>44</sup> They shall lay thee with thy Inhabitants in ruins, and not leave thee one Stone upon another; because thou wouldest not know the time of thy Visitation.

<sup>45</sup> After this, when he was entred into the Temple, he began to drive out them who bought and sold there, <sup>46</sup> saying, It is written, My House is the House of Prayer, but you have made it a den of Robbers. <sup>47</sup> And he taught daily in the Temple. In the mean while the Chief-Priests and Scribes, with the Rulers of the People, sought to destroy him, <sup>48</sup> But could not find how to attempt it; because all the People heard him with great admiration.

## C H A P. XX.

**O**NE day, as he was in the Temple instructing the People and preaching the Gospel, the Chief-Priests and Scribes with the Elders came to him, <sup>2</sup> and said, Tell us by what Authority you do these things, and who has given you such Authority? <sup>3</sup> He replied, I will also ask you one Question, and do you answer me: <sup>4</sup> The Baptism of *John*, was it from Heaven or of Men? <sup>5</sup> Hereupon they reasoned thus with themselves: If we should say from Heaven; he will say, Why then did you not believe him? <sup>6</sup> But if we say, Of Men; all the People will stone us, for they are persuaded that *John* was a Prophet. <sup>7</sup> So they answered, that they could not tell whence it was. <sup>8</sup> *Jesus* replied, Neither will I tell you by what Authority I do these things.

<sup>9</sup> Then he spoke this Parable to the People: A certain Man planted a Vineyard, and let it out to Husbandmen, and then went into a foreign Country for a long time. <sup>10</sup> At the Season he sent a Servant to the Husbandmen to receive of them the fruit of the Vineyard: but the Husbandmen beat him, and sent him away empty.

<sup>11</sup> Again he sent another Servant, and they beat him also, and abused him, and sent him away empty. <sup>12</sup> Again he sent a third; and they wounded him also, and drove him away. <sup>13</sup> Then said the Lord of the Vineyard, What shall I do? I will send my beloved Son: it may be they will reverence him, when they see him. <sup>14</sup> But when the Husbandmen saw him, they said to one another, This is the Heir: come, let us kill him, that the Inheritance may be our own. <sup>15</sup> So they cast him out of the Vineyard, and slew him. What therefore shall the Lord of the Vineyard do to them? <sup>16</sup> He will come and destroy these Husbandmen, and give the Vineyard to others. But when they heard it, they said, God forbid. <sup>17</sup> Then *Jesus* looking upon them, said, What then is meant by this Passage of Scripture, That very Stone which the Builders rejected, is become the head of the corner? <sup>18</sup> Whosoever shall fall upon that Stone, shall be bruised: but on whomsoever it shall fall, it will crush him to pieces.

<sup>19</sup> The Chief-Priests and Scribes were sensible that he had spoke this Parable upon their Account, and therefore were desirous to have seized on him at that very time: but they were afraid of the People. <sup>20</sup> So they watched him, and sent to him Spies, who should feign themselves just Men, that they might take hold of his Words, and so

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betray him to the Power and Authority of the Governor. <sup>21</sup> These Spies then thus address'd him: Master, we know that what you say and teach is right, and that without any personal regards you truly teach the way of God. <sup>22</sup> Is it lawful for us to pay Tribute to *Cæsar*, or no? <sup>23</sup> But he perceiving their Artifice, said, Why tempt ye me? <sup>24</sup> Shew me a piece of Money: Whose Image and Inscription has it? They answered, *Cæsar's*. <sup>25</sup> Then said he, Render to *Cæsar* the things which are *Cæsar's*, and to God the things which are God's. <sup>26</sup> So they not being able to take any advantage from his Words before the People, and being themselves surpris'd at his Answer, made no reply.

<sup>27</sup> Then some of the Sadducees, who deny the Resurrection, came and questioned him, <sup>28</sup> saying, Master, *Moses* has wrote, that if any Man has a married Brother who dies childless, he is obliged to take the Widow, and raise Issue to his Brother. <sup>29</sup> Now there were seven Brothers: the first took a Wife, and died without Children. <sup>30</sup> And the second took her to Wife, and he died childless. <sup>31</sup> Then the third took her; and in like manner all the Seven: who all died without leaving any Children. <sup>32</sup> At last the Woman too died. <sup>33</sup> At the Resurrection therefore, to which of them will she be Wife? for she had been married to all the Seven. <sup>34</sup> *Jesus* answered, The Children of this World marry one another: <sup>35</sup> But among them who shall be found worthy of that World, and the Resurrection from the dead, there is no such thing as Marriage. <sup>36</sup> For they can die no more, because they are equal to the Angels, and being the Children of the Resurrection, they are the Children of God. <sup>37</sup> Now that the dead are raised, even *Moses* shew'd at the Bush, when he called the Lord, The God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*. <sup>38</sup> He is not a God of the dead, but of the living: for they all live to him. <sup>39</sup> Then some of the Scribes said to him, Master, you have spoke very well. <sup>40</sup> And after that they did not venture to ask him another Question.

<sup>41</sup> But he said to them, Why do they say that the Christ is *David's* Son? <sup>42</sup> Since *David* himself says in the Book of *Psalms*, The LORD said unto my Lord, Sit thou on my right Hand, <sup>43</sup> Till I make thine Enemies thy Footstool. <sup>44</sup> *David* therefore calls him Lord, how is he then his Son?

<sup>45</sup> Then in the Audience of all the People he said to his Disciples, <sup>46</sup> Beware of the Scribes, who affect to walk in long Robes, and love to be saluted in the publick Places, and to have the highest Seats



in the Synagogues, and the uppermost Places at Feasts : <sup>4</sup> Under the Pretence of an extraordinary Devotion they devour Widows Houses : wherefore they shall be punished with greater Severity.

## C H A P. XXI.

<sup>1</sup> **A** <sup>S</sup> *Jesus* was observing the Rich putting their Offerings into the Treasury of the Temple, <sup>2</sup> He saw a poor Widow, who put in two small Pieces of Money. <sup>3</sup> Whereupon he said, I assure you that this poor Widow has put in more than they all : <sup>4</sup> For all these have given to God only some part of their Superfluity ; but she poor, as she is, has given all she had to live upon.

<sup>5</sup> Some having said of the Temple that the Stone-work was fine, and that it was adorned with precious Offerings : <sup>6</sup> He said, The time will come when all these Things which you see shall be so demolished, that there shall not be left one Stone upon another : <sup>7</sup> Thereupon they said, Master, but when shall these Things be ? and by what Sign shall it be known when they are near their accomplishment ? <sup>8</sup> He replied, Take heed that you be not seduced : For many shall come in my Name, saying, I am the Christ ; and the time draweth near, but do not you follow them. <sup>9</sup> And when you shall hear of Wars and Commotions, be not terrified, for these things must first happen : but the End will not be so soon. <sup>10</sup> Then Nation, said he, shall rise against Nation, and Kingdom against Kingdom : <sup>11</sup> There shall be in divers Places great Earthquakes, and Famines, and Pestilences, with terrible Appearances, and great Prodigies from Heaven : <sup>12</sup> But before all this they will seize upon you, and persecute you ; they will deliver you up to the Synagogues, and to Prisons ; they will carry you before Kings and Governors for the sake of my Name : <sup>13</sup> And thereby you shall become my Witnesses : <sup>14</sup> Fix it therefore in your Minds, not to premeditate what you shall answer : <sup>15</sup> For I will give you such Utterance with such Wisdom, as all your Adversaries shall not be able to contradict or withstand : <sup>16</sup> You shall be betrayed by Parents, Brethren, Kinsmen, and Friends : and some of you they shall put to Death : <sup>17</sup> And you shall be hated by all Men upon my Account : <sup>18</sup> However one Hair of your Head shall not be lost. <sup>19</sup> In your Patience you shall possess your Souls.

<sup>20</sup> Now when you shall see *Jerusalem* encompassed with Armies, know that its Desolation is near: <sup>21</sup> Then let them that are in *Judea* flee to the Mountains: Let those who are in the City, depart out of it, and those who are in the Country not return to it. <sup>22</sup> For these are the Days of Vengeance, wherein all things that are written shall be accomplished. <sup>23</sup> But wretched will be the Women, who are with Child or give suck in those Days: for there shall be great Distress in the Land, and Wrath upon this People. <sup>24</sup> And they shall fall by the Edge of the Sword, and shall be led away captive into all Nations: and *Jerusalem* shall be trampled on by the Gentiles, until the times of the Gentiles be fulfilled. <sup>25</sup> There shall also be Signs in the Sun and the Moon, and in the Stars; and upon the Earth Distress of Nations with Perplexity, the Sea and the Waves roaring; <sup>26</sup> Mens Hearts failing them for Fear and Apprehension of those things which are coming on the World: for the Powers of Heaven shall be shaken. <sup>27</sup> Then shall they see the Son of Man coming on a Cloud with great Power and great Glory: <sup>28</sup> When these things begin to come to pass, then look up, and lift up your Heads, for your Redemption draweth nigh.

<sup>29</sup> And he proposed to them this Similitude, Consider the Fig-tree, and all the Trees: <sup>30</sup> When they put forth their Buds, you seeing that, know of yourselves that Summer is near. <sup>31</sup> In like manner, when you shall see these things come to pass, know that the Kingdom of God is near: <sup>32</sup> I assure you that this Generation shall not pass away, till all these things are accomplished: <sup>33</sup> Heaven and Earth shall pass away, but my Words shall not pass away. <sup>34</sup> Take heed therefore to yourselves that your Hearts be not weigh'd down with Excess of Meat or Wine, or with anxious Cares for this Life; and so that Day come upon you unawares: <sup>35</sup> For it shall come as a Net upon all the Inhabitants of the Earth: <sup>36</sup> Watch therefore and pray incessantly, that you may be found worthy to escape all these future Evils, and to stand in the Presence of the Son of Man.

<sup>37</sup> Thus *Jesus* taught in the Temple by Day: but at Night he withdrew thence, and lodged on the Mount of Olives. <sup>38</sup> And early in the Morning the People came to the Temple to hear him.

• Ver. 35. *A Net* ] Literal, Snare.

## C H A P. XXII.

**N**OW the Festival of unleavened Bread, which is called the Passover being nigh, <sup>2</sup> The Chief-Priests and Scribes sought how they might kill *Jesus*: for they feared the People. <sup>3</sup> But Satan enter'd into *Judas Iscariot* one of the Twelve: <sup>4</sup> And he went to the Chief-Priests and the Officers of the Temple, and propos'd to them the Manner how he would deliver *Jesus* to them. <sup>5</sup> They rejoiced at this, and agreed to give him a Sum of Money: <sup>6</sup> So he engag'd himself, and sought an Opportunity to betray him to them, so as there might ensue no Tumult among the People.

<sup>7</sup> When the Day of unleavened Bread was come, whereon the Paschal Lamb was to be sacrificed, <sup>8</sup> *Jesus* sent *Peter* and *John*, saying, Go, and prepare us the Passover, that we may eat it. <sup>9</sup> They asked him Where he would have it prepared: <sup>10</sup> And he answered, At your Entrance into the City you will meet a Man carrying a Pitcher of Water; follow him to the House where he goes in: <sup>11</sup> And there say to the Owner of the House, The Master has sent to ask for a Room, where he may eat the Passover with his Disciples: <sup>12</sup> And he will shew you a large upper Room furnished: there prepare the Passover for us. <sup>13</sup> So they went, and found as he told them: and they made ready the Passover.

<sup>14</sup> When the Hour was come, he sat down, and the twelve Apostles with him: <sup>15</sup> And he said to them, I have ardently desired to eat this Passover with you before I suffer: <sup>16</sup> For I declare to you, that I will not any more eat thereof, till it be fulfilled in the Kingdom of God: <sup>17</sup> Then taking the Cup he gave thanks, and said, Take this and distribute it among yourselves, <sup>18</sup> For I declare to you that I will no more drink of the Product of the Vine, until the Kingdom of God shall come.

<sup>19</sup> After this he took Bread, and having given thanks he brake it, and gave it to them, saying, This is my Body which is given for you: this do in Remembrance of me. <sup>20</sup> In like manner he gave them the Cup after Supper, saying, This Cup is the new Testament in my Blood, which is shed for you: <sup>21</sup> Nevertheless there is the Hand that shall betray me now at the Table with me. <sup>22</sup> The Son of Man is going indeed, as it was determined: but wo to that Man by whom he is betrayed.

<sup>a</sup> Ver. 16.] The Paschal Lamb was a Type, fulfilled by the Death of Christ.

<sup>23</sup> Hereupon they began to enquire among themselves, which of them it was that should do this Thing: <sup>24</sup> And there was also a Strife among them, which of them should be accounted the greatest: <sup>25</sup> But he said to them, The Kings of the Nations domineer over them, and they who exercise Authority upon them are called Benefactors: <sup>26</sup> It must not be so with you: but the greatest of you must be as the junior: and he that governs, as he that serves. <sup>27</sup> For who is greater, he that sits at Table; or he that waits? Is it not he who sits at Table? Yet I am among you as one who serves: <sup>28</sup> You are they who have continued with me in my Trials. <sup>29</sup> And as my Father hath appointed me a Kingdom; so I appoint it you: <sup>30</sup> That you may eat and drink at my Table in my Kingdom, and, seated on Thrones, may judge the twelve Tribes of Israel.

<sup>31</sup> Again the Lord said, *Simon, Simon*, Satan hath much desired to have you, that he might sift you as Wheat: <sup>32</sup> But I have prayed for thee, that thy Faith fail not: and when thou hast recovered thyself, strengthen thy Brethren: <sup>33</sup> He replied, Lord, I am ready to go with you both to Prison and to Death: <sup>34</sup> But Jesus said, I tell you, *Peter*, that the Cock will not crow this Day before you will thrice deny that you ever knew me.

<sup>35</sup> Then he said to them, when I sent you without Purse and Bag and Shoes, did you want any thing? They answered, Nothing: <sup>36</sup> But now, said Jesus, ~~he that~~ has a Purse, let him take it, and likewise his Bag: and he that has not, let him sell his Garment, and buy a Sword: <sup>37</sup> For I tell you, that there is still to be fulfilled in my Person that Scripture, "*He was number'd among the Malefactors,*" for all things that are written concerning me must be accomplished: <sup>38</sup> They said, Lord, here are two Swords. He replied, It is enough.

<sup>39</sup> Then he went out, and retired, as usual, to the Mount of Olives; and his Disciples followed him: <sup>40</sup> When he was come thither, he said to them, Pray, that ye may not enter into Temptation: <sup>41</sup> He himself withdrew from them about a Stone's Cast, and kneeling down, prayed <sup>42</sup> Thus, Father, if it be thy Will to remove this Cup from me, nevertheless not my Will, but thine be done: <sup>43</sup> And an Angel from Heaven appeared to him, and strengthened him: <sup>44</sup> And he being in an Agony prayed more earnestly: and his Sweat was as it were great Drops of Blood falling down to the

<sup>b</sup> Ver. 31. *You*] In the plural, meaning all the Apostles, of whom *Simon* was chief, and probably in greatest Danger, as we may judge from the Sequel.

Ground. <sup>43</sup> When he rose from Prayer, he came to his Disciples and found them asleep, oppressed with Grief: <sup>44</sup> And he said to them, Why sleep ye? Rise and pray, that ye may not enter into Temptation.

<sup>47</sup> While he was yet speaking, a Multitude appeared, and *Judas*, one of the Twelve, going before them, drew near to *Jesus*, to kiss him: <sup>48</sup> But *Jesus* said to him, *Judas*, do you betray the Son of Man with a Kiss? <sup>49</sup> When they who were about him saw what would follow, they said to him, Lord, shall we smite with the Sword? <sup>50</sup> And at the same time one of them smote the Servant of the High-Priest, and cut off his right Ear: <sup>51</sup> Whereupon *Jesus* said, Let alone; go no farther. And he touched his Ear and healed him. <sup>52</sup> Then *Jesus* said to the Chief-Priest and Officers of the Temple, and the Elders who were come to take him: You are come hither as against a Robber with Swords and Staves: <sup>53</sup> While I was daily with you in the Temple, you did not offer to seize me; but this is your Hour, and the Power of Darkness [now prevails.]

<sup>54</sup> But they having seized him carried him away to the House of the High-Priest, and *Peter* followed at a Distance. <sup>55</sup> Now a Fire being lighted in the middle of the Court, People were sitting round it, and *Peter* sat down among them: <sup>56</sup> But a certain Maid seeing him by the Fire, looked earnestly upon him, and said, This Man was also with him: <sup>57</sup> And he denied him, saying, Woman, I know him not: <sup>58</sup> And after a little while another saw him, and said, You are also one of them: But *Peter* replied, Man, I am not: <sup>59</sup> About an Hour after, another confidently affirmed, saying, Certainly this Fellow was with him; for he is a *Galilean*. <sup>60</sup> But *Peter* said, Man, I know not what you mean; and instantly, while he was yet speaking, the Cock crew. <sup>61</sup> And the Lord turned and looked on *Peter*; then *Peter* remembered the Word of the Lord, how he had said to him, Before the Cock crew, you shall deny me thrice: <sup>62</sup> And *Peter* went out, and wept bitterly.

<sup>63</sup> In the mean while those who held *Jesus*, treated him with Derision, and smote him: <sup>64</sup> And when they had blindfolded him, they struck him on the Face, and said, Shew yourself a Prophet now, and tell who it is that struck you: <sup>65</sup> And many other Things blasphemously spoke they against him.

<sup>66</sup> As soon as it was Day the Elders of the People, the Chief-Priests and the Scribes being assembled, had *Jesus* brought before their Council, <sup>67</sup> And said, Are you the Christ? tell us; but he answered,

answered, If I tell you so, you will not believe it. <sup>68</sup> And if I should ask you Questions, you will neither answer me, nor let me go: <sup>69</sup> Yet hereafter shall the Son of Man sit on the right Hand of the Power of God. <sup>70</sup> Then said they all, Are you the Son of God? He replied, ' Ye say true; I am. <sup>71</sup> Then they said, What need have we of further Evidence? for we ourselves have heard it from his own Mouth.

\* Ver. 70. *Ye say true.*] Literal, *ye say it*, which Words are an Affirmation, as appears from many other Places and the Sequel here.

### C H A P. XXIII.

**T**H E whole Assembly rose, and having brought *Jesus* before *Pilate*, \* They accused him, saying, ' We found this Man subverting the Nation, forbidding to pay Tribute to *Cæsar*, and asserting that he himself is *Christ a King*: \* *Pilate* asked him, Are you the King of the *Jews*? He replied, You say true: \* At last *Pilate* said to the Chief-Priests, and to the People, I find no fault in this Man: \* But they were the more vehement, and said, He causes Disturbances among the People, by spreading his Doctrine through all *Jewry*, from *Galilee* to this Place: \* When *Pilate* heard of *Galilee*, he asked whether the Man were a *Galilean*. \* And finding that he belonged to *Herod's* Jurisdiction, he sent him to *Herod*, who was then at *Jerusalem*.

\* When *Herod* saw *Jesus*, he was highly pleased; for he had long desired to see him, because he had heard much of him, and hoped to see him perform some Miracle: \* He therefore put many Questions to him: but *Jesus* made him no Answer. \* The Chief-Priests and Scribes persisted in their Accusation with great Vehemence: \* Then *Herod* with his Retinue treated him with contempt, and having in derision dressed him up in a splendid Robe, he sent him back to *Pilate*: \* And from that Day *Herod* and *Pilate* became Friends, for before they had been at enmity.

\* *Pilate* then having assembled the Chief-Priests, the Rulers, and the People, \* Said to them, You have brought this Man before

\* Ver. 2.] From his Doctrine they themselves draw an imaginary Consequence which He had expressly denied and taught the contrary of. Those who oppose his Followers still use the same Method.

me as a seditious Person; yet having examined him myself in your presence, I have not found him guilty of any of the Crimes you charge him with: <sup>15</sup> Neither has *Herod*: for I referred you to him, and you see he has not treated him as one that deserves a capital Punishment. <sup>16</sup> I will therefore chastise him, and then release him. <sup>17</sup> For *Pilate* was obliged to release to them one Prisoner at that Festival: <sup>18</sup> But they all cried out, Put this Man to Death, and release to us *Barabbas*; <sup>19</sup> (One who lay in Prison for making an Insurrection in the City, and committing a Murder.)

<sup>20</sup> *Pilate* therefore desirous to release *Jesus*, spoke to them a second time: <sup>21</sup> But they cried, saying, Crucify him, Crucify him. <sup>22</sup> Yet he said to them the third time, Why, what Evil has he done? I have found nothing in him that deserves Death: I will therefore chastise him, and let him go. <sup>23</sup> But they persisted with loud Cries, demanding that he should be crucified: and as the People and Chief-Priests redoubled their Clamours, <sup>24</sup> *Pilate* determined that it should be done as they required. <sup>25</sup> So he released the Prisoner they desired, even him who was committed for the Insurrection and Murder; but he gave up *Jesus* to their Will.

<sup>26</sup> And as they led him away, they laid hold on one *Simon* a *Cyrenian* coming out of the Country, and on him they laid the Cross, that he might bear it after *Jesus*: <sup>27</sup> And there followed him a great Company of People, and many Women, who beat their Breasts, and lamented him: <sup>28</sup> But *Jesus* turning to them, said, Daughters of *Jerusalem*, weep not for me, but weep for yourselves and for your Children: <sup>29</sup> For the time is coming, when they shall say, Happy are the barren who never bare, and the Breasts which never gave suck: <sup>30</sup> Then shall they say to the Mountains, fall on us; and to the Hills cover us: <sup>31</sup> For if these things are done in green Wood, what shall be done in the dry?

<sup>32</sup> At the same time they led along with him two other Men, who were Malefactors, to be put to Death: <sup>33</sup> And when they were come to the Place called *Calvary*, they crucified him there, and the Malefactors, the one at his right hand, and the other at his left. <sup>34</sup> Then said *Jesus*, Father, forgive them, for they know not what they do.

<sup>6</sup> Ver. 31. *If these things are done in green Wood, &c.*] It is a proverbial Expression used by the *Jews*, who compare a good Man to a green Tree, and a bad Man to a dead one. I take the Sense to be, "If good Men suffer so much, what Vengeance will be-  
"side the wicked?" See Prov. xi. 31. and 1 Pet. iv. 17, 18.

They in the mean while were dividing his Clothes, and casting Lots for them.

<sup>35</sup> The People stood beholding : and with them the Rulers also derided him, saying, He saved others, let him save himself, if he be the Christ, the chosen of God. <sup>36</sup> The Soldiers too insulted him, coming to him, and offering him Vinegar, <sup>37</sup> And saying, If you are the King of the *Jews*, save yourself. <sup>38</sup> There was also an Inscription put over his Head in *Greek*, in *Latin*, and in *Hebrew*, THIS IS THE KING OF THE JEWS.

<sup>39</sup> And one of the Malefactors who were crucified, reviled him, saying, If you be the Christ, save yourself, and us. <sup>40</sup> But the other reprehended him, saying, Have you too no fear of God, you, that are now suffering the same Punishment? <sup>41</sup> And we indeed justly ; for we receive the due Reward of our Crimes : but this Man had done nothing amiss. <sup>42</sup> Then he said to *Jesus*, Lord, remember me, when you enter into your Kingdom. <sup>43</sup> And *Jesus* said to him, I assure you that to day you shall be with me in <sup>a</sup> Paradise.

<sup>44</sup> It was about the sixth Hour, and there was Darkness over all the Earth till the ninth Hour : <sup>45</sup> The Sun was darkened, and the Vail of the Temple was rent in two. <sup>46</sup> At the same time *Jesus* cried with a loud Voice, Father, into thy Hands I commend my Spirit ; and having spoke these Words, he expired.

<sup>47</sup> The Centurion having seen what had passed, glorified God, saying, Certainly this was a just Man : <sup>48</sup> And all the People that were come together to that Sight, considering what had passed, went away, smiting upon their Breasts ; <sup>49</sup> And all his Acquaintance, and the Women who followed him from *Galilee*, stood, at a distance, beholding these things.

<sup>50</sup> There was likewise present a Counsellor named *Joseph*, a good and just Man, <sup>51</sup> Who had not consented to their Designs and Practices. He was of *Arimathea*, a City of the *Jews*, and one of those who waited for the Kingdom of God : <sup>52</sup> This Man went to *Pilate*, and begged the Body of *Jesus* : <sup>53</sup> Having taken it down, he wrapped it in Linen, and laid it in a Sepulchre hewn in the Rock, wherein never Man before was laid. <sup>54</sup> (This was on the Eve of the Sabbath, when the Sabbath itself drew on.) <sup>55</sup> And the Women, who came with *Jesus* from *Galilee*, having followed *Joseph*, observed

<sup>c</sup> Ver. 40. *Have you too no fear of God.*] No more than those others who were insulting *Jesus*.

<sup>d</sup> Ver. 43. *Paradise.*] The same as *Abraham's Bosom* in the Story of *Lazarus*.



the Sepulchre, and how his Body was laid. <sup>5</sup> Then they returned, and prepared Spices and Balsams: and they rested the Sabbath-day according to the Commandment.

## C H A P. XXIV.

<sup>1</sup> **O**N the first Day of the Week very early in the Morning these Women, with some others, came to the Sepulchre bringing the Spices which they had provided. <sup>2</sup> And finding the Stone rolled away from the Sepulchre, <sup>3</sup> They entred in, but found not the Body of the Lord *Jesús*. This threw them into great Perplexity, when on a sudden two Men appeared before them in shining Garments. <sup>5</sup> And as they were struck with great awe, and bowed down their Faces to the Earth, the Men said to them, Why seek ye among the dead him who is alive? <sup>6</sup> He is not here, but is risen. Remember how he told you, when he was yet in *Galilee*, <sup>7</sup> That the Son of Man must be delivered into the Hands of sinful Men, and be crucified, and the third day rise again. <sup>8</sup> Then they remembered his Words; <sup>9</sup> And when they were returned from the Sepulchre, they related all these things to the Eleven, and the rest of the Disciples. <sup>10</sup> It was *Mary Magdalene*, and *Joanna*, and *Mary the Mother of James*; and other Women that were with them, who gave the Apostles this account. <sup>11</sup> But it appear'd to them a mere Delusion; and they gave no credit to the Women. <sup>12</sup> However *Peter* arose, and ran to the Sepulchre, where stooping down, he saw nothing but the linen Clothes lying there; and he went away, wondering in himself at that which was come to pass.

<sup>13</sup> The same day two of them were going to a Village called *Emmāus*, which was distant about threescore Furlongs from *Jerusalem*. <sup>14</sup> And they were discoursing together about all the things which had lately happened. <sup>15</sup> While they were thus conferring and debating together, *Jesús himself* joined them, and went along with them. <sup>16</sup> But their Eyes were so restrained that they did not know him. <sup>17</sup> He said to them, What is the subject of your Conversation on the way? And why are you so sad? <sup>18</sup> One of them, whose name was *Cleopas*, answered, Are you alone such a Stranger in *Jerusalem*, as not to know the things which have so lately happened there? <sup>19</sup> He said to them, What things? They replied, Those concerning

*Jesus of Nazareth*, who was a Prophet powerful in Miracles and Doctrine before God and all the People: <sup>20</sup> And how the Chief-Priests and our Rulers have delivered him to be condemned to death, and have crucified him. <sup>21</sup> Tho' we expected that he was the Person who should be the Redeemer of *Israel*: and besides all this, to day is the third Day since these things were done. <sup>22</sup> Indeed some Women of our Company have amazed us; for they, having been this Morning early at the Sepulchre, <sup>23</sup> And not finding his Body there, came back and told us, that they had seen a Vision of Angels, who said that he was alive. <sup>24</sup> Thereupon some of us went to the Sepulchre, and there found things just as the Women had related; but him they did not see. <sup>25</sup> Then he said to them, O thoughtless Men, and slow of Heart to believe what the Prophets have foretold: <sup>26</sup> Ought not the Christ to suffer these things, and after that enter into his Glory? <sup>27</sup> Then beginning at *Moses* he explained to them all the Passages there, and in all the Prophets, which related to himself. <sup>28</sup> And when they came near the Village they were going to, he seemed as if he would have passed on further. <sup>29</sup> But they pressed him, saying, Stay with us, for it is towards Evening, and the Day is far spent. So he went in to tarry with them. <sup>30</sup> And as he sat at Table with them, he took Bread and blessed it, and broke and gave to them. <sup>31</sup> Then their Eyes were opened, and they knew him; but he became invisible to them.

<sup>32</sup> Upon this they said one to another, Did not our Heart burn within us while he talked with us by the way, and while he opened to us the Scriptures? <sup>33</sup> And the same Hour they set out and returned to *Jerusalem*, where they found the Eleven and the rest of their Company gathered together; <sup>34</sup> Who said to them, The Lord is actually risen, and has appeared to *Simon*. <sup>35</sup> They on their part told what had happened to them in the way, and how he was known by them in the breaking of Bread.

<sup>36</sup> While they were thus speaking, *Jesus* himself stood in the midst of them, and said, Peace be unto you. <sup>37</sup> But they being troubled and afraid, imagined they saw a Spirit. <sup>38</sup> And he said to them, Why are ye troubled? and why do such Thoughts arise in your Hearts? <sup>39</sup> Behold my Hands and my Feet, it is I myself: handle me, and see: A Spirit has not Flesh and Bones, as you see me have. <sup>40</sup> And saying this, he shewed them his Hands and his Feet. <sup>41</sup> But as the Joy and Amazement they were in rendered them still diffident, he said to them, Have you any thing here to eat? <sup>42</sup> And they

they gave him a piece of a broiled Fish, and of an Honey-comb :  
 43 Which he took and ate in their Presence. 44 Then he said to  
 them, This is what I told you while I was yet with you, that all things  
 which were written concerning me in the Law of Moses, and the  
 Prophets, and the Psalms must be accomplished. 45 Then he opened  
 their Minds, that they might understand the Scriptures. 46 Thus, said  
 he, it is written, and thus it behoved the Christ to suffer, and to rise  
 from the dead the third Day : 47 And that Repentance and Remission  
 of Sins should be preached in his Name to all the Nations, beginning at  
 Jerusalem. 48 Ye are the Witnesses of these things. 49 And I am  
 going to send you what my Father has promised : but do you keep  
 yourselves quiet in the City of Jerusalem, till you be endued with  
 Power from on High.

50 He then led them out of the City as far as Bethany ; and lifting  
 up his Hands, he blessed them : 51 And while he was blessing them,  
 he was parted from them, and carried up into Heaven. 52 And they  
 worshipped him, and with great Joy they returned to Jerusalem :  
 53 And were continually in the Temple praising and blessing God.  
 Amen.

Ver. 43.] The Vulgate adds to this Verse, *sumens reliquias dedit eis.*

## Of St. J O H N.

### C H A P. I.

IN the Beginning was the Word, and the Word was with God,  
 and the Word was God. 2 He was in the Beginning with God.  
 3 All Things were made by Him ; and without him no one Thing  
 was made. 4 That which was made in Him was Life ; and the  
 Life was the Light of Men. 5 And the Light shineth in the Dark-  
 ness, and the Darkness did not receive it.

Ver. 1. *The Word*] *Or Reason*, for so the Greek imports. " Melius Græci dicunt  
 λόγος quam vos Verbum sive Sermonem. λόγος enim et Sermonem significat et  
 Rationem, quia ille est Vox & Sapientia Dei. Hunc Sermonem Divinum ne Philo-  
 sophi quidem ignoraverunt, siquidem Zenon rerum naturæ Dispositorem atque Opificem  
 universitatis λόγος prædicat, &c. *Lastant.* lib. 4. n. 9.

Ver. 3, 4. *That which was made in Him was Life.*] Besides the many Authorities  
 which have been already produced by the Collectors of various Readings, for this Con-  
 struction, I have observed that *Thomas Aquinas* so understood it. The Creatures were  
 made by Him, but the Prototypes of those Creatures were made in Him.

6 There

<sup>6</sup> There was a Man sent from God, whose Name was *John*.  
<sup>7</sup> He came to serve for a Witness, that he might give information concerning the Light, that by his means all might believe. <sup>8</sup> This Man was not the Light; but he was sent to give information concerning the Light. <sup>9</sup> HE alone was the true Light, who enlighteneth every Man that cometh into the World. <sup>10</sup> He was in the World, and the World was made by him, and the World knew him not. <sup>11</sup> He came to his own, and his own received him not. <sup>12</sup> But as many as received him, to them gave he power to become the Sons of God, even to them who believe on his Name: <sup>13</sup> Who were born, not of Blood, nor of the desires of the Flesh, nor of the will of Man, but of God.

<sup>14</sup> And the Word was made Flesh, and dwelt among us, full of Grace and Truth: and we saw his Glory, such as is the Glory of the only-begotten of the Father. <sup>15</sup> (It is of Him that *John* bore witness when he declared with a loud Voice, "This is He, of whom "I said, He that cometh after me, is preferred before me, for He "is my Superior.") <sup>16</sup> And of his Fullness have we all received, and <sup>c</sup> Grace instead of Grace. <sup>17</sup> For the Law was given by *Moses*; but the Grace and the Truth came by *Jesus Christ*. <sup>18</sup> No one ever saw God; the only-begotten Son, who is in the Bosom of the Father, he has made him known.

<sup>19</sup> This is the Testimony which *John* gave, when the *Jews* sent Priests and *Levites* from *Jerusalem* to ask him, who he was. <sup>20</sup> He professed and denied not, but professed publicly, I am not the Christ. <sup>21</sup> And they asked him, What then? <sup>d</sup> Are you *Elias*? He said, I am not. Are you the Prophet? He answered, No. <sup>22</sup> Then they said, Who are you? that we may give an answer to those who sent us: what account do you give of yourself? <sup>23</sup> He said, <sup>e</sup> I am the Voice of one crying in the Wilderness, Make straight the way of the Lord, as said the Prophet *Isaias*.

Now those who were sent, were of the Sect of the Pharisees. <sup>25</sup> And they farther questioned him, Why do you then baptize, if

<sup>c</sup> Ver. 16. *Grace instead of Grace:*] Or *Grace after Grace*, viz. a second Favour succeeding the first, and as it were effacing it. The Law is the first Grace, which when it has been cooperated with, is followed by that of the Gospel.

<sup>d</sup> Ver. 21. *Are you Elias? He said, I am not.*] He was not *Elias* the *Tishbite*, of whom they spoke.

<sup>e</sup> Ver. 23. *I am the Voice, &c.*] I am the Person of whom *Isaias* spoke, when he said, *The Voice of one crying, &c.*

you be not the Christ, nor *Elias*, nor the Prophet? <sup>26</sup> *John* answered, I baptize with Water: but in the midst of you standeth He, whom ye know not: <sup>27</sup> He it is who coming after me, is preferred before me, the latchet of whose Shoes I am not worthy to unloose. <sup>28</sup> These things were done in *Bethabara* beyond *Jordan*, where *John* was baptizing.

<sup>29</sup> The next Day He saw *Jesus* coming to him, and said, Behold the Lamb of God, who taketh away the Sin of the World. <sup>30</sup> This is He, of whom I said, "After me cometh a Man, who is preferred before me, for he is my Superior." <sup>31</sup> And I knew him not: but I am therefore come baptizing with Water, that he may be made known to *Israel*.

<sup>32</sup> *John* also gave this further Testimony. I saw the Spirit descending from Heaven like a Dove, and it abode upon him. <sup>33</sup> And I knew him not: but he who sent me to baptize with Water, said to me, Upon whom you shall see the Spirit descending and remaining on him, the same is He who baptizeth with a holy Spirit. <sup>34</sup> This I saw myself, and thence I am become a Witness, that He is the Son of God.

<sup>35</sup> The next day after, *John* was again there with two of his Disciples: <sup>36</sup> And looking upon *Jesus* as he walked, he said, Behold the Lamb of God. <sup>37</sup> The two Disciples hearing this, followed *Jesus*. <sup>38</sup> Then *Jesus* turned about, and seeing that they followed him, said, What do you seek? they answered, Rabbi (that is to say, Master,) where do you dwell? <sup>39</sup> He said, Come and see. So they went and saw where he dwelt, and abode with him that day. It was then about the tenth Hour. <sup>40</sup> *Andrew* the Brother of *Simon Peter* was one of the Two, which followed *Jesus* upon hearing what *John* had said. <sup>41</sup> He first found his own Brother *Simon*, and said to him, We have found the Messias (that is to say the Christ.) <sup>42</sup> And he brought him to *Jesus*. And when *Jesus* beheld him, he said, You are *Simon* the Son of *Jona*: you shall be called *Cephas*, (that is to say, *Peter*.)

<sup>43</sup> The day following, *Jesus* designing to go into *Galilee*, met *Philip*, and said to him, Follow me. <sup>44</sup> Now *Philip* was of *Bethsaida*, the City of *Andrew* and *Peter*. <sup>45</sup> He meeting *Nathanael* said to him, We have found Him, of whom *Moses* in the Law, and

<sup>f</sup> Ver. 41. *He first found, &c.*] Hence it should seem that both those Disciples sought *Peter* different Ways.

also the Prophets did write : 'tis *Jesus of Nazareth* the Son of *Joseph*.  
 46 But *Nathanael* said to him, Can any good thing come out of *Nazareth*? *Philip* replied, Come and see. 47 *Jesus* saw *Nathanael* coming to him, and said of him, Behold an *Israelite* indeed, in whom there is no guile. 48 *Nathanael* said, How do you know me? *Jesus* replied, I saw you while you were under the Fig-tree, before *Philip* called you. 49 *Nathanael* answered, Rabbi, you are the Son of God: you are the King of *Israel*. 50 *Jesus* said to him, You believe, because I told you, that I had seen you under the Fig-tree: \* you shall see greater things than those. 51 He also added, I declare to you, that you shall henceforth see the Heaven opened, and the Angels of God ascending and descending upon the Son of Man.

\* Ver. 50. *you shall see greater things than those.*] It is supposed that under the Fig-tree *Nathanael* had some Revelation, or divine Impression upon his Mind concerning the *Messias*, which our Lord here alludes to. *Sebastianus* proves that it was then the Hour of Prayer.

## C H A P. II.

\* **T**HREE \* days after there was a Marriage in *Cana* of *Galilee*, and the Mother of *Jesus* was there. \* *Jesus* also, and his Disciples, were invited to the Marriage. \* And when they wanted Wine, the Mother of *Jesus* said to him, They have no Wine. \* *Jesus* said to her, Woman, \* what is there between me and you? my Hour is not yet come. \* His Mother said to the Servants, Do whatever he bids you. \* Now there were six Water-pots of Stone placed there for the use of the *Jews* in their Purifications, containing two or three Measures apiece. \* *Jesus* said to them, Fill the Pots with Water. And they filled them up to the brim. \* Then he said, Draw now, and carry it to the Ruler of the Feast: which they did. \* When the Ruler of the Feast had tasted the Water which was changed into Wine, not knowing whence it was (but the Servants who drew the Water knew) he called to the Bridegroom: 10 And said to him, It is usual to serve the best Wine at first, and afterward,

\* Ver. 1. *Three days after*] after what was just before related.

\* Ver. 4. *what is there between me and you?*] Or, *what have I to do with you?* He had been subject to her till the time of his Ministry, (See *Luke* iii. 23.) but in the exercise of his Ministry he was not to be under her Influence.

when

when Men have well drunk, that which is not so good: but you have reserved the best Wine till now. <sup>11</sup> This was the first Miracle which *Jesus* wrought in *Cana of Galilee*, whereby he manifested his Glory; and his Disciples believed on him.

<sup>12</sup> After this he went down to *Caper-naum* with his Mother, his Brethren, and his Disciples, and they continued there not many Days: <sup>13</sup> For the Passover of the *Jews* being near, *Jesus* went up to *Jerusalem*, <sup>14</sup> And having found those who sold Oxen, Sheep, and Doves, and also the Changers of Money sitting in the Temple, <sup>15</sup> He made a Scourge of small Cords, and drove them all out of the Temple with their Sheep and Oxen; he also threw down the Changers of Money, and overturned their Tables: <sup>16</sup> And he said to them who sold Doves, Take these things hence: make not my Father's House a Market-House. <sup>17</sup> And his Disciples remembered that it was written, The Zeal for thy House has prey'd upon me. <sup>18</sup> Hereupon the *Jews* said to him, By what Miracle do you shew your Authority to do these things? <sup>19</sup> *Jesus* answered, ' Destroy this Temple, and in three Days I will raise it up. <sup>20</sup> Then said the *Jews*, forty and six Years has this Temple been in building, and will you rear it up in three Days? <sup>21</sup> But he spoke of the Temple of his Body. <sup>22</sup> When therefore *Jesus* was risen from the dead, his Disciples remembered that he had said this: and they believed the Scripture, and the Word which he had spoke.

<sup>23</sup> Now when he was in *Jerusalem* at the Festival of the Passover, <sup>a</sup> many believed in his Name, when they saw the Miracles which he did: <sup>24</sup> But *Jesus* did not trust them with a full Revelation of himself, because he knew them all, <sup>25</sup> And wanted not that any should give him Information concerning Men, for he himself knew what was in Men.

<sup>a</sup> Ver. 19. *Destroy.*] or, *Ye will destroy*, &c. In the prophetic Style, the imperative is often used for the future.

<sup>d</sup> Ver. 23, 24.] *Many believed in his Name when they saw the Miracles which he did: but Jesus did not trust them*, &c.] He did not trust to those who believed merely upon account of his Miracles, *necessitate Rationis*, as the Schoolman speaks. This is exemplified in the following Account of *Nicodemus*. See ver. 2. of the next Chapter.

## C H A P. III.

<sup>1</sup> **A**ND one of the Pharisees, named *Nicodemus*, a principal Person among the *Jews*, <sup>2</sup> came to *Jesus* by night and said to him,  
 U u Rabbi,

Rabbi, we know that you are a Teacher sent from God ; for no Man could do these Miracles which you do, if God was not with him. <sup>3</sup> *Jesus* answered, I declare to you, that unless a Man be born from above, he cannot see the Kingdom of God. <sup>4</sup> *Nicodemus* said, How can a Man be born when he is old ? can he enter the second time into his Mother's Womb, and be born ? <sup>5</sup> *Jesus* answered, I declare to you, that unless a man be born of Water and the Spirit, he cannot enter into the Kingdom of God : <sup>6</sup> That which is born of the Flesh, is Flesh ; and that which is born of the Spirit, is Spirit : <sup>7</sup> Be not surprised that I say, You must be born from above : <sup>8</sup> The <sup>a</sup> Wind blows where it pleases, and you hear the Sound of it ; but you know not whence it comes, or whither it goes : so it is with every one that is born of the Spirit. <sup>9</sup> *Nicodemus* answered, How can these things be ? <sup>10</sup> *Jesus* replied, Are you a Master of *Israel*, and know not these things ? <sup>11</sup> I declare to you, that we speak what we know, and testify what we have seen ; yet you receive not our Testimony. <sup>12</sup> If, when I have told you earthly things, you believe not, how will you believe, if I tell you heavenly things ? <sup>13</sup> No Man has ascended up to Heaven, but He that came from Heaven, even the Son of Man who is in Heaven : <sup>14</sup> And as *Moses* lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up : <sup>15</sup> That whosoever believes in Him, may not perish but have eternal Life. <sup>16</sup> For God so loved the World, that He gave his only-begotten Son, that whosoever believeth in him may not perish, but have eternal Life. <sup>17</sup> For God sent not his Son into the World to condemn the World, but that the World through Him might be saved : <sup>18</sup> He who believes on him, is not condemned : but he who believes not, is condemned already, because he has not believed on the Name of the only-begotten Son of God : <sup>19</sup> And <sup>b</sup> this is the Condemnation, that Light is come into the World ; and Men loved Darkness rather than Light, because their Actions were evil : <sup>20</sup> For every one who does Evil, hateth the Light, and shunneth the Light, lest his Actions should be censured : <sup>21</sup> But he who does Truth, comes to the Light, that his Actions may appear, because they are performed in God.

<sup>a</sup> Ver. 8. *the Wind,*] or *the Spirit* ; it must be remembered that the Terms are both included in the Original.

<sup>b</sup> Ver. 19. *This is the Condemnation,*] i. e. the Cause of Condemnation. They will not receive the Light of the Logos, i. e. right Reason, the God of Christians ; because they will not obey Him.



<sup>22</sup> After this *Jesus* and his Disciples went into the Country of *Judea*, where he staid some time with them, and <sup>c</sup> baptized. <sup>23</sup> *John* at the same time was baptizing in *Enon* near *Salim*, because there was much Water at that place: so People came thither, and were baptized. <sup>24</sup> For *John* was not yet cast into Prison. <sup>25</sup> There arose then a Dispute between some of *John's* Disciples, and <sup>d</sup> some of the *Jews*, about <sup>e</sup> Baptism: <sup>26</sup> Whereupon they went to *John*, and said, Rabbi, He who was with you beyond *Jordan*, and to whom you bore Testimony, He is now baptizing, and all go to him. <sup>27</sup> *John* answered and said, <sup>f</sup> A Man must not take to himself more than is given him from Heaven: <sup>28</sup> You yourselves can bear me witness, that I said, I am not the Christ, but was only sent before him. <sup>29</sup> He who has the Bride is the Bridegroom: as for the Friend of the Bridegroom, who is near and hears him, he greatly rejoices at the Voice of the Bridegroom: upon this account my Joy is completed: <sup>30</sup> He must grow, but I must decline. <sup>31</sup> He that cometh from above, is above all: he that is of the Earth is earthly, and his Language is earthly: he that cometh from Heaven is above all; <sup>32</sup> And He testifies what he has seen and heard; yet his Testimony is not received. <sup>33</sup> He who has received his Testimony, <sup>g</sup> has set his Seal to this, that God is true: <sup>34</sup> For as God has sent him, so he speaks the Words of God: for to Him God giveth not the Spirit <sup>h</sup> by measure: <sup>35</sup> The Father loveth the Son, and hath given all things into his Hand: <sup>36</sup> <sup>i</sup> He who believes on the Son, has eternal

<sup>c</sup> Ver. 22. *baptized.*] *Jesus* himself never baptized any Person with Water, as appears Chap. IV. ver. 2. but his Disciples administer'd that kind of Baptism in his Name, and by his Order.

<sup>d</sup> Ver. 25. *some of the Jews.*] Literal, *the Jews*, in many ancient MSS. we read a *Jew*. It is not material whether one only, or more engag'd in the Dispute; but it should be observed that *Jew*, in this place and some others, does not mean one of that Nation in general, but one of the Country of *Judea* (See ver. 22.) where Baptism had just then been administer'd under the Direction of *Jesus*; whereas most of *John's* Disciples were of *Galilee*. It was natural for Persons of these two Schools to bring their respective Disciples into Competition, and that a *Jew* or Man of *Judea*, baptized under Christ, should by some invidious Comparison raise the Jealousy of a *Galilean* baptized by *John*.

<sup>e</sup> Ver. 25. *Baptism.*] *Greek*, Purification.

<sup>f</sup> Ver. 27. *A Man must not take, &c.*] *John* here speaks of himself, "I cannot pretend to any Authority, but what is deriv'd from Heaven."

<sup>g</sup> Ver. 33. *has set his Seal.*] It was customary among the *Jews*, for the Witness to set his Seal to the Testimony he had given.

<sup>h</sup> Ver. 34. *by measure.*] *i. e.* with any reserve.

<sup>i</sup> Ver. 36. *He who believes on the Son* is opposed to him *who disobeys the Son*. The Sense of the Word *Faith* which was familiarly used among the *Jews*, when Christ and his Disciples first taught, began to be perverted when St. *John* wrote his Gospel, and therefore he guards the primitive Sense by the Antitheton.

Life : and he who disobeys the Son, shall not see Life ; but the Wrath of God remaineth on him.

## C H A P. IV.

**W**HEN <sup>a</sup> therefore *Jesus* knew that the Pharisees had heard that he made and baptized more Disciples than *John*. <sup>2</sup> (Tho' *Jesus* himself did not baptize, but only his Disciples) <sup>3</sup> He left *Judea*, and returned to *Galilee*. <sup>4</sup> And being obliged in his way thither to pass through *Samaria*, <sup>5</sup> He came to a City of *Samaria* called *Sicar*, near the piece of Ground which *Jacob* gave to his Son *Joseph*. <sup>6</sup> Now *Jacob's* Well was there. *Jesus* therefore being tired with his Journey, sat down by the Well, it being about the sixth Hour : <sup>7</sup> At which time a *Samaritan* Woman coming to draw Water, He said to her, Give me to drink. <sup>8</sup> For his Disciples were gone to the City to buy Provisions. <sup>9</sup> But the *Samaritan* Woman said to him, How comes it that you, who are a *Jew*, ask drink of me, who am a *Samaritan*? (for the *Jews* have no Dealings with the *Samaritans*.) <sup>10</sup> *Jesus* replied, If you knew <sup>b</sup> the Gift of God, and who it is that says to you, Give me to drink ; you would have asked of Him, and He would have given you living Water. <sup>11</sup> The Woman said, Sir, you have nothing to draw with, and the Well is deep : whence then have you that living Water ? <sup>12</sup> Are you greater than our Father *Jacob*, who gave us the Well, and drank thereof himself, and his Children, and Cattle ? <sup>13</sup> *Jesus* answered, Whosoever drinks of this Water, will be thirsty again : <sup>14</sup> But whosoever drinketh of the Water which I shall give him, shall not thirst for ever : for the Water which I shall give him, shall become in him a fountain of Water springing up into everlasting Life. <sup>15</sup> The Woman said, Sir, give me this Water, that I thirst not, nor come hither to draw. <sup>16</sup> *Jesus* said to her, Go call your Husband, and come back hither. <sup>17</sup> The Woman answered, I have no Husband. *Jesus* replied, You were in the right to say, I have no Husband : <sup>18</sup> For you have had five Husbands, and he whom you now have, is not your Husband : in that you said true. <sup>19</sup> The Woman said to him, Sir, I perceive

<sup>a</sup> Ver. 1. *When therefore, &c.*] This seems to refer to the 25th Verse of the Chapter foregoing.

<sup>b</sup> Ver. 10.] *the Gift of God*] See Chap. iii. ver. 35.

that you are a Prophet. <sup>20</sup> Our Fathers worshipped upon this Mountain; and ye say that in *Jerusalem* is the Place where Men ought to worship. <sup>21</sup> *Jesus* said to her, Woman, believe me, the time is coming when it shall be neither on this Mountain, nor yet at *Jerusalem*, that ye shall worship the Father. <sup>22</sup> Ye worship ye know not what: we worship what we know: for <sup>c</sup> Salvation is from the *Jews*. <sup>23</sup> But the time is coming, and even now is, when the true Worshipers shall worship the Father in Spirit and in Truth: for the Father requires such Worshipers. <sup>24</sup> God is a Spirit, and they who worship him must worship him in Spirit and in Truth. <sup>25</sup> Then said the Woman, I know that the *Messias* (that is to say, the *Christ*) is coming, and when He comes, he will tell us all things. <sup>26</sup> *Jesus* answered, I that spake to you, am he.

<sup>27</sup> By this time his Disciples were come, and they wondered that he talked with a Woman: but none of them enquired what he asked of her, or about what he was talking with her. <sup>28</sup> The Woman then left her Water-pot, and went into the City, where she said to the People, <sup>29</sup> Come and see a Man, who has told me all that ever I did: is not this the *Christ*? <sup>30</sup> They went then out of the City, and came to him.

<sup>31</sup> In the mean while his Disciples prayed him, saying, Master, eat. <sup>32</sup> But he said to them, I have Meat to eat which you know not of. <sup>33</sup> Whereupon the Disciples said one to another, Hath any Man brought him Meat? <sup>34</sup> *Jesus* said to them, My meat is to do the Will of Him that sent me, and to finish his Work. <sup>35</sup> <sup>d</sup> Say you not, There are yet four Months to the Harvest? but I say to you, Lift up your Eyes, and look on the Fields, for they are white already for Harvest. <sup>36</sup> And he that reapeth receiveth Wages, by gathering Fruit unto eternal Life: that the Sower and the Reaper may both rejoice together. <sup>37</sup> And herein is that Saying verified, One soweth, and another reapeth. <sup>38</sup> I sent you to reap that whereon you bestowed no Labour: others have laboured, and you are entred into their Labours.

<sup>39</sup> Now many *Samaritans* of that City believed on him upon what the Woman had said, who testified, that he had told her all that ever she did. <sup>40</sup> So when these *Samaritans* were come to him, they desired that he would tarry with them: and he abode there two Days.

<sup>c</sup> Ver. 12. *Salvation is from the Jews.*] By reason of the *Messiah's* Birth from them.

<sup>d</sup> Ver. 35.] The *Samaritans* were coming to him. See Ver. 39.

41 And many more believed for having heard him speak himself:  
 42 And said to the Woman, We do not now believe, because of what you said: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the World.

43 Two days after he departed thence, and went into *Galilee*.  
 44 (Altho' He himself declared that a Prophet hath no Honour in his own Country.) 45 When he came into *Galilee*, he was well received by the *Galileans*, who had seen all that he did at *Jerusalem* during the Festival: for they likewise had been at the Festival. 46 So *Jesus* came again into *Cana* of *Galilee*, where he had changed the Water into Wine. Now there was a certain Nobleman, whose Son lay sick at *Capernaum*. 47 He having heard that *Jesus* was come from *Judea* to *Galilee*, went to him, and besought him, that he would come down and heal his Son: for he was at the point of death. 48 *Jesus* then said to him, "if ye do not see Miracles and Prodigies, ye will not believe. 49 The Nobleman said to him, Come, Lord, before my Child be dead. 50 *Jesus* said to him, Go, your Son shall live. And the Man believed what *Jesus* said to him, and departed. 51 While he was yet on the Road his Servants met him, and told him, that his Son was recovered. 52 Then he enquired of them the Hour when his Son began to amend: they answered, Yesterday at the seventh Hour the Fever left him. 53 So the Father knew that it was at the same Hour in the which *Jesus* had said, Your Son shall live; and he himself believed, and all his Family. 54 *Jesus* did this second Miracle at his return from *Judea* into *Galilee*.

\* Ver. 48.] The *Samaritans* had believed without the cogency of Miracles.

## C H A P. V.

1 SOME time after this there was a Festival of the *Jews*, and *Jesus* went up to *Jerusalem*. 2 Now there is at *Jerusalem* by the Sheep-gate a Bath, which is called in the *Hebrew* Tongue *Bethesda*, having five Porticos. 3 In these lay a great Number of impotent Persons, as blind, lame, and others with withered Limbs, waiting for the moving of the Water. 4 For an Angel descending at certain Times into the Bath, agitated the Water: and whoever first after the agitation of the Water stepped in, was cured of whatever Disease he had.

5 Now

Now a certain Man was there, who had been sick eight and thirty Years: <sup>6</sup> *Jesus* seeing him lie there, and knowing that he had been sick a long time, said to him, Do you desire to be cured? <sup>7</sup> The sick Man answered, Sir, I have nobody to put me into the Bath when the Water has been agitated; but while I am coming, another steppeth down before me. <sup>8</sup> *Jesus* said to him, Rise, take up your Bed, and walk. <sup>9</sup> And immediately the Man was cured, and took up his Bed, and walked: but that day being the Sabbath, <sup>10</sup> the *Jews* said to him who was cured, It is the Sabbath-day; it is not lawful for you to carry your Bed. <sup>11</sup> He replied, He that cured me, said to me, Take up your Bed and walk. <sup>12</sup> Then they asked him, Who is he who said to you, Take up your Bed and walk? <sup>13</sup> But the Man that was cured, knew not who he was: for *Jesus* had conveyed himself away; a Multitude being in that place. <sup>14</sup> Afterwards *Jesus* met him in the Temple, and said to him, You are now in health: sin no more, lest somewhat worse happen to you. <sup>15</sup> The Man departed, and informed the *Jews*, that it was *Jesus* who had cured him. <sup>16</sup> And upon this account the *Jews* persecuted *Jesus*, and sought to put him to death, because he did such things on the Sabbath-day.

<sup>17</sup> But *Jesus* answered them, Hitherto my Father operates incessantly, and I do the same. <sup>18</sup> Therefore the *Jews* were more eager to kill him, because he had not only broken the Sabbath, but had also said, that God was his Father in a peculiar manner, making himself equal with God. <sup>19</sup> Then *Jesus* answered, Verily verily I say unto you, The Son cannot of himself do any thing, but what he seeth the Father do: for whatever the Father does, that also the Son does likewise. <sup>20</sup> Because the Father loveth the Son, and communicates to him all things which he himself does: and he will communicate to him greater Operations than these, so that ye will be surprised to see them. <sup>21</sup> For as the Father raiseth up the Dead, and giveth them Life: even so the Son giveth Life to whom he pleases. <sup>22</sup> Also the Father judges no Man, but hath committed all Judgment to the Son: <sup>23</sup> That all Men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father who sent him. <sup>24</sup> Verily verily I say unto you, He that heareth my Word, and believeth on Him who sent me, hath everlasting Life, and shall not incur Condemnation; but is passed from death into life. <sup>25</sup> Again I declare to you, The Hour is coming, and now is, when the Dead shall hear the Voice of the Son of God:

and

and they that hear shall live. <sup>26</sup> For as the Father hath Life in himself; so hath he given to the Son to have Life in himself: <sup>27</sup> And has given him Authority to execute Judgment also, because he is the Son of Man. <sup>28</sup> Wonder not at this: for the time will come, when all that are in the Graves shall hear his Voice, <sup>29</sup> And shall come forth, those who have done good shall rise to the possession of Life; and those who have done evil, shall rise to their Condemnation.

<sup>30</sup> I can do nothing of myself: as I hear, I judge: and my Judgment is just; because I seek not my own Will, but the Will of the Father who sent me. <sup>31</sup> If I bear witness of myself, my witness may appear not valid. <sup>32</sup> There is another that testifies concerning me, and I know that his Testimony on my behalf is valid, <sup>33</sup> You yourselves sent to *John*, and he bore witness to the Truth. <sup>34</sup> Not that I borrow the Testimony of Men: but I say this for your sakes, that you may be saved. <sup>35</sup> He was a burning and a bright Lamp: and ye were willing for a short time to enjoy his Light. <sup>36</sup> But I have a greater Testimony than that of *John*: for the Works which the Father has given me to perform, those very Works which I now do, they witness for me, that the Father hath sent me. <sup>37</sup> And the Father who sent me, hath himself born witness of me. Ye have neither heard his Voice nor seen his Form. <sup>38</sup> And ye have not his Word dwelling in you: because ye do not believe him, whom he hath sent.

<sup>39</sup> Ye search the Scriptures, because ye think to have eternal Life by their means: and they are the Writings which testify of me: <sup>40</sup> Yet ye are not desirous to come to me, that ye may have Life. <sup>41</sup> I seek not Honour from Men: <sup>42</sup> But I discern in you, that ye have not the Love of God. <sup>43</sup> I am come in my Father's Name, and ye receive me not: if another should come in his own Name, him you will receive. <sup>44</sup> How can you believe, who are receiving Honour from one another, and seek not the Honour which cometh from God alone? <sup>45</sup> Think not that I will accuse you to the Father: *Moses* himself, in whom you confide, will be your Accuser. <sup>46</sup> For had you believed *Moses*, you would have believed me: for he wrote of me. <sup>47</sup> But if you believe not his Writings, how will you believe my Words?

## C H A P. VI.

**A**FTER these things *Jesus* went over the *Sea of Galilee*, which is also called the *Sea of Tiberias*. <sup>2</sup> And a great Multitude followed him, because they saw the Miracles which he did upon those who were diseased. <sup>3</sup> But he went up to a Mountain, and sat there with his Disciples. <sup>4</sup> 'Twas when the Passover, a Festival of the *Jews*, was near.

<sup>5</sup> *Jesus* then lifting up his Eyes, and seeing a great Company coming to him, said to *Philip*, Where shall we buy Bread to feed this People? <sup>6</sup> (And this he said, trying him: for he himself knew what he intended to do.) <sup>7</sup> *Philip* answered, Two hundred penny-worth of Bread would not be sufficient, to give each of them a little. <sup>8</sup> One of his Disciples, *Andrew* the Brother of *Simon Peter*, said to him, <sup>9</sup> There is a Lad here, who has five Barley-loaves, and two small Fishes: but what are they among so many? <sup>10</sup> But *Jesus* said, Make the Men sit down. Now there was much Grass in the place. So the Men sat down in number about five thousand. <sup>11</sup> Then *Jesus* took the Loaves, and when he had given thanks, he distributed to the Disciples, and the Disciples to them that were sat down; and likewise of the Fishes as much as they would. <sup>12</sup> When they were filled, He said to his Disciples, Gather up the Pieces which remain, that nothing be wasted. <sup>13</sup> They therefore gathered them, and filled twelve Baskets with the Pieces of the five Barley-loaves, which remained after they had all done eating. <sup>14</sup> Then those Men having seen the Miracle which *Jesus* had performed, said, Doubtless this is that Prophet who was to come into the World. <sup>15</sup> But *Jesus* perceiving that they would come and take him by force, to make him a King, again retired upon the Mountain all alone.

<sup>16</sup> In the Evening his Disciples went down to the Sea, <sup>17</sup> And entred into a Ship to pass over to *Capernaum*: it was now dark, and *Jesus* was not come to them. <sup>18</sup> And the Sea ran high, by reason of a great Wind that blew. <sup>19</sup> But when they had got about five and twenty or thirty Furlongs from the Shore, they saw *Jesus* who walked on the Sea, and was come near the Ship: and they were frightned. <sup>20</sup> But he said to them, It is I, be not afraid. <sup>21</sup> Then they were desirous to receive him into the Ship: and immediately the Ship was at the Place to which they were bound.

<sup>22</sup> The Day following, the People who staid on the other Side of the Sea, took notice that there had been no other Vessel there, but

that one into which the Disciples were entered, and that *Jefus* went not with them into the Boat, but that his Disciples were gone away alone: <sup>23</sup> (However, other Boats from *Tiberias* were come nigh to the place where they had eaten Bread, after the Lord had given thanks.) <sup>24</sup> When the People therefore saw that *Jefus* was not there, nor his Disciples, they also took shipping, and came to *Caper-naum*, seeking *Jefus*.

<sup>25</sup> And when they had found him on the other side of the Sea, they said to him, Rabbi, when came you hither? <sup>26</sup> *Jefus* answered, Verily verily I say unto you, Ye seek me, not because ye saw the Miracles, but because ye did eat of the Loaves, and were filled. <sup>27</sup> Work not for the Food which perisheth, but for that Food which endureth to everlasting Life, which the Son of Man shall give you: for <sup>a</sup> Him hath God the Father sealed. <sup>28</sup> They said then, What shall we do that we may work <sup>b</sup> the Works of God? <sup>29</sup> *Jefus* replied, This is the Work of God, that ye believe on him whom he hath sent.

<sup>30</sup> They therefore said to him, What sign then do you shew, that seeing it we may believe you? What do you perform? <sup>31</sup> Our Fathers did eat Manna in the Desert, as it is written, He gave them Bread from Heaven to eat. <sup>32</sup> Then said *Jefus*, Verily verily I say unto you, *Moses* gave you not that Bread from Heaven; but my Father giveth you the true Bread from Heaven. <sup>33</sup> For the Bread of God is that which cometh down from Heaven, and giveth Life to the World. <sup>34</sup> Then said they, Lord, evermore give us this Bread. <sup>35</sup> And *Jefus* said to them, I am the bread of Life: he who comes to me, shall never hunger; and he who believes on me, shall never thirst. <sup>36</sup> But I have already told you, that tho' ye have seen me, ye do not believe. <sup>37</sup> All that my Father giveth me, shall come to me; and him who cometh to me, I will in no wise reject. <sup>38</sup> For I came down from Heaven, not to do my own Will, but the Will of Him who sent me. <sup>39</sup> Now the Will of the Father who sent me is this, that of all which He hath given me, I should lose nothing, but should raise it up again at the last Day. <sup>40</sup> This, I say, is the Will of Him who sent me, that every one who <sup>c</sup> recognizes the Son, and believes on him, should have everlasting Life: and I will raise him up at the last day.

<sup>a</sup> Ver. 27. *Him hath God the Father sealed.*] i. e. given him his Credentials.

<sup>b</sup> Ver. 28. *the Works of God.*] i. e. Works pleasing to God. So *Psalms* li. 19. the Sacrifices of God, &c.

<sup>c</sup> Ver. 40. *recognizes*] Sees so as to know, *disponit*.



41 The *Jews* then murmured at him, because he said, I am the Bread which cometh down from Heaven. 42 And they said, Is not this *Jesus* the Son of *Joseph*, whose Father and Mother we know? Why then does he say, I came down from Heaven? 43 *Jesus* replied, Murmur not among yourselves. 44 No Man can come to me, unless the Father who has sent me, draw him: and I will raise him up at the last day. 45 It is written in the Prophets, And they shall be all taught of God. Every Man therefore who hath heard, and hath learned of the Father, cometh to me. 46 Not that any Man has seen the Father, except him who is come from God, He hath seen the Father. 47 I assure you, He that believeth in me, hath everlasting Life. 48 I am that Bread of Life. 49 Your Fathers ate Manna in the Wilderness, and died: 50 This is the Bread which cometh down from Heaven, that whoever eats thereof may not die. 51 I am the living Bread which cometh down from Heaven: if any Man eat of this Bread he shall live for ever: and the Bread which I will give, is my Flesh, which I will give for the Life of the World.

52 Upon this the *Jews* debated among themselves, saying, How can this Man give us his Flesh to eat? 53 But *Jesus* said to them, Verily verily I say unto you, Unless you eat the Flesh of the Son of Man, and drink his Blood, you have no Life in you. 54 He who eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last day. 55 For my Flesh is Meat indeed, and my Blood is Drink indeed. 56 He that eateth my Flesh and drinketh my Blood, dwelleth in me, and I in him. 57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 58 This is the Bread which cometh down from Heaven: not as the Manna which your Fathers ate, and are dead: he who eats of this Bread shall live for ever.

59 These things he said in the Synagogue as he taught in *Capernaum*: 60 But many of his Disciples who heard them, said, This is a hard Doctrine, who can hearken to it? 61 When *Jesus* knew in himself that his Disciples murmured at it, he said to them, Does this offend you? 62 What and if you should see the Son of Man ascend up where he was before? 63 It is the Spirit that giveth Life, the Flesh profiteth nothing: the Things of which I speak, they are Spirit, and they are Life. 64 But there are some of you who do not believe. (For *Jesus* knew from the beginning who they were that did not believe, and who should betray him: 65 And he said,) Therefore said I unto you, that no Man can come unto me, except it be given him of my Father.

<sup>66</sup> From that time many of his Disciples withdrew, and no longer followed him. <sup>67</sup> Then *Jesus* said to the Twelve, Will not you likewise go away? <sup>68</sup> Then *Simon Peter* answered, Lord, to whom shall we go? you have the Words of eternal Life: <sup>69</sup> And we have believed, and known assuredly, that you are the Christ, the Son of the living God. <sup>70</sup> *Jesus* replied, Have I not chosen you Twelve, and yet one of you is a <sup>d</sup> Devil. <sup>71</sup> He spoke of *Judas Iscariot* the Son of *Simon*: for it was he that would betray him, being one of the Twelve.

<sup>d</sup> Ver. 70. *Devil*] διαβολος, a malicious Informer.

## C H A P. VII.

<sup>1</sup> **A**FTER this *Jesus* continued in *Galilee*, for he would not reside in *Judea*, because <sup>a</sup> the *Jews* sought to kill him. <sup>2</sup> Now the *Jews* Festival of Tabernacles was drawing nigh. <sup>3</sup> And his Brethren said to him, Leave this place, and go into *Judea*, that the Disciples you have there may also see the Works which you do: <sup>4</sup> For no Man acts in private who desires to be publickly known: since you do these things, shew yourself to the World: <sup>5</sup> For neither did his Brethren believe in him. <sup>6</sup> *Jesus* said to them, My time is not yet come: but any time will suit you. <sup>7</sup> The World cannot hate you; but me it hateth, because I plainly shew that its Works are evil. <sup>8</sup> Go ye up to this Festival: I do not yet go up, because my time is not yet fully come. <sup>9</sup> Thus he said, and continued in *Galilee*. <sup>10</sup> But when his Brethren were gone, then he likewise went to the Festival, not openly, but privately.

<sup>11</sup> The *Jews* then during the Festival sought for him, and enquired after him: <sup>12</sup> And the People were much divided in their Opinion concerning him: for some said, He is a good Man: others said, He is not; but he seduces the People. <sup>13</sup> However, no Man spoke openly in his Favour for fear of the *Jews*.

<sup>14</sup> It was now about <sup>b</sup> the middle of the Festival, when *Jesus* went into the Temple, and taught. <sup>15</sup> The *Jews* were surpris'd at his Discourse, and said, How comes he by such Learning, having never

<sup>a</sup> Ver. 1. *the Jews*.] Here and in some other places by *Jews*; are meant the Inhabitants of *Judea*, as distinguished from those of *Galilee*.

<sup>b</sup> Ver. 14. *the middle of the Festival*.] that Festival lasted eight Days.

studied? <sup>16</sup> *Jesus* answered, The Doctrine I deliver, is not my own, but his who sent me. <sup>17</sup> If any Man is inclined to do his Will, he shall know whether the Doctrine be from God, or whether I speak from myself. <sup>18</sup> He who speaks from himself, seeks his own Glory: but he who seeks the Glory of Him who sent him, speaks the Truth, and there is no Deceit in him. <sup>19</sup> Did not *Moses* give you the Law, and yet none of you live up to the Law? Why do you seek to kill me? <sup>20</sup> The People answered, You have a Demon: Who seeks to kill you? <sup>21</sup> *Jesus* replied, I have done one Cure [on the Sabbath-Day] and you are all alarmed. <sup>22</sup> You yourselves circumcise a Man even on the Sabbath-day, because *Moses* enjoined Circumcision, (not that it is of *Moses*, but of the Patriarchs.) <sup>23</sup> If you then circumcise on the Sabbath-day, that the Law of *Moses* may not be violated; why are you angry at me, because I have wrought the total Cure of a Man on the Sabbath-day? <sup>24</sup> Judge not according to appearance, but <sup>a</sup> make the right Judgment.

<sup>25</sup> Then some of those who dwelt at *Jerusalem*, said, Is not this he whom they seek to kill? <sup>26</sup> Yet there he is speaking in publick, and they say nothing to him: Is it that the Rulers know for certain that this is indeed the Christ? <sup>27</sup> But we know this Man whence he is: whereas, when the Christ comes, it will not be known whence he is. <sup>28</sup> Hereupon *Jesus*, who was then teaching in the Temple, raised his Voice, and said, You know both who I am, and whence I am: I am not come of myself; but He is true who sent me, whom you know not: <sup>29</sup> But I know him, for I am from him, and he hath sent me.

<sup>30</sup> Then they design'd to seize him: yet no Man laid hands on him, because his Hour was not yet come. <sup>31</sup> But many of the People believed on him, and said, When the Christ comes, will he do more Miracles than this Man has done? <sup>32</sup> When the Pharisees heard the People talking in this manner among themselves concerning him, they and the Chief-Priests sent Officers to take him. <sup>33</sup> Then said *Jesus*, yet a little while I am with you, and then I go to him who sent me: <sup>34</sup> You shall seek me, and shall not find me, and

<sup>a</sup> Ver. 23. *I have wrought a total Cure*] both in Mind and Body, as may be collected from the 14th Verse of the fifth Chapter: The Person spoken of is the sick Man who had lain so many Years at the Bath of *Bethesda*, as is there related.

<sup>a</sup> Ver. 24. *Make the right Judgment.*] There may be many wrong Judgments of the same Matter, but the *right* can be but one; therefore *the right Judgment*.

‘ where I go, thither you cannot come. 35 Then said the *Jews* among themselves, Whither will he go that we shall not find him? Will he go to <sup>f</sup> those who are dispersed among the *Greeks*, and teach them? 36 What does he mean by saying, Ye shall seek me, and shall not find me: and where I go, thither you cannot come?

37 On the last Day, the most solemn Day of the Festival, *Jesus* stood up, and with a loud Voice said, If any Man thirst, let him come to me, and drink. 38 He that believeth on me, out of his Bosom shall flow Rivers of living Water, as the Scripture has said. 39 (By this he meant the Spirit, which those who believed in him were to receive: for the holy Spirit was not yet [given] because *Jesus* was not yet glorified.) 40 Many of the People therefore, when they heard this Discourse, said, Certainly this Man is the Prophet: 41 Others said, This is the Christ; but some said, Shall the Christ come out of *Galilee*? 42 Hath not the Scripture said, that the Christ shall be of the Race of *David*, and of the Town of *Bethlehem*, where *David* dwelt? 43 So the People were divided in their Opinions concerning him: 44 And some of them would have seized him; but no Man laid hands on him. 45 So the Officers returned to the Chief-Priests and Pharisees, who said to them, Why have you not brought him? 46 The Officers answered, Never did Man speak like this Man. 47 The Pharisees answered, What are you too seduced? 48 Have any of the Rulers, or the Pharisees believed on him? 49 But this Populace, who know not the Law, are execrable. 50 Thereupon *Nicodemus*, he who had come to *Jesus* by night, and was then one of the Assembly, said to them, 51 Can we according to our Law judge any Man without hearing him, and knowing what he has done? 52 They answered him, Art thou also a *Galilean*? Search the Scriptures, and see there, that out of *Galilee* ariseth no Prophet. 53 So every Man went to his own House.

<sup>e</sup> Ver. 34, and 36. *where I go,] Qui vado, not tui sum.*

<sup>f</sup> Ver. 35. *Those who are dispersed among the Greeks, and teach them.] viz. the Hellenist Jews.*

<sup>g</sup> Ver. 37, 38. *On the last Day of the Festival Jesus said, If any Man thirst, let him come to me and drink: He that believeth on me, out of his Bosom shall flow Rivers of living Water, as the Scripture has said.]* The Festival was that of Tabernacles, when the Scripture here quoted was read in the public Service. ‘Tis *Zech. xiv. 8.* And on that last Day, the Custom was to bring Vessels of Water from the Bath of *Silham* into the Sanctuary, which Vessels are here alluded to; so that our Lord’s Discourse was very intelligible to that Audience, as the sequel farther shews.

## C H A P. VIII.

**B**UT *Jesus* went to the Mount of Olives : <sup>2</sup> And early in the Morning he returned to the Temple, where all the People came to him ; and being sat down, he instructed them. <sup>3</sup> Then the Scribes and Pharisees brought to him a Woman taken in Adultery, and when they had set her in the middle of the Assembly, <sup>4</sup> They said to him, Master, this Woman was taken actually committing Adultery : <sup>5</sup> Now *Moses* has commanded in the Law, that such Women should be stoned : but what do you say ? <sup>6</sup> This they spoke tempting him, that they might have whercof to accuse him. But *Jesus* stooping down wrote with his Finger on the Ground : <sup>7</sup> And as they persisted in asking him, he raised himself, and said to them, Let the Man of you who is sinless himself, be the first that throws a Stone at her. <sup>8</sup> Then stooping down again he wrote on the Ground : <sup>9</sup> But they who heard this, being convicted by their own Conscience, all went off, old and young, one after another, so that *Jesus* was left alone, and the Woman standing where she had been placed. <sup>10</sup> Then *Jesus* raising himself, and seeing none but the Woman there, said to her, Woman, where are your Accusers ? has no Man condemned you ? <sup>11</sup> She said, No Man, Lord. And *Jesus* said to her, Neither do I condemn you : go and sin no more.

<sup>12</sup> *Jesus* again spoke to them, saying, I am the Light of the World : he who followeth me shall not walk in Darkness, but shall have the Light of Life. <sup>13</sup> The Pharisees therefore said to him, You bear witness of yourself, your Evidence is not valid. <sup>14</sup> *Jesus* replied, Tho' I bear Evidence concerning myself, yet my Evidence is valid : for I know whence I came, and whither I go ; but you know not whence I came, or whither I go. <sup>15</sup> You judge after the Flesh, I judge no Man. <sup>16</sup> And yet, if I did judge, my Judgment would be valid : for I am not alone, but the Father who sent me, is with me. <sup>17</sup> Even in your Law it is written, that the Testimony of two Men is valid. <sup>18</sup> I bear witness of myself, and also the Father who sent me, beareth witness of me. <sup>19</sup> Then they said to him, Where is your Father ? *Jesus* answered, Ye neither know who I am, nor who my Father is : if ye knew who I am, ye would have also known who my Father is.

<sup>20</sup> These Words spake *Jesus* in the Treasury as he taught at the Temple : and no Man laid hands on him, for his Hour was not yet come.

<sup>21</sup> *Jesus*

<sup>21</sup> *Jesus* then said again to them, I go my way, and ye shall seek me and shall die in your Sins : whither I go you cannot come. <sup>22</sup> Then the *Jews* said, What, will he kill himself ? that he says, whither I go, you cannot come : <sup>23</sup> And he said to them, You are from beneath, I am from above : you are of this World, I am not of this World. <sup>24</sup> I therefore said to you, that you shall die in your Sins : for if you do not believe me to be what I am, you shall die in your Sins. <sup>25</sup> Then said they, Who are you ? *Jesus* answered, Even the same that I said to you from the beginning. <sup>26</sup> I have many things to say, and to judge of you : but [I say only this] He who sent me is worthy of Belief ; and what I have heard of Him, that only I publish to the World. <sup>27</sup> But they did not conceive <sup>a</sup> that he spoke to them of the Father. <sup>28</sup> *Jesus* therefore said to them, When you have lift up the Son of Man, then shall you know what I am, and that I do nothing of myself, but speak as my Father has instructed me. <sup>29</sup> And He, who sent me, is with me : the Father has not left me alone, because I always do those things which please Him. <sup>30</sup> Upon this Discourse many believed in him.

<sup>31</sup> *Jesus* therefore said to those *Jews* who believed him, If you persist in my Doctrine, then you will be my Disciples indeed ; <sup>32</sup> <sup>b</sup> And you shall know the Truth, and the Truth shall make you free. <sup>33</sup> They answered, We are *Abraham's* Offspring, and were never Slaves to any Man : why then do you say you shall be made free ? <sup>34</sup> *Jesus* answered, I declare to you, That whosoever is <sup>c</sup> a committer of Sin, is a Slave to Sin : <sup>35</sup> And the Slave does not always continue in the Family : but the Son continueth always. <sup>36</sup> If the Son therefore shall make you free, you will be free indeed. <sup>37</sup> I know that you are the Offspring of *Abraham* : but you seek to kill me, because my Doctrine has not admittance into your Hearts. <sup>38</sup> I speak that which I have seen with my Father : and you do that which you have seen with your Father. <sup>39</sup> They answered, *Abraham* is our Father. *Jesus* replied, If you were *Abraham's* Children, you would act like *Abraham*. <sup>40</sup> But now you seek to kill me, a Man who hath told you the Truth which I have received from God : *Abraham* did not

<sup>a</sup> Ver. 27. *that he spoke of the Father.*] The Vulgate and several MSS. have here, *That he called God his Father.* Quia Patrem ejus dicebat Deum.

<sup>b</sup> Ver. 32.] See Ver. 34.

<sup>c</sup> Ver 34. *a committer of Sin*] ὁ ποιῶν τὰς ἀμαρτίας, *operatorius Iniquitatis*, a worker of Iniquity. To *Do* in the Hebrew Dialect imports, not the present Act only, but the habit of doing.

act thus. <sup>41</sup> You do the Actions of your Father. At this they replied, We are not born of Fornication ; we have but one Father, who is God. <sup>42</sup> *Jesus* said to them, If God were your Father, you would love me: for I proceeded from God, and from him am I come. I came not of myself, but he sent me. <sup>43</sup> Why do ye not understand my Language? 'tis because ye will not obey my Doctrine. <sup>44</sup> You have the Devil for your Father, and your Will is to execute the Desires of your Father: he was a slayer of Men from the beginning, and abode not in the Truth; for there is no Truth in him: therefore when he speaketh a Lie, he speaketh of his own: for he is a Liar and the Father of Lies. <sup>45</sup> As for me, because I tell you the Truth, ye believe me not. <sup>46</sup> Which of you can convict me of Sin? if then I speak Truth, why do ye not believe me? <sup>47</sup> He that is of God, observeth God's Words: ye therefore observe them not, because ye are not of God.

<sup>48</sup> Then answered the *Jews*, Say we not rightly that you are a Samaritan, and have a Demon? <sup>49</sup> *Jesus* replied, I have not a Demon; but I honour my Father, and ye do dishonour me. <sup>50</sup> <sup>a</sup> I seek not my own glory: there is one that seeketh, and judgeth. <sup>51</sup> Verily verily I say unto you, If a Man observes my Doctrine, he shall not die for ever. <sup>52</sup> Then said the *Jews*, Now we plainly perceive that you have a Demon. *Abraham* is dead, and the Prophets too; yet you say, If a Man observe my Doctrine, he shall not die for ever. <sup>53</sup> Are you greater than our Father *Abraham*, who is dead? the Prophets likewise are dead: who do you pretend to be? <sup>54</sup> *Jesus* answered, If I honour myself, my honour is nothing: it is my Father who honoureth me, of whom ye say, that He is your God. <sup>55</sup> Yet ye have not known Him; but I know him: and if I should say, I know him not, I should be a Liar like you: but I know him, and observe his Word. <sup>56</sup> Your Father *Abraham* ardently desired to see my day: and he saw it, and was glad. <sup>57</sup> Then said the *Jews* to him, You are not yet fifty Years old, and have you seen *Abraham*? <sup>58</sup> *Jesus* said to them, I declare to you, that before *Abraham* was born, I AM. <sup>59</sup> Then took they up Stones to cast at him: but *Jesus* concealed himself, and went out of the Temple, passing through the midst of them, and so departed.

<sup>a</sup> Ver. 50. *I seek not my own glory, &c.*] i. e. I do not act with any view to my own Glory, or I consult not my own Glory; there is One that will consult it and judge accordingly.

## C H A P. IX.

<sup>1</sup> **A**S *Jesus* was passing along, he saw a Man who was blind from his Birth. <sup>2</sup> And his Disciples asked him, saying, Was it for his own Sins, or for the Sins of his Parents, that this Man was born blind? <sup>3</sup> *Jesus* answered, It was not for his own Sins, nor for the Sins of his Parents; but that the Works of God should be displayed in his Person. <sup>4</sup> I must perform the Works of him who sent me, while it is Day: the Night is coming when no Man can work. <sup>5</sup> While I am in the World, I am the Light of the World. <sup>6</sup> Having said this, he spit on the Ground, and made Clay with the Spittle, and anointed the Eyes of the blind Man with the Clay. <sup>7</sup> Then he said to him, Go, wash in the Bath of *Siloam* (which signifies, Sent). So he went, and washed, and came seeing. <sup>8</sup> The Neighbours therefore, and those who before had seen him blind, said, Is not this he who used to sit begging? <sup>9</sup> Some said, This is he: others said, He is like him: but he said, I am the Man. <sup>10</sup> Thereupon they asked him, How were your Eyes opened? <sup>11</sup> He answered, A Man called *Jesus*, made Clay, and anointed my Eyes, and said to me, Go to the Bath of *Siloam*, and wash: I went, I washed, and I saw. <sup>12</sup> Then said they, Where is he? He replied, I know not. <sup>13</sup> Then they brought the Man who had been blind to the Pharisees. <sup>14</sup> (Twas on the Sabbath-day that *Jesus* had made the Clay, and opened his Eyes.) <sup>15</sup> The Pharisees likewise asked him how he had received his Sight. He said to them, He put Clay upon my Eyes, and I washed, and do see. <sup>16</sup> Thereupon some of the Pharisees said, This Man is not of God, because he does not observe the Sabbath. Others said, How can a Man that is a Sinner do such Miracles? and they were divided in their Opinions about him: <sup>17</sup> And therefore again asked the blind Man, What do you say of him for having opened your Eyes? He answered, That He is a Prophet. <sup>18</sup> Therefore the *Jews* would not believe that he had been blind, and received his Sight, till they had sent for his Parents, <sup>19</sup> Whom they examined, saying, Is this your Son, who you say was born blind? how then doth he now see? <sup>20</sup> His Parents answered, We know that this is our Son, and that he was born blind: <sup>21</sup> But by what means he now sees, we know not; or who opened his Eyes, we know not: he is of age, ask him, he will speak for himself. <sup>22</sup> His Parents said this, because they feared the *Jews*: for the *Jews* had before agreed, that



any Man owned *Jesus* to be Christ, he should be excommunicated.

<sup>23</sup> This was the reason why his Parents said, He is of age, ask him.

<sup>24</sup> Therefore they again called the Man that had been blind, and said to him, <sup>a</sup> Give glory to God: we know that this Man is a Sinner.

<sup>25</sup> He answered, Whether he be a Sinner or no, that I cannot tell: one thing I know, that whereas I was blind, I now see. <sup>26</sup> Then they questioned him again, What did he to you? how opened he your Eyes?

<sup>27</sup> He answered, I have told you already, and <sup>b</sup> ye did not hear: why would you hear it again? will ye also be his Disciples?

<sup>28</sup> Then they reviled him, and said, Thou art his Disciple: but we are the Disciples of *Moses*. <sup>29</sup> We know that God spoke to *Moses*: but as for this Man, we know not whence he is. <sup>30</sup> The Man replied, This is very strange, that ye should not know whence he is, altho' he has opened my Eyes.

<sup>31</sup> Now we know that God heareth not Sinners: but if a Man be a worshipper of God, and doth his Will, him he heareth. <sup>32</sup> It was never heard since the World began, that any Man opened the Eyes of one that was born blind. <sup>33</sup> If this Man were not of God, he could do nothing. <sup>34</sup> They answered, You was altogether born in Sin, and do you teach us? And then they excommunicated him.

<sup>35</sup> *Jesus* heard that he was excommunicated, and meeting him, said to him, Do you believe on the Son of God? <sup>36</sup> He answering said, Who is He, Lord, that I may believe on him? <sup>37</sup> *Jesus* said, You have not only seen him; but it is he himself who now talks with you.

<sup>38</sup> Then he said, Lord, I believe. And he worshipped him. <sup>39</sup> *Jesus* said, For judgment am I came into the World: that they who see not, may see, and that they who see, may become blind. <sup>40</sup> Some of the Pharisees that were with him, hearing this, said to him, Are we likewise blind?

<sup>41</sup> *Jesus* said to them, If ye were blind, ye would have no Sin; but now ye say, We see; therefore your Sin remaineth.

<sup>42</sup> *Jesus* said to them, If ye were blind, ye would have no Sin; but now ye say, We see; therefore your Sin remaineth.

<sup>43</sup> *Jesus* said to them, If ye were blind, ye would have no Sin; but now ye say, We see; therefore your Sin remaineth.

<sup>44</sup> *Jesus* said to them, If ye were blind, ye would have no Sin; but now ye say, We see; therefore your Sin remaineth.

<sup>a</sup> Ver. 24. Give glory to God] Or, In the name of God confess the Truth.

<sup>b</sup> Ver. 27. ye did not hear:] In the Vulgate and some MSS. we read, Ye did hear. Which suits well with Why would you hear it again?

## C H A P. X.

<sup>1</sup> VERILY verily I say unto you, He who entereth not by the Door into the Sheepfold, but climbeth up some other way, is <sup>2</sup> Thief and a Robber. <sup>3</sup> But he who enters by the Door, is the Shepherd of the Sheep. <sup>4</sup> To him the Porter openeth; and the Sheep

hear his Voice : he calleth his own Sheep by name, and leads them out. <sup>4</sup> When he has put forth his own Sheep, he goeth before them, and the Sheep follow him ; because they know his Voice. <sup>5</sup> They will not follow a Stranger, but will flee from him ; because they know not the Voice of Strangers. <sup>6</sup> This Parable spake *Jesus* to them : but they did not understand the Meaning of what he said. <sup>7</sup> Therefore he farther added, I declare to you, that I am the Door of the Sheep. <sup>8</sup> All that came before me, are Thieves and Robbers : but the Sheep did not hear them. <sup>9</sup> I am the Door : if any Man enter in by me, he shall be saved ; he shall go in and out, and find pasture. <sup>10</sup> The Thief comes only to steal, to kill, and to destroy : I am come that they may have Life, and that they may have it abundantly. <sup>11</sup> I am the good Shepherd : the good Shepherd giveth his Life for the Sheep. <sup>12</sup> But he that is an Hireling, and not the Shepherd, whose own the Sheep are not, when he sees the Wolf coming, leaves the Sheep, and flies away : so the Wolf seizes them, and disperes the Flock. <sup>13</sup> The Hireling flies, because he is an Hireling, and careth not for the Sheep. <sup>14</sup> I am the good Shepherd : I know my Sheep, and my Sheep know me. <sup>15</sup> (Even as the Father knows me, and I know the Father :) and I lay down my Life for the Sheep. <sup>16</sup> I have also other Sheep, which are not of this Fold : I must likewise bring them ; they will hear my Voice, and there shall be one Flock, and one Shepherd. <sup>17</sup> Therefore doth my Father love me, because I lay down my Life, that I might take it again. <sup>18</sup> No Man taketh it from me, but I voluntarily lay it down : I have Power to lay it down, and I have Power to take it again. Such is the Commission which I have received of my Father.

<sup>19</sup> At this Discourse the *Jews* were again divided in their Opinion about him : <sup>20</sup> For many of them said, He has a Demon, and is mad ; why do ye hear him ? <sup>21</sup> Others said, This is not the Language of one possessed : Can a Demon open the Eyes of the blind ? <sup>22</sup> The Festival of the Dedication was kept at *Jerusalem*, and it was Winter. <sup>23</sup> As *Jesus* was walking in the Temple in *Solomon's* Porch, <sup>24</sup> The *Jews* came about him, and said, How long will you keep us in suspense ? If you are the Christ, tell us plainly. <sup>25</sup> *Jesus* answered them, I have told you, and ye do not believe me : The Works which I do in my Father's Name, they testify of me. <sup>26</sup> But, as I said before, ye do not believe, because ye are not of my Sheep. <sup>27</sup> My Sheep hear my Voice, I know them, and they follow me : <sup>28</sup> It is I that give them eternal Life, and they shall never perish, neither shall any one force them out of my hand. <sup>29</sup> My Father,

Father, who gave them to me, is greater than all, so that no one is able to force them out of my Father's Hand. <sup>30</sup> I and my Father are One. <sup>31</sup> Then the *Jews* again took up Stones to stone him. <sup>32</sup> *Jesus* said, Many good Works have I shew'd you from my Father: for which of those Works would you stone me? <sup>33</sup> The *Jews* answered, It is not for any good Work, that we stone you: but for Blasphemy, inasmuch as you, being a Man, pretend to be God. <sup>34</sup> *Jesus* replied, Is it not written in your Law, I said, ye are Gods? <sup>35</sup> Now if the Law styles them Gods, to whom the word of God came, and if the Scripture is infallible: <sup>36</sup> How can ye say, -that I blaspheme, (I whom the Father hath sanctified, and sent into the World;) because I said, I am the Son of God? <sup>37</sup> If I do not the Works of the Father, believe me not? <sup>38</sup> But if I do, tho' ye believe me not, yet believe the Works: that ye may know, and believe, that the Father is in me, and I in him. <sup>39</sup> Thereupon they again endeavoured to seize him: but he escaped out of their Hands: <sup>40</sup> And returning over *Jordan* he went to the place where *John* at first baptized; and there he abode. <sup>41</sup> And many resorted to him, who said, *John* did no Miracle: but every thing that he spoke concerning this Man was true. <sup>42</sup> And many believed on him there.

## C H A P. XI.

**N**OW a certain Man was sick, named *Lazarus*, who was of *Bethany*, the Town of *Mary* and her Sister *Martba*. <sup>2</sup> (It was that *Mary* who poured Balm on the Lord, and wiped his Feet with her Hair, whose Brother *Lazarus* was sick.) <sup>3</sup> Therefore his Sisters sent to *Jesus*, saying, Lord, He whom you love, is sick. <sup>4</sup> When *Jesus* heard this, he said, The Disease is not to be mortal, but for the Glory of God, that the Son of God may be glorified thereby. <sup>5</sup> Now *Jesus* loved *Martba*, and her Sister, and *Lazarus*. <sup>6</sup> Having then heard that he was sick, he continued still two Days in the same Place where he was. <sup>7</sup> And after that he said to his Disciples, Let us return to *Judea*. <sup>8</sup> The Disciples said to him, Master, the *Jews* very lately attempted to stone you; and are you going thither again? <sup>9</sup> *Jesus* answered, Are there not twelve hours in the day? he who travels by day, does not stumble, because he has the Light of this World to see by. <sup>10</sup> But if a Man travels by night he stumbles, because he wants Light. <sup>11</sup> Thus he spoke: and after that he said to

<sup>a</sup> Ver. 4. the Son of God ] Not as on most other Occasions, the Son of Man.

them, Our friend *Lazarus* is asleep, but I am going to awake him. <sup>12</sup> The Disciples said, Lord, if he sleeps, he will do well. <sup>13</sup> But *Jesus* spoke of the Death of *Lazarus*: whereas they understood it of the natural Rest in sleep. <sup>14</sup> Then *Jesus* told them plainly, *Lazarus* is dead. <sup>15</sup> And I am glad upon your account, for the confirmation of your Faith, that I was not there; but now let us go to him. <sup>16</sup> Then said *Thomas* <sup>b</sup> (that is *Didymus*) to his Fellow-disciples, Let us also go, that we may <sup>c</sup> die with him.

<sup>17</sup> When *Jesus* came to *Bethany*, he found that *Lazarus* had then been four days in the Grave. <sup>18</sup> Now *Bethany* being within less than two Miles distance from *Jerusalem*, <sup>19</sup> Many of the *Jews* were come to *Martha* and *Mary* to console them upon the Death of their Brother. <sup>20</sup> Yet *Martha*, as soon as she heard that *Jesus* was coming, went to meet him: but *Mary* sat still in the House. <sup>21</sup> *Martha* then said to *Jesus*, Lord, if you had been here, my Brother had not died. <sup>22</sup> But yet even now whatsoever you will ask of God, I know that God will grant it to you. <sup>23</sup> *Jesus* said to her, Your Brother shall rise again. <sup>24</sup> *Martha* replied, I know that he shall rise again in the Resurrection at the last day. <sup>25</sup> *Jesus* said to her, I am the Resurrection and the Life: he that believeth in me, tho' he were dead, yet shall he live: <sup>26</sup> And whosoever liveth, and believeth in me, shall not die for ever. Do you believe this? <sup>27</sup> She answered, Yes, Lord: I believe that you are the Christ, the Son of God, who was to come into the World. <sup>28</sup> Having said this, she went away, and privately called her Sister *Mary*, saying, The Master is come, and calls for you. <sup>29</sup> As soon as *Mary* heard this, she arose with speed, and came to him: <sup>30</sup> For *Jesus* was not yet come into the Town, but staid at the Place where *Martha* met him. <sup>31</sup> The *Jews* then who were with *Mary* in the House to comfort her, when they saw that she rose in such haste, and went out, followed her, saying, She is going to the Grave to weep there. <sup>32</sup> *Mary* being come to the place where *Jesus* was, as soon as she saw him, fell down at his Feet, and said, Lord, if you had been here, my Brother had not died. <sup>33</sup> When *Jesus* therefore saw her weeping, and the *Jews* also weeping who came with her, he fetch'd a deep groan, and was troubled, <sup>34</sup> and said, Where have ye laid him? They said to him, Lord, come and see. <sup>35</sup> Then *Jesus* wept. <sup>36</sup> Upon which the *Jews* said, See

<sup>b</sup> Ver. 16. that is *Didymus*] *Didymus* in Greek, as *Thomas* in Hebrew, signifies a Twin.

<sup>c</sup> Ver. 16. die with him] i. e. with *Jesus*, whose Life they thought in danger by going to *Jerusalem*. See Ver. 8.

how he loved him, <sup>37</sup> But some of them said, This Man who opened the Eyes of the Blind, could not he have prevented the Death of *Lazarus*? <sup>38</sup> *Jesus* then again groaning inwardly came to the Sepulchre. It was a Cave, and a Stone lay upon it. <sup>39</sup> *Jesus* said, Take away the Stone. *Martha*, the Sister of the Deceas'd, said to him, Lord, by this time the Smell must be offensive: for he has been buried four Days. <sup>40</sup> *Jesus* said to her, Did not I tell you, that if you would believe, you should see the Glory of God? <sup>41</sup> Then they took away the Stone from the place where the Corps was laid. And *Jesus* lifting up his Eyes, said, Father, I thank Thee, that thou hast heard me. <sup>42</sup> I know that thou hearest me always: but I say this because of the People here present, that they may believe that thou hast sent me. <sup>43</sup> And when he had thus spoke, he cried with a loud Voice, *Lazarus*, come forth. <sup>44</sup> Then he that was dead, came forth, bound Hand and Foot with Grave-clothes, and his Face was wrapt about with a Napkin. *Jesus* said to them, Loose him, and let him go. <sup>45</sup> Many therefore of the *Jews* who were come to *Mary*, and had seen what *Jesus* had done, believed on him.

<sup>46</sup> But some of them went to the Pharisees, and told them what *Jesus* had done. <sup>47</sup> Then the Chief-Priests and Pharisees assembled in Council, and said, What shall we do? for this Man performs many Miracles. <sup>48</sup> If we let him go on thus, all will believe on him; and the *Romans* will come and destroy both our Temple and Nation. <sup>49</sup> And one of them named *Caiaphas*, being the High-Priest that Year, said to them, Ye are ignorant in this matter, <sup>50</sup> And do not consider, that it is expedient for us that one Man should die for the People, and that the whole Nation should not be ruined. <sup>51</sup> Now he spoke not this of himself: but being High-Priest that Year, he prophesied, that *Jesus* should die for the Nation: <sup>52</sup> And not for that Nation only, but also that he should gather into one Body the dispersed Children of God. <sup>53</sup> So from that day they were contriving how they might put him to death. <sup>54</sup> For which reason *Jesus* no more appeared publicly among the *Jews*, but retired to a Country near the Desert, into a City called *Ephraim*, and there continued with his Disciples.

<sup>55</sup> As the *Jewish* Passover was near, many of that Country went up to *Jerusalem* before the Passover to purify themselves. <sup>56</sup> These enquired after *Jesus*, and as they were in the Temple, said to one another, What do you think, will he not be at the Festival? <sup>57</sup> Now the Chief-Priests and Pharisees had published an Order, That if any Man knew where he was he should inform them, that they might apprehend him.

## C H A P. XII.

**SIX** days before the Passover, *Jesus* came to *Bethany*, where *Lazarus* was who had been dead, and whom *Jesus* had raised to Life again. <sup>2</sup> There a Supper was provided for him, at which *Martha* served : but *Lazarus* was one of those who sat at Table with him. <sup>3</sup> As to *Mary*, she taking a Pound of Balsam of Spikenard, which was of great Value, anointed the Feet of *Jesus*, and wiped his Feet with her Hair : and the House was filled with the odour of the Balsam. <sup>4</sup> Whereupon one of his Disciples, *Judas Iscariot*, *Simon's* Son, who was to betray him, said, <sup>5</sup> Why was not this Balsam sold for three hundred *Roman* pence and given to the Poor ? <sup>6</sup> This he said, not out of any concern for the Poor ; but because he was a Thief, and bearing the Purse, had in his keeping what was put into it. <sup>7</sup> Then *Jesus* said, Let her alone : against the day of my Burial hath she kept this. <sup>8</sup> The Poor ye will always have with you ; but me ye will not always have.

<sup>9</sup> A great number of *Jews* knowing that he was there, went thither, not only for the sake of *Jesus*, but also that they might see *Lazarus*, whom he had raised from the dead. <sup>10</sup> In the mean time the Chief-Priests consulted how to destroy *Lazarus* too ; <sup>11</sup> Because upon his account many of the *Jews* had left them, and believed in *Jesus*.

<sup>12</sup> The next day a crowd of People that were come to the Festival, having heard that *Jesus* was on the road to *Jerusalem*, <sup>13</sup> took branches of Palm-trees, and went to meet him, and cried, Hosanna, Blessed is he that cometh in the name of the Lord, He is the King of *Israel*. <sup>14</sup> Now *Jesus* having got a young Ass, was riding thereon ; as it is written, <sup>15</sup> Fear not, daughter of *Sion* : behold thy King cometh sitting on an Ass's Colt. <sup>16</sup> (The Disciples did not think of this Passage at first : but when *Jesus* was glorified, then they remembered that these Words related to him, and that they had treated him according to the Prediction.) <sup>17</sup> Those who had been present when he called *Lazarus* out of the Grave, and raised him from the dead, testified concerning that Miracle. <sup>18</sup> And it was upon the same of it that the Crowd came to meet him. <sup>19</sup> The Pharisees therefore said among themselves, It appears that what we have done avails nothing : See, the world is gone after him.

<sup>20</sup> Now among those that came to worship at the Festival there were certain *Greeks* : <sup>21</sup> Who came to *Philip* of *Bethsaida* in *Galilee*,

lilee, and said, Sir, we desire to see Jesus. <sup>22</sup> Philip went to tell Andrew: and then both of them mentioned it to Jesus. <sup>23</sup> And Jesus made them this Answer, The Time is come, when the Son of Man is to be glorified. <sup>24</sup> Verily verily I say unto you, If the Grain of Wheat that falls into the Ground, dieth not, it remains there a single Grain: but if it die, it becometh very fruitful. <sup>25</sup> He that loveth his Life, shall lose it: and he that hateth his Life in this World, shall preserve it to Eternity. <sup>26</sup> If any Man be my Servant, let him follow me; and where I am, there also shall my Servant be: if any Man serve me, him will my Father honour.

<sup>27</sup> Now is my Soul troubled, and what shall I say? Father, save me from this Hour: but I came on purpose for this Hour. <sup>28</sup> Father, glorify thy Name. Then a Voice came from Heaven, saying, I have glorified it, and will again glorify it. <sup>29</sup> The People that were present, and heard the Voice, said, It was Thunder: others said, An Angel spoke to him. <sup>30</sup> Jesus said, This Voice came not for my sake, but for yours. <sup>31</sup> Now is the Crisis of this World: now shall the Prince of this World be cast out. <sup>32</sup> And as for me, when I shall be lifted up from the Earth, I will draw all Men to myself. <sup>33</sup> (This he said, to indicate what Death he should die.)

<sup>34</sup> Hereupon some of the Company said to him, We are taught by the Law, that the Christ is to live for ever: why then do you say, That the Son of Man must be lifted up? who is this Son of Man? <sup>35</sup> Jesus answered, Yet a little while is the Light with you: walk while ye have the Light, lest Darkness overtake you: for he that walketh in Darkness, knows not whither he goes. <sup>36</sup> While ye have the Light, believe in the Light, that ye may be the Children of Light. After having said these things, Jesus retired, and concealed himself from them.

<sup>37</sup> For though he had done so many Miracles in their Sight, yet

\* Ver. 31, 32. *Now is the Crisis of this World: now shall the Prince of this World be cast out. And as for me, when I shall be lifted up from the Earth, I will draw all Men to myself.* It appears from Ver. 27. that our blessed Saviour had been in great Trouble on account of his approaching Sufferings, by which he was to redeem the World. He was now about to accomplish that great Work: therefore *Now is the Crisis of this World*, wherein its Fate would be decided, the Usurper ejected, and the Redeemer established in the Acquisition he makes of it by his Death. For so he proceeds: *When I shall be lifted up from the Earth, I will draw all Men to myself.* To be lifted up from the Earth is an Hebraism to signify Dying. We have met with it twice before in this Gospel, and that it was then familiar and commonly understood appears from the immediate Answer of the Jews, who use it in the same Sense. *We are taught by the Law, say they, that the Christ is to live for ever: why then do you say that the Son of Man must be lifted up? i. e. die.* They meant only Death in general, for that was all the Phrase imported: but our Lord made use of this rather than other Phrases that were equivalent, because it so well suited the Manner of his Death on the Cross.

they believed not on him. <sup>38</sup> So that those Words of the Prophet *Isaias* were fulfilled, Lord, who hath believed our Report? and to whom hath <sup>b</sup> the Arm of the Lord been revealed? <sup>39</sup> Therefore <sup>c</sup> they could not believe, according to what *Isaias* says in another Place, <sup>40</sup> He hath blinded their Eyes, and hardened their Heart; that they should not see with their Eyes, nor understand with their Heart, and be converted, and I should heal them. <sup>41</sup> These things said *Isaias*, when he saw his Glory, and spoke of him.

<sup>42</sup> Nevertheless, there were many even among the chief Rulers who believed in him; but because of the Pharisees they did not own it, lest they should be excommunicated. <sup>43</sup> For they loved the Glory which comes from Men, more than that which comes from God. <sup>44</sup> [With regard to these Persons] *Jesus*, raising his Voice, said aloud, He who believes in me, 'tis not in me he believes, but in Him who sent me. <sup>45</sup> And he that contemplates me, contemplates Him who sent me. <sup>46</sup> I am come a Light into the World, that whosoever believes in me, might not continue in Darkness. <sup>47</sup> If any Man hear my Words, and <sup>d</sup> does not practise them, I do not judge him: for I came not to judge the World, but to save the World. <sup>48</sup> He who despises me, and does not embrace my Doctrine, has one that judgeth him: the Doctrine which I have delivered, that shall be his Judge at the last Day. <sup>49</sup> For I have not spoken of myself; but the Father who sent me, He gave me a Commandment what I should say, and how I should speak. <sup>50</sup> And I know that his Commandment is Life everlasting: the things then which I speak, I speak them as the Father has directed me.

<sup>b</sup> Ver. 38. *The Arm of the Lord*] i. e. the Power of God manifested in the Miracles wrought by our Saviour.

<sup>c</sup> Ver. 39. *They could not believe, &c.*] i. e. by the just Judgment of God for their Obstinacy and wilful Resistance to the Truth, they were so hardened, that the Doctrine and Miracles of our Lord could make no Impression on them, as *Isaias* had foretold, &c.

<sup>d</sup> Ver. 47. *Does not practise them*] Instead of *practise* the printed *Greek* Copy has *believe*; but this Discourse was to those who in some sort did believe, (Ver. 42.) but with so defective a Faith that they had not the Courage to own it, which is a principal Point of *Practise*: I therefore here have chose to follow the *Vulgate* which is authorized by all other ancient Versions, and many of the most authentic *Greek* MSS.

## C H A P. XIII.

**N**OW before the Festival of the Passover, *Jesus* knowing that his Hour was come, when he was to pass out of this World to the Father, having loved his own which were in the World, he loved them unto the end. <sup>2</sup> So while they were at Supper, (the Devil having now put it into the Heart of *Judas Iscariot*, the Son of *Simon*,



*Simon*, to betray him) <sup>3</sup> *Jesus*, altho' he was conscious that the Father had given all things into his Hands, and that he was come from God, and returning to God, <sup>4</sup> Arose from Supper, and having put off his Garment, took a Towel, and wrapt it about him. <sup>5</sup> After that, he poured Water into a Bason, and began to wash the Disciples Feet, and to wipe them with the Towel wherewith he was girded. <sup>6</sup> He came then to *Simon Peter*, who said to him, Lord, would you wash my Feet? <sup>7</sup> *Jesus* answered, You do not at present comprehend what I am doing; but you shall know hereafter. <sup>8</sup> *Peter* said, You shall never wash my Feet. *Jesus* answered, If I do not wash you, you cannot partake with me. <sup>9</sup> *Simon Peter* said to him, Lord, not my Feet only, but also my Hands and Head. <sup>10</sup> *Jesus* said to him, He who has been bathed, needs only that his Feet should be washed, and he is intirely clean: and ye are clean, but not all. <sup>11</sup> For he knew who would betray him; and therefore said, Ye are not all clean.

<sup>12</sup> After he had washed their Feet, he took his Garment, and sitting down again, said to them, Do you comprehend what I have been doing? <sup>13</sup> Ye call me Master, and Lord: and ye are in the right; for so I am. <sup>14</sup> If I then your Lord and Master have washed your Feet, ye also ought to wash one anothers Feet. <sup>15</sup> For I have given you an Example, that ye should do as I have done to you. <sup>16</sup> Verily Verily I say unto you, The Servant is no greater than his Lord, nor he that is sent, greater than he that sent him. <sup>17</sup> If ye know these things, happy are ye if ye do them.

<sup>18</sup> I say not this of you all; for I know whom I have chosen: but so that this Scripture must be fulfilled, He that eateth Bread with me, hath lift up his Heel against me. <sup>19</sup> I now tell you before it happens, that when it does happen, you may believe me what I am. <sup>20</sup> Verily Verily I say unto you, Whosoever receiveth him whom I send, receiveth me: and he that receiveth me, receiveth Him who sent me.

<sup>21</sup> *Jesus* having said this, was troubled in Spirit, and he solemnly declared and said, I assure you, that one of you shall betray me. <sup>22</sup> Then the Disciples looked one on another, doubting of whom he spoke. <sup>23</sup> Now there was lying in the Bosom of *Jesus*, one of his Disciples, whom *Jesus* loved. <sup>24</sup> *Simon Peter* therefore beckned to him, that he should ask whom he meant? <sup>25</sup> He then leaning on the Breast of *Jesus*, said to him, Lord, who is it? <sup>26</sup> *Jesus* answered, He it is to whom I shall give a Sop, when I have dipped it.

<sup>e</sup> Ver. 23. *There was lying in the Bosom of Jesus*] i. e. sat next to *Jesus* at Table, the Phrase in the Text only expresses the then customary Posture at Meals.

And when he had dipped the Sop, he gave it to *Judas Iscariot* the Son of *Simon*. <sup>27</sup> And after the Sop, Satan entred into him. *Jesus* then said to him, What you do, do quickly. <sup>28</sup> But none at the Table knew what he meant by saying so. <sup>29</sup> For as *Judas* had the Purse, some thought, that *Jesus* had order'd him to buy what was necessary against the Feast, or give something to the Poor. <sup>30</sup> *Judas* then having received the Sop, immediately went out: and it was Night.

<sup>31</sup> When he was gone, *Jesus* said, Now is the Son of Man glorified, and God is glorified by him. <sup>32</sup> As God is glorified by him, so shall he be glorified by God himself, and that speedily. <sup>33</sup> My dear Children, I am with you but for a little while. Ye shall seek me, and as I said to the *Jews*, so now I say to you, Where I go, ye cannot come. <sup>34</sup> I give you a new Commandment: 'Tis, that you love one another; that you so love one another, as I have loved you. <sup>35</sup> By this shall all Men know, that ye are my Disciples, if ye love one another.

<sup>36</sup> *Simon Peter* said to him, Lord, where are you going? *Jesus* answered him, You cannot at present follow me where I am going; but hereafter you shall follow me. <sup>37</sup> *Peter* said, Lord, why cannot I now follow you? I will lay down my Life for you. <sup>38</sup> Will you lay down your Life for me! said *Jesus*, I assure you, the Cock shall not crow, till you have thrice denied me!

#### C H A P. XIV.

<sup>1</sup> **L**ET not your Heart be troubled: ye believe in God, believe also in me. <sup>2</sup> In my Father's House are many Mansions; if there were not, I should have told you so: I am going to prepare a Place for you. <sup>3</sup> And after I am gone, and have prepared a Place for you, I will come again, and take you to myself, that where I am, there ye may be also. <sup>4</sup> And where I am going, ye know, and the Way ye know. <sup>5</sup> *Thomas* said to him, Lord, we know not where you are going, how then can we know the Way? <sup>6</sup> *Jesus* said to him, I am the Way, and the Truth, and the Life: no Man cometh to the Father but by me. <sup>7</sup> If ye had known me, ye would likewise have known my Father: from henceforth ye know him, and have seen him.

<sup>8</sup> *Philip* said to him, Lord, shew us the Father, and it sufficeth us. <sup>9</sup> *Jesus* said to him, Have I been so long with you, and do you not know me? *Philip*, he that has seen me, has seen the Father; why

why then do you say, shew us the Father? <sup>10</sup> Do not you believe that I am in the Father, and the Father in me? the Words that I speak to you, I speak not of myself: and the Works that I do, it is the Father dwelling in me, that performs them. <sup>11</sup> Believe in me, because I am in the Father, and the Father is in me: if not for that Reason, [at least] believe in me upon account of the Works which I perform. <sup>12</sup> I assure you, He that believes in me, shall likewise perform the Works that I do, even greater Works than these shall he perform; because I go to my Father. <sup>13</sup> And whatsoever ye shall ask in my Name, I will do it, that the Father may be glorified in the Son. <sup>14</sup> If ye ask any thing in my Name, I will do it.

<sup>15</sup> If ye love me, keep my Commandments. <sup>16</sup> And I will ask the Father, and he shall give you another Comforter, to abide with you for ever; <sup>17</sup> Even the Spirit of Truth, whom the World cannot receive, because it neither sees nor knows him: but ye know him, for he dwelleth with you, and shall be in you. <sup>18</sup> I will not leave you <sup>a</sup> Orphans; I will come to you. <sup>19</sup> Yet a little while, and the World shall see me no more: but ye shall see me: because I live, ye shall live also. <sup>20</sup> At that Day ye shall know that I am in my Father, and you in me, and I in you. <sup>21</sup> He that hath received my Commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved by my Father, and I will love him, and manifest myself to him.

<sup>22</sup> Judas (not Iscariot) said to him, Lord, how is it that you will manifest yourself to us, and not to the World? <sup>23</sup> Jesus answered, If a Man love me, he will keep my Word: and my Father will love him, and we will come unto him, and make our abode with him. <sup>24</sup> He that loveth me not, doth not keep my Words: and the Word which you have heard, is not mine, but the Father's who sent me.

<sup>25</sup> This is what I had to tell you, while I am yet present with you. <sup>26</sup> But the Comforter, the holy Spirit, whom the Father will send in my Name, He shall teach you all things, and make you remember all that I have told you. <sup>27</sup> Peace I leave with you, my Peace I give unto you, not as the World giveth, give I unto you: let not your Heart be troubled, neither let it be afraid. <sup>28</sup> You have

<sup>f</sup> Ver. 11. *Believe in me, because I am in the Father, and the Father in me: if not for that Reason, [at least] believe in me upon account of the Works which I perform.* The whole Trinity acts in each individual Christian in such measure as he is susceptible of its Operations. Thus *Christ in the Father*, and *the Father in him*, are the internal Ground of Faith; the *Works* are external: Both are valid, but the former preferable.

<sup>g</sup> Ver. 16. *Comforter*] *παρηγορητης*, which also signifies an Instructor, Encourager, and Advocate.

<sup>h</sup> Ver. 18. *Orphans*] He had called them his dear Children, Ver. 23. of the last Chapter. heard

heard me say, that I am going away, and shall come again to you. If ye loved me, you would rejoice at my saying, That I go to my Father : for my Father is greater than I. <sup>29</sup> This I have told you now before it come to pass, that when it is come to pass, ye may believe. <sup>30</sup> I shall not henceforth have much conversation with you : for the Prince of the World is coming ; not that he has any claim in me. <sup>31</sup> But only that the World may know that I love the Father, and that I obey whatever He commands me, Arise, let us go hence.

## C H A P. XV.

<sup>1</sup> **I** AM the true Vine, and my Father is He who cultivates it. <sup>2</sup> Every Branch in me that beareth not Fruit, he takes away : and every Branch that beareth Fruit, he pruneth, that it may be more fruitful. <sup>3</sup> Ye are already duly prepared through the Word I have spoken to you. <sup>4</sup> Abide in me, and I will abide in you. As the Branch cannot bear Fruit of itself, unless it continue united to the Vine : so neither can ye, except ye continue united to me. <sup>5</sup> I am the Vine, ye are the Branches : He who abideth in me, and I in him, bringeth forth much Fruit : but severed from me, ye can do nothing. <sup>6</sup> If a Man does not continue united to me, he will be cast away as Branches cut off, which wither, and are gathered up to be thrown into the Fire, where they are burned. <sup>7</sup> If ye abide in me, and my Words abide in you, ye shall ask what ye will, and it shall be granted you. <sup>8</sup> Herein is my Father glorified, that ye bear much Fruit, and thereby shew that ye are my Disciples.

<sup>9</sup> As the Father hath loved me, so have I loved you : <sup>10</sup> continue in my Love. <sup>11</sup> As long as ye keep my Commandments, ye shall continue in my Love ; even as I have kept my Father's Commandments, and thereby continue the object of his Love. <sup>12</sup> I have given you these Instructions that I may have my delight in you, and your joy may be complete.

<sup>13</sup> This is my <sup>b</sup> Commandment, that ye love one another, as I have loved you. <sup>14</sup> There cannot be greater love than that of a Man who lays down his Life for his Friends. <sup>15</sup> Ye are my Friends, if ye do what I have commanded you. <sup>16</sup> Henceforth I do not treat you as Servants : for the Servant knoweth not his Master's Affairs :

<sup>a</sup> Ver. 9. *continue in my Love.*] or keep your place in my Affection, continue to deserve my Love. So again in the next Verse, *Ye shall continue in my Love,* i. e. ye will behave so that I shall continue to love you.

<sup>b</sup> Ver. 13.] Those who are sensible of the importance of the Precept, will not think this Tautology.

but I have treated you as Friends ; for I have communicated to you all that I learnt from my Father. <sup>16</sup> Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should be lasting : so that whatsoever ye shall ask of the Father in my Name, he may give you.

<sup>17</sup> The Commandment which I give you is, that ye love one another. <sup>18</sup> If the World hate you, consider, that it hated me, before it hated you. <sup>19</sup> If ye were of the World, the World would love its own : but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you. <sup>20</sup> Remember what I told you, The Servant is not greater than his Master. If they have persecuted me, they will also persecute you : if they have kept my Word, they will also keep yours. <sup>21</sup> But all this will they do to you out of hatred to my Name, because they know not Him who sent me.

<sup>22</sup> If I had not come and informed them, they would have been innocent : but now they have no excuse for their Sin. <sup>23</sup> He that hateth me, hateth my Father also. <sup>24</sup> If I had not done among them such Works as no other ever did, they had not sinned : but now they have seen, and hated both me and my Father. <sup>25</sup> And thus that Passage in their Law is fulfilled, They hated me without cause. <sup>26</sup> But when the Comforter is come, whom I will send you from the Father, even the Spirit of Truth who proceedeth from the Father, He shall testify of Me. <sup>27</sup> And ye also shall testify, because ye have been with me from the beginning.

## C H A P. XVI.

**I** HAVE told you these things that ye may not be offended. <sup>1</sup> You shall be expelled the Synagogue : yea the Time is coming, when it shall be thought an act of Piety to destroy you. <sup>2</sup> And thus will they treat you, because they have not known the Father nor Me. <sup>3</sup> But I have told you of these things, that when the time shall come, you may remember that I had told you of them. I did not give you any such distinct Information at the beginning, because I was then to be with you. <sup>4</sup> But now I am going to Him who sent me, and none of you ask me, Whither are you going ? <sup>5</sup> But Sorrow has filled your Heart, because I told you these things.

<sup>6</sup> Nevertheless, I tell you the truth ; it is expedient for you that I go away : for if I do not go away, the Comforter will not come to you ; but if I depart, I will send Him to you. <sup>7</sup> And when He is come, He will convince the World concerning Sin, concerning Justice, and concerning Judgment : <sup>8</sup> Concerning Sin, because they believe

not

not in me ; <sup>10</sup> Concerning Justice, because I go to my Father, and ye no longer see me ; <sup>11</sup> And concerning Judgment, because the Prince of this World is judged. <sup>12</sup> I have yet many things to say to you ; but ye cannot bear them now. <sup>13</sup> But when He, the Spirit of Truth is come, \* He will guide you into all Truth : for He will not speak of himself ; but all that he shall hear will he speak, and acquaint you with what is to come. <sup>14</sup> He shall glorify me : for he shall take of what is mine and communicate it to you. <sup>15</sup> All that the Father hath, is mine : that is the reason why I said, He shall receive of what is mine, and communicate it to you.

<sup>16</sup> Within a little while ye shall not see me : and a little while after, ye shall see me again ; because I go to the Father. <sup>17</sup> Then some of his Disciples said among themselves, What means this which he saith to us, " Within a little while ye shall not see me : and a little while after ye shall see me again ; because I go to the Father." <sup>18</sup> What is meant by the " little while " he speaks of ? we cannot understand what he says.

<sup>19</sup> Jesus therefore perceiving that they were desirous to ask him, said, Ye enquire among yourselves about my saying, " Within a little while ye shall not see me : and a little while after, ye shall see me again." Verily verily I say unto you, that ye shall weep and lament, but the World shall rejoice : ye shall be sorrowful, but your Sorrow shall be turned into Joy. <sup>21</sup> A Woman, while she is in child-birth, suffers Pain, because her time is come : but as soon as she is delivered of the Child, she forgets the anguish, for joy that a Man is born into the World. <sup>22</sup> So ye are afflicted at present : but I will see you again, and your heart shall rejoice, and no one shall deprive you of your Joy. <sup>23</sup> In that day ye shall not question me about any thing. Verily verily I say unto you, Whatsoever ye shall ask the Father in my Name, He will give you. <sup>24</sup> Hitherto ye have asked nothing in my Name : ask, and ye shall receive, that your Joy may be compleat.

<sup>25</sup> I have spoke these things to you in Parables : but the time is coming, when I shall no longer speak in Parables, but plainly declare to you concerning the Father. <sup>26</sup> At that day ye shall ask in my Name : and I say not, that I will pray the Father for you : <sup>27</sup> For

a Ver. 13.] The Father, Son, and Holy Ghost, are considered as three subordinate Masters in the breast of Believers. The internal Agency of the holy Ghost is commonly admitted : that of the Father and the Son, as represented in this Gospel, greatly deserves to be attended to.

b Ver. 17. *little while*] Those who are in the deserted State here spoke of, think this *little while* of a tedious Length : they are apprehensive that it will never end : But let them, as well as they can, animate their Hopes by reflecting, that the Master calls it a *little while*. It will be found a short time indeed, compared with the happy Eternity to which it is the Passage.

the Father himself loveth you, because ye have loved me, and have believed that I came out from God. <sup>28</sup> I came forth from the Father, and am come into the World: again, I leave the World, and go to the Father. <sup>29</sup> His Disciples said, Now you speak plainly, and not in Parables. <sup>30</sup> Now we are convinced that you know all [our Difficulties] and do not want that we should propose them to you: by this we believe that you came forth from God. <sup>31</sup> Jesus replied, Ye do now believe. <sup>32</sup> But the time is coming, yea, it is already come, that ye shall be scattered, every Man to take care of himself, and will leave me alone: and yet I am not alone, because the Father is with me. <sup>33</sup> These things have I spoken to you, that ye might have peace in me. In the world ye shall have Tribulation: but take courage, I have overcome the World.

## C H A P. XVII.

<sup>1</sup> JESUS having spoke this, lift up his Eyes to Heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify Thee. <sup>2</sup> According to the Power which thou hast given him over all Flesh, that he should grant eternal Life to all that thou hast given him. <sup>3</sup> And this is life eternal, to know Thee the only true God, and Jesus Christ whom thou hast sent. <sup>4</sup> I have glorified thee on the Earth: I have finished the Work which thou gavest me to do. <sup>5</sup> And now, O Father, do thou glorify me with thine own self, with the Glory which I had with thee before the World was. <sup>6</sup> I have manifested thy Name to the Men whom thou gavest me out of the World: thine they were, and thou gavest them to me; and they have kept thy Word. <sup>7</sup> Now they know that all things which thou hast given me, came from thee. <sup>8</sup> For I have given them <sup>a</sup> the Words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou hast sent me. <sup>9</sup> It is for them I pray: I pray not [now] for the World, but for those whom thou hast given me, for they are thine. <sup>10</sup> And all mine are thine, and thine are mine, and I am glorified in them. <sup>11</sup> And now I am no longer in the World, but they are in the World, and I come to thee. Holy Father, keep through thine own <sup>b</sup> Name those whom thou hast given me, that they may be

<sup>a</sup> Ver. 8. the Words] *ῥήματα*, things.<sup>b</sup> Ver. 11. Name] or Power.

One, as we are. <sup>12</sup> While I was with them in the World, I kept them in thy Name: those whom thou gavest me, have I kept, and none of them is lost but the Son of Perdition; whereby the Scripture was to be fulfilled. <sup>13</sup> Now that I am coming to thee, while I am yet in the World, I speak these things that they may have my Joy compleated in themselves. <sup>14</sup> I have given them thy Word; and the World hath hated them, because they are not of the World, even as I am not of the World. <sup>15</sup> I pray Thee not to take them out of the World, but to preserve them from the Evil. <sup>16</sup> They are not of the World, even as I am not of the World. <sup>17</sup> Sanctify them by thy Truth: thy Word is Truth. <sup>18</sup> As thou hast sent me into the World, even so have I also sent them into the World. <sup>19</sup> And for their sakes \* I sanctify myself, that they also may be sanctified through the Truth. <sup>20</sup> Neither pray I for these alone; but for those also who shall believe on me through their Word: <sup>21</sup> That they all may be One, as thou Father art in me, and I in thee, that they also may be one in us: that the World may believe that thou hast sent me. <sup>22</sup> And the Glory which thou gavest me, I have given them: that they may be One, even as we are One. <sup>23</sup> I in them, and thou in me, that they may be made perfect in Unity, and that the World may know, that thou hast sent me, and that thou hast loved them, as thou hast loved me. <sup>24</sup> Father, I desire that they also whom thou hast given me, may be with me where I am; that they may behold my glory, which thou hast given me: because thou lovedst me before the foundation of the World. <sup>25</sup> O just Father, the World hath not known thee; but I have known thee, and these have known that thou hast sent me. <sup>26</sup> And I have declared unto them thy Name, and will declare it: that thou mayst love them with the love wherewith thou hast loved me, I myself being in them.

\* Ver. 19. *I sanctify myself*] I devote myself as a Victim to be sacrificed.

## C H A P. XVIII.

<sup>1</sup> **W**HEN *Jesus* had spoke these Words, he went out with his Disciples, and passed over the Brook *Cedron*, where was a Garden, into which he entred with them. <sup>2</sup> Now *Judas*, who was to betray him, knew the place: for *Jesus* often resorted thither with his Disciples. <sup>3</sup> *Judas* then having got a company of Soldiers and Officers sent by the Chief-Priests and Pharisees, came thither with Lanterns, Torches, and Arms.

\* But



<sup>4</sup> But *Jesus* knowing every thing that should happen to him, advanced and said to them, Whom do ye seek? <sup>5</sup> They answered, *Jesus* of *Nazareth*. *Jesus* said, I am he. And *Judas* who betrayed him, stood among them. <sup>6</sup> Upon *Jesus* his saying, I am he, they retreated backward and fell to the ground. <sup>7</sup> Then he again asked them, Whom do ye seek? and they said, *Jesus* of *Nazareth*. <sup>8</sup> *Jesus* answered, I have told you that I am he. If therefore ye seek me, let these go their way: <sup>9</sup> So was verified what he had said, Of those whom thou gavest me, I have lost none. <sup>10</sup> Hereupon *Simon Peter* having a Sword, drew it, and struck off the right Ear of *Malchus*, a Servant belonging to the High-Priest. <sup>11</sup> But *Jesus* said to *Peter*, Sheath thy Sword: the Cup which my Father hath given me, shall I not drink it?

<sup>12</sup> Then the Soldiers, and the Captain, with the Officers of the *Jews*, seized on *Jesus*, and having bound him, <sup>13</sup> They brought him first to *Annas*, for he was Father-in-law to *Caiaphas*, who that Year was High-Priest. <sup>14</sup> The same *Caiaphas*, who in Council had told the *Jews*, That it was expedient that one Man should die for the People.

<sup>15</sup> Now *Simon Peter* followed *Jesus*, with another Disciple, who being known to the High-Priest, entered into his Palace at the same time with *Jesus*. <sup>16</sup> But *Peter* stood without at the Door: therefore that other Disciple, who was known to the High-Priest went, and having spoke to a Maid who kept the Door, brought *Peter* in, <sup>17</sup> But the Maid who let him in said to him, Are not you also one of this Man's Disciples? He answered, I am not. <sup>18</sup> The Servants and Officers there stood warming themselves by a Fire they had made, for it was cold; and *Peter* stood among them warming himself.

<sup>19</sup> In the mean time the High-Priest examined *Jesus* concerning his Disciples, and concerning his Doctrine. <sup>20</sup> *Jesus* answered, I spoke openly to the World; I was continually teaching in the Synagogue and in the Temple, whither all the *Jews* resort, and I have said nothing in secret. <sup>21</sup> Why then do you question me? ask them who heard me, what I have said to them: they well know what I said. <sup>22</sup> At these Words, one of the Officers who stood by, struck *Jesus* on the Face, saying, Answerest thou the High-Priest so? <sup>23</sup> *Jesus* replied, If I have spoken ill, shew wherein; but if well, why do you strike me? <sup>24</sup> (Now *Annas* had sent him bound to *Caiaphas* the High-Priest.)

<sup>25</sup> And *Simon Peter* was standing there at the Fire: some then said to him, Are not you also one of his Disciples? which he denied, and said,

<sup>a</sup> Ver. 23. shew wherein] Or, give it in evidence to the Court.

I am not. <sup>26</sup> Then one of the Servants of the High-Priest, a Kinsman to him whose Ear *Peter* had cut off, said, Did not I see you in the Garden with him? <sup>27</sup> But *Peter* again denied it, and immediately the Cock crew.

<sup>28</sup> Early in the Morning they led *Jesus* from *Caiaphas* to the Palace of the Governor: but they themselves would not enter the Palace, lest they should be defiled, and so not in a Condition to eat the Passover. <sup>29</sup> *Pilate* therefore went out to them, and said, What Accusation do ye bring against this Man? <sup>30</sup> They answered, If he were not a Malefactor, we should not have delivered him to you. <sup>31</sup> Then said *Pilate*, Do you take him; and judge him yourselves according to your own Law. But the *Jews* said to him, It is not lawful for us to put any Man to death: <sup>32</sup> And so was verified what *Jesus* had said, to signify what death he should die.

<sup>33</sup> Then *Pilate* returned into his Palace, and having called *Jesus*, said to him, Are you the King of the *Jews*? <sup>34</sup> *Jesus* answered him, Do you say this of yourself, or did others tell it you of me? <sup>35</sup> *Pilate* answered, Am I a *Jew*? your own Nation, even the Chief Priests, have put you into my Hands: What have you done? <sup>36</sup> *Jesus* answered, My Kingdom is not of this World: if my Kingdom were of this World, then would my Servants have fought, to prevent my being delivered to the *Jews*: whereas my Kingdom is of another Nature. <sup>37</sup> Upon this *Pilate* said, You are a King then? *Jesus* answered, You say right, for I am a King. To this End was I born, and for this Cause came I into the World, that I should bear witness to the Truth: every one that is of the Truth, heareth my Voice. <sup>38</sup> *Pilate* said to him, What is Truth? and upon saying this he again went out to the *Jews*, and said to them, I do not find that he is guilty of any Crime. <sup>39</sup> But as it is customary for me to release to you some one Prisoner at this Festival of the Passover: would you have me upon that account release the King of the *Jews*? <sup>40</sup> Whereupon they all cried out again, Not him, but *Barabbas*. Now *Barabbas* was a Robber.

## C H A P. XIX.

**T**HEN *Pilate* therefore ordered *Jesus* to be scourged. <sup>2</sup> And the Soldiers platted a Crown of Thorns, which they put on his Head : they also put a purple Robe on him, <sup>3</sup> And said, Hail King of the *Jews* : and they struck him on the Cheeks. <sup>4</sup> *Pilate* went out again, and said to them, Take notice I bring him here before you, that ye may know that I find no Fault in him. <sup>5</sup> Then *Jesus* came forth, wearing the Crown of Thorns, and the purple Robe : and *Pilate* said to them, Behold the Man. <sup>6</sup> As soon as the Chief Priests and their Officers saw him, they cried out, Crucify him, crucify him. *Pilate* said, Take him yourselves and crucify him : for I find no Fault in him. <sup>7</sup> The *Jews* answered, We have a Law, and by our Law he ought to die, because he pretended to be the Son of God. <sup>8</sup> *Pilate* hearing this, was still more afraid. <sup>9</sup> So he returned into the Palace, and said to *Jesus*, <sup>9</sup> Whence are you? but *Jesus* gave him no Answer. <sup>10</sup> Then *Pilate* said to him, Will you not give me an Answer? Do you not know, that I have Power to crucify you, and have Power to release you? <sup>11</sup> *Jesus* answered, You could not have any Power over me, unless it were given you from above : therefore he who delivered me to you has the greater Guilt. <sup>12</sup> Upon this *Pilate* sought to release him : but the *Jews* cried out, If you let this Man go, you art not *Cesar's* Friend : whoever pretends to be a King, opposes *Cesar*.

<sup>13</sup> When *Pilate* therefore heard those Words, he had *Jesus* brought forth, and sat on his Tribunal, in a Place called the Pavement, but in *Hebrew*, *Gabbatha*. <sup>14</sup> (It was then the Preparation of the Passover and about <sup>b</sup> the sixth Hour) and he said to the *Jews*, Behold your King. <sup>15</sup> But they cried out, Away with him, away with him, crucify him. *Pilate* said to them, Shall I crucify your King? The Chief Priests answered, We have no King but *Cesar*.

<sup>16</sup> Whereupon he delivered him to them to be crucified : so they took *Jesus* and led him away. <sup>17</sup> And he bearing his Cross, went to a Place called the Place of a Scull, which in *Hebrew* is named *Golgotha*. <sup>18</sup> Where they crucified him, and two others with him, one on each Side, and *Jesus* in the Middle. And *Pilate* caused an Inscription to be put over the Cross in these Words, JESUS OF NAZARETH THE KING OF THE JEWS. <sup>20</sup> Now many of the *Jews* read

<sup>a</sup> Ver. 9. *Whence are you*] Who was your Father?

<sup>b</sup> Ver. 14. *The sixth Hour*] Ancient MSS have here the third Hour, which probably is the true reading.

this Inscription : for *Jesus* was crucified nigh to the City, and it was written in *Hebrew, Greek, and Latin*. <sup>21</sup> Thereupon the Chief Priests of the *Jews* said to *Pilate*, Write not, The King of the *Jews*, but that he said, I am the King of the *Jews*. <sup>22</sup> *Pilate* answered, What I have written, I have written.

<sup>23</sup> The Soldiers, after they had crucified *Jesus*, took his Garments (and made four Shares, to each Soldier his Part) and also his Coat : now the Coat was without Seam, woven from the Top throughout. <sup>24</sup> They therefore said among themselves, Let us not tear it, but cast Lots for it, whose it shall be : so that the Scripture was fulfilled, which saith, " They parted my Raiment among them, and for my Coat they did cast Lots." The Soldiers accordingly did so.

<sup>25</sup> In the mean time the Mother of *Jesus*, and her Sister *Mary* the Wife of *Cleophas*, and *Mary Magdalene*, were standing by his Cross. <sup>26</sup> *Jesus* then seeing his Mother, and his beloved Disciple standing by, said to his Mother, Woman, behold thy Son. <sup>27</sup> Then he said to the Disciple, Behold thy Mother. And from that time the Disciple took her to his own [Home].

<sup>28</sup> After this, *Jesus* knowing that all was now accomplished, that the Scripture might be fulfilled, said, I thirst. <sup>29</sup> Now a Vessel full of Vinegar was set there : so the Soldiers filled a Sponge with Vinegar, and putting it on a Stalk of Hyssop, held it to his Mouth. <sup>30</sup> Then *Jesus* having taken the Vinegar, said, It is finished : and howing his Head, he expired.

<sup>31</sup> Now, lest the Bodies should remain on the Cross upon the Sabbath-day, for it was then the Eve of the Paschal Sabbath, which was a high Festival, the *Jews* desired *Pilate* that their Legs might be broken, and that they might be taken away. <sup>32</sup> Accordingly the Soldiers came, and broke the Legs of the first, and of the other who was crucified with him. <sup>33</sup> But when they came to *Jesus*, and found that he was already dead, they did not break his Legs. <sup>34</sup> But one of the Soldiers pierced his Side with a Spear, and immediately Blood and Water issued out. <sup>35</sup> He who relates this was an Eye-witness of it, and his Relation is true : and he is so assured what he says is true, that you may rely upon it. <sup>36</sup> For these things were done, that the Scripture should be fulfilled, " A Bone of him shall not be broken." <sup>37</sup> And again the Scripture says elsewhere, " They shall look on him whom they pierced."

<sup>38</sup> After this, *Joseph of Arimathea*, who was a Disciple of *Jesus*, but a concealed one for fear of the *Jews*, asked *Pilate's* Leave that he might take away the Body of *Jesus*; and *Pilate* gave him Leave : so he went

went and took the Body of *Jesus*. <sup>39</sup> *Nicodemus* too, who formerly had been with *Jesus* by Night, came and brought a Mixture of Myrrh and Aloes, about an hundred Pound weight. <sup>40</sup> So they took the Body of *Jesus*, and wrapped it in linen Clothes, with the Spices, according to the Manner of Burial among the *Jews*. <sup>41</sup> Now near the Place where he was crucified, there was a Garden, and in the Garden a new Sepulchre, in which no Body had ever yet been laid. <sup>42</sup> As then this Sepulchre was near, they laid *Jesus* therein, because it was then the Eve of the *Jewish* Sabbath.

## C H A P. XX.

<sup>1</sup> **T**HE first Day of the Week *Mary Magdalene* went out to go to the Sepulchre very early while it was yet dark, and she found the Stone taken away from the Sepulchre. <sup>2</sup> Whereupon she ran to *Simon Peter*, and that other Disciple whom *Jesus* loved, and said to them, They have taken away the Lord out of the Sepulchre, and we know not where they have laid him. <sup>3</sup> Then *Peter* departed with that other Disciple, and went to the Sepulchre. <sup>4</sup> They both set out together, but the other Disciple out-ran *Peter*, and came first to the Sepulchre. <sup>5</sup> Where stooping down, he saw the linen Clothes lying, but he did not go in. <sup>6</sup> When *Simon Peter* who followed him, came up, he went into the Sepulchre, and saw the linen Clothes lying there, <sup>7</sup> And the Napkin that was about his Head, not lying with the linen Clothes, but wrapped together in a Place by itself. <sup>8</sup> Then that other Disciple too, who came first to the Sepulchre, went into it, and he saw, and believed, <sup>9</sup> For hitherto they had not understood from the Scripture, that he must rise again from the Dead.

<sup>10</sup> After this the Disciples went home again: <sup>11</sup> But *Mary* stood at the Entrance of the Sepulchre, weeping: and as she wept, she stooped down, to look into the Sepulchre, <sup>12</sup> And saw two Angels in white, sitting where the Body of *Jesus* had lain, the one at the Head, and the other at the Feet. <sup>13</sup> And they said to her, Woman, why do you weep? She answered, Because they have taken away my Lord, and I know not where they have laid him. <sup>14</sup> Having thus said, she turned about, and saw *Jesus* standing, but knew not that it was *Jesus*. <sup>15</sup> *Jesus* said to her, Woman, why do you weep? whom do you seek? she supposing him to be the Gardener, said to him, Sir, if it be you that have convey'd  
him

him hence, tell me where you have laid him, and I will take him away. <sup>16</sup> *Jesus* said to her, *Mary* ! She turned herself, and said to him, Rabboni, that is, Master ! <sup>17</sup> *Jesus* said to her, Touch me not : for I am not yet ascended to my Father : but go to my Brethren, and say to them, I ascend to my Father, and your Father, even my God, and your God. <sup>18</sup> So *Mary Magdalene* went and told the Disciples, that she had seen the Lord, and that he had said these things to her.

<sup>19</sup> The same Day, which was the first of the Week, in the Evening, the Doors of the House where the Disciples were assembled being shut for fear of the *Jews*, *Jesus* came and stood in the midst, and said to them, Peace be unto you. <sup>20</sup> And having said this, he shewed them his Hands and his Side. Then were the Disciples glad when they saw the Lord. <sup>21</sup> *Jesus* again said to them, Peace be unto you : as the Father hath sent me, even so send I you. <sup>22</sup> And when he had said this, he breathed on them, and said to them, Receive ye the holy Spirit. <sup>23</sup> Whose soever Sins ye remit, they are remitted to them : and whose soever Sins ye retain, they are retained.

<sup>24</sup> But *Thomas*, called *Didymus*, one of the twelve, was not with them when *Jesus* came. <sup>25</sup> The other Disciples therefore said to him, We have seen the Lord : but he said, Except I see in his Hands the Print of the Nails, and put my Finger into the Print of the Nails, and put my Hand into his Side, I will not believe.

<sup>26</sup> Eight Days after, when the Disciples were again in private, and *Thomas* with them : the Doors being shut, *Jesus* came and stood in the midst, and said, Peace be unto you. <sup>27</sup> Then he said to *Thomas*, Reach hither your Finger, and examine my Hands ; and reach hither your Hand, and put it into my Side, and be not faithless, but believe. <sup>28</sup> Then *Thomas* answered in these Words, Thou art my Lord, and my God. <sup>29</sup> *Jesus* said to him, *Thomas*, you have believed, because you have seen me : blessed are they who see not, and yet believe ! <sup>30</sup> *Jesus* performed many other Miracles in the Presence of his Disciples, which are not written in this Book. <sup>31</sup> But these are written, that ye may believe that *Jesus* is the Christ-the Son of God, and that believing ye may have Life through his Name.

## C H A P. XXI.

**A**FTERWARDS *Jesus* again shewed himself to his Disciples at the Sea of *Tiberias*: and the Manner of his Appearance was thus: *Simon Peter*, *Thomas* called *Didymus*, *Nathanael* of *Cana* in *Galilee*, the two Sons of *Zebedee*, and two other of his Disciples, were assembled. *Simon Peter* said to them, I am going a fishing. They said to him, We too will go with you. So they went directly into the Ship; but that Night they caught nothing. <sup>4</sup> As soon as it was Morning, *Jesus* stood on the Shore: but the Disciples did not know that it was *Jesus*. Then he said to them, Children, have ye there any thing to eat? They answered, No. <sup>6</sup> And he said to them, Cast the Net on the right Side of the Ship, and ye shall find. They did so, and the Net inclosed such a Multitude of Fish, that they were not able to draw it. <sup>7</sup> Thereupon the Disciple whom *Jesus* loved, said to *Peter*, It is the Lord. As soon as *Peter* heard that it was the Lord, he put on his upper Coat (for he was stript) and threw himself into the Sea. <sup>8</sup> And the other Disciples came in the Bark drawing the Net full of Fish, for they were but about two hundred Cubits distant from Land. <sup>9</sup> When they came ashore, they saw a Fire made, and Fish laid thereon, and Bread. <sup>10</sup> *Jesus* said to them, Bring some of the Fish which ye have now taken. <sup>11</sup> *Simon Peter* went aboard, and drew the Net to Land full of great Fishes, an hundred fifty and three: and notwithstanding there were so many, yet the Net was not broken. <sup>12</sup> *Jesus* said to them, Come and dine. And none of the Disciples offered to ask him, Who he was? knowing that it was the Lord. <sup>13</sup> *Jesus* then drew near, and taking the Bread, gave them some, and Fish likewise. <sup>14</sup> This was the third time that *Jesus* appeared to his Disciples, after he was risen from the Dead.

<sup>15</sup> When they had dined, *Jesus* said to *Simon Peter*, *Simon* Son of *Jonas*, do you love me more than these? He replied, Yes, Lord, you know that I love you. *Jesus* said to him, Feed my Lambs. <sup>16</sup> He said to him again the second time, *Simon* Son of *Jonas*, do you love me? He replied, Yes, Lord, you know that I love you. He said to him, Feed my Sheep. <sup>17</sup> *Jesus* said to him the third time, *Simon* Son of *Jonas*, do you love me? *Peter* was grieved at his asking him the third time, Do you love me? and he said, Lord, you know all things, you know that I love you. *Jesus* said to him, Feed my Sheep. <sup>18</sup> Verily Verily I say unto you, When you were young, you girded yourself, and walked whither you would: but when you shall be old, another shall gird you, and

carry you whither you would not. <sup>19</sup> This he said, to signify to *Peter* by what Death he should glorify God. And having spoken this, he said to him, Follow me. <sup>20</sup> *Peter* turning about, saw the Disciple whom *Jesus* loved, following: (the same Disciple who at the Supper leaned on *Jesus*, and said, Lord, which is he that is to betray you?) <sup>21</sup> Upon seeing him, *Peter* said to *Jesus*, Lord, and what is to become of this Man? <sup>22</sup> *Jesus* said to him, If it be my Will that he stay till I come, how does that concern you? Do you follow me. <sup>23</sup> Hence it was reported among the Brethren, that that Disciple should not die: yet *Jesus* did not say, He shall not die: but, If it be my Will that he stay till I come, how does that concern you? <sup>24</sup> This is the Disciple who testifieth of these things, and wrote these things, and we know that his Testimony is true. <sup>25</sup> There are besides many other things performed by *Jesus*, which if they were all to be particularly described, I think the World itself would not contain the Books that might be written. *Amen.*

*F I N I S.*



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S E L E C T  
D I S C O U R S E S  
O N T H E  
P R I N C I P A L P O I N T S  
O F  
*R E V E A L ' D R E L I G I O N .*

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# DISCOURSE I.

## *Natural Religion the Foundation of Reveal'd.*

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J O B xxxvi. 2, 3.

*Suffer me a little, and I will shew thee, that I have yet to speak on God's behalf: I will fetch my knowledge from afar, and will ascribe Righteousness to my Maker.*

SUCH is the connexion of religious Truth, that any part of it receiv'd and practis'd will gradually lead to the rest: like a Circle, wherever we enter it, persevering we shall pass the whole Circumference. The ordinary Christian, who, with an honest Heart receiving the Truths commonly taught, makes the Gospel his rule of Life; must, by his humble Acquiescence therein, reap great Benefit: but if Others more difficult, or curious, or misapprehending some reveal'd Doctrines, cannot readily embrace them; it is their Duty to go back to first Principles, to fetch their Knowledge from afar, and begin in what is called *Natural Religion*. If they really begin, and seriously endeavour to conform their Practice to such their reason'd notions of Duty, they will soon get new views of Truth; and a due Perseverance will certainly dispose them to receive whatever Revelations God has made of himself.

The Term, *Natural Religion*, is us'd by modern Writers in two different Senses. Sometimes they mean by it *all* Obligations rising from the Nature of Things; at other Times, *only such* Obligations, as are discoverable by the Light of Nature.

I shall begin to treat of it according to the first Sense, as it imports all Obligations arising from the Nature of Things. As such, it has been verbosely recommended by Considerations of the *Proportion,*

*Harmony, Beauty, and Order*, which it would establish. Such Notions are right indeed, but too subtle and slim to curb the unruly Appetites and Passions of Men. The famous Author of *the Religion of Nature delineated*\*, has, I think, set it in a more advantageous Light, by shewing it to consist in a *Conformity to Truth*, as he has evinced and demonstrated with a peculiar Accuracy: and indeed he has so exhausted the Subject, that it is superfluous to treat farther of it in that Light. I would only subjoin that the same Notion was long since inculcated in numberless Passages of Scripture, wherein *Truth* is proposed as the Substance of Duty; the divine Precepts are called *the Laws of Truth*; and the fulfilling them is stiled *walking in the ways of Truth*; *doing the Truth*; *obeying the Truth*, and the like. On the other hand, the fall of Lucifer is ascribed to *his not abiding in the Truth*: and he, as the Principle of Evil, is called the *Father of Lies*: and all Transgressors are called *Liars*, because in Action they are *Liars*, every Sin being a *Lye* in practice.

Thus is *Truth* often proposed in Scripture as the Substance of Duty; but the Term more generally used there to express the whole Duty of Man, is *Justice*, or *Righteousness*, which is the same thing, and the same Word in the Originals, and in all Translations (that I have seen) besides our own. The Theorists in Morality will find this Term *Justice* altogether as philosophical as that of *Truth*: yet it gives a more familiar notion, and is consequently more intelligible, which is a material Advantage in Subjects of abstract Speculation. It may therefore serve as a farther Illustration of the Religion of Nature, if we consider it in this second Light as *Justice*, and at the same time compare it with the former, that of *Truth*. For these two Terms, *Truth* and *Justice*, are, in some respects, synonymous; as when they are taken for a Rule, or Law: they differ only as they respect different faculties in Man, viz. the Understanding and the Will. *Truth* is the Rectitude of the Understanding, by which we know Things for what they are: this *Truth*, impress'd upon the Will, becomes *Justice*.

To treat each thing, *as being what it is*, is the same as to do each thing *Justice*: for the Office of Justice is to render to each thing its due; and the Measure of what is due consists in the Nature of the Thing, or *what it is*.

If Men were consistent with themselves and acted uniformly, *Truth* and *Justice* would be inseparable. But see here the Defect and the

\* Mr. Woolaston.

Reproach of our Natures. Truth in the Understanding, often rests there a barren Notion and empty Speculation, without ever passing into the Will and Affections, so as to produce *Justice*. That is its proper Office, which if it does not perform, it becomes totally vain and useless.

*Truth* therefore, to be effectual, must govern all our Sentiments and Affections, but principally *Love*, which, rightly directed, is in Scripture stil'd *Charity*. *Love* is the Master-passion, to which the other Passions or Affections of the Mind conform so punctually, that they may be consider'd only as *Love* diversified, according to the different situation of the Object. Thus *Grief* laments the Absence, and *Fear* apprehends the Loss, of what we love. *Desire* pursues it; *Hope* has it in View; *Anger* rises against Obstruction, and *Joy* triumphs in Possession.

"*Amor meus est pondus meum* (saith St. *Austin*), *ed feror quocunque feror.*" *My Love is my Weight, by that I gravitate; by that I am carried wheresoever I am carried.* The Metaphor of a Weight here applied to Love is surprisngly proper: For, as in the natural World *Gravitation* is the universal Agent, which controls every particle of Matter, with infinitely various Effects, according to their various Situation; inasmuch, that the firm adhesion of Parts in a Diamond, and the intestine agitation of Parts in a chymical Effervescence, are both accountable from the same Principle: So in the spiritual World *Love* excites, and governs all the Motions of the Mind; and is alone the Source of every other Passion and Affection. And therefore, *To love things Amiable in the degree they are Amiable*, is another summary of Natural Religion, which also coincides with those before-nam'd, *viz. Truth and Justice*; for it is treating Things according to their Nature, and rendering them their proper due. *Truth and Justice* may be speculative Notions, but if our Affections are regulated, if the Heart be set right, then actual Virtue must ensue.

This *must* be the End of all Religion, whether Natural or Reveal'd: Reason and Scripture agree in this; and the Philosopher must conclude as the Apostle does, that *the End of the Commandment is Charity*; or, as the same is expressed more at large by Christ himself, *Thou shalt love the Lord thy God, with all thy Heart, and all thy Soul, and all thy Mind: and thy Neighbour as thyself.* On these two Commandments hang all the Law and the Prophets, i. e. all the Doctrines of Revelation tend only to establish and enforce these two Commandments,

ments, which, being the Substance of our Religion, I shall farther illustrate by the Doctrine of Gravitation before-mentioned.

By the Laws of Gravitation all Bodies tend to their Center, and at the same time they attract, and are attracted by each other. The Center draws them all, so as comparatively to supersede their mutual Attraction; yet, in reality, they have such Attraction: and if the Center be with respect to each of them, as almost Infinite to a Unit; yet they keep still the Proportion of Units among themselves: and the nearer they approach to the Center, the nearer they approach to each other, and thereby increase their mutual Influence.

Analogous to this universal Law of the material World, Religion enjoins *Charity*, i. e. *to love God with all our Hearts: and our Neighbour as ourselves.* By this all pure Spirits, I mean Spirits in a state of Perfection, tend to God as their Center with an unparallel'd Vehemence. The Force here is as Infinite to One: And their respective Action is as Unites among themselves, inasmuch as they are Individuals of the same Nature, and upon that account equally amiable. For *Self-love* is innocent and reasonable in its proper Degree; and then only becomes criminal, when it becomes *Partial*; when it appropriates more than its due, and thereby detracts from that equal measure of Love which we owe to others. At the rate Men commonly love themselves, it is not possible to love others as themselves; but we ought to bring down *Self-love* to such a Moderation, and raise *Brotherly-love* to such a Pitch, that both may come to be adjusted in the same Level.

Upon the whole; if this Principle, *Love*, was exerted according to the *Nature* of its Objects, it would maintain *Order* in the spiritual World, as Gravitation or Attraction does in the Material.

And thus we may consider Natural Religion, as comprehended in the general Notions of *Truth*, *Justice*, and *Charity*; in which several Views of it, Duty is the mere result of the *Nature of Things*; and Religion, in this Sense, is but another Name for the *Law of Nature*, or that Law, which the Nature of Things prescribes and requires.

It may, perhaps, farther illustrate this Subject, to observe with what an inviolable Fidelity the *Laws of Nature* are maintain'd in the material World. All inanimate Beings, from the Sun, Stars, and Planets, down to the minutest Spire of Grass, continue immutably in the order prescribed by the great Creator. The same Immutability might have been established in the spiritual World. Man might have

have been endow'd with such clear and invincible Impressions of *Truth*, as would have determin'd his Will and sway'd his Affections in such a manner, as to have render'd him incapable of error in Judgment or Practice. In such a state that divine *Concursus*, which maintains the Laws of Nature unvaried in the *material* World, would have taken place in the *Spiritual*; and established *Truth* and *Justice* as it were mechanically, and by what is called a fatal Necessity.

A superficial and arrogant Thinker may possibly wonder, why this is not the case; but he will cease to wonder, when he considers that *species of Excellence*, to which the divine Will has been pleas'd to appoint human Nature. Had Man been made Passive, as brute Matter is, he would have been a mere Machine, that must go true indeed, but would be absolutely incapable of Praise or Blame, Virtue or Vice, Reward or Punishment; whereas it is evident that Man was created in a state, wherein he might yield a voluntary Homage, not a forc'd Subjection. He is therefore endow'd with *Free Will*, which is the Image of God in Man, and renders him as independent, as is compatible with the nature of a created Being. Instead of those invincible Impressions of Truth, which would have captivated the Will, God gave him *Reason*, by which he might examine the Objects presented to his Choice. Man was placed in such a Situation, and the supreme Good was so obscur'd; or appear'd so remote, and consequently diminished, as made a possibility for temporal Goods to come in competition with it. And hereby the Freedom of the Will was preserv'd, which would have been annihilated in a perfect view of Truth: but, as the Case now stands, as some Objects, altho' of the utmost importance, affect the Mind but feebly, or may be wholly disregarded; while others, tho' exceedingly trivial, by their immediate presence and vigorous action upon the Senses, raise considerable Emotions in us; there becomes room for *Choice*, after Reason has deliberated, and given its Verdict.

This is the Province of Religion in the second Sense, and which I propos'd for the second Head of this Discourse. Hitherto Religion has been treated, as containing all possible Duty in all possible Beings: But in this second Sense, which indeed is the more usual, we understand by it *the Duty of Man as discoverable by the Light of Reason*. In this, as every Man must answer for himself, so every Man must judge for himself. Each may declare his own Discoveries, and point out to others the Prospect he has taken; but that is all: for this Religion of Nature, like the suppos'd State of Nature, knows no Submission to authority.

It has been observ'd already, that the Law of Nature is punctually fulfill'd in the *material* Part of the Creation, while it is notoriously transgress'd in the *Rational*. Why then do the higher Faculties so often miscarry, while brute *Matter* never deviates from the Truth of Things? To answer this, we should consider in the first place, why *Matter* is so regular, the reason of which is the continual *Concursus* of the Deity. For the Laws of Nature in the material World are therefore unerringly accomplish'd, because the God of Nature himself puts them in execution. Those who have studied Nature most, and penetrated deepest into her hidden Recesses, have discover'd themselves, and demonstrated to others, "That every Particle of Matter is actuated  
 " by the Deity residing in all his Works: that the Heavens and the  
 " Earth, the Stars and the Planets, move and gravitate by virtue of this  
 " great Principle within them: that all the dead Parts of Matter are  
 " invigorated by the Presence of their Creator, and by him made  
 " capable of exerting their respective Faculties." Now God is equally present in all spiritual Beings: but his Presence there is not, as in the former Case, always efficacious; because *Matter* being merely passive, the divine Energy takes place there without impediment: but *Spirits* being endow'd with freedom and self-activity, God, who treats all Things according to the Nature He has endow'd them with, requires their *voluntary Concurrence*: This is as necessary on their Part, as mere Passivity is in inanimate Matter.

I observed before, that, according to *Justice*, all Creatures have a necessary Dependence upon God: but by *Free-will*, it is in the power of Man whether he will act suitable to such Dependence or not. Altho' the Presence of God maintains him in Existence; altho' by this he moves, altho' by this the Blood circulates, and the animal Life performs all its Functions; yet the Mind of Man can, in some Sense, exclude God, can obstruct his benign Influences, can quite neglect or forget Him, and live (as the *Psalmist* speaks) *without God in the World*.

No wonder then that such Men live as they do; no wonder that Minds broke loose from their Dependence upon the supreme Wisdom, commit such Follies and Crimes as justly render them contemptible to each other. This account of Things, and this alone explains the mad Scene of human Affairs: for Folly and Vice must proceed from wilful Ignorance of God as necessarily, as Night follows Sun-set.

The first Means to be used towards dissipating this Darkness, is *Prayer*, i. e. the Minds seeking God, and returning to an actual Dependence



pendence upon him. The Duty of Prayer is a fundamental Article of Natural Religion as its accurate *Delineator*<sup>b</sup> has demonstrated with his usual solidity: concluding in express Terms, "That never to pray to God is equivalent to this Assertion: *There is no God, who governs the World, to be pray'd to.*"

Give me leave therefore to observe here, that those who neglect the Offices of Devotion, are not to be reckon'd among the Disciples of Natural Religion. And it is great pity they should deceive themselves with so specious a Name. The Advantages of Natural Religion, which are confessedly very great, cannot belong to those who do not practise it, by setting aside a certain Portion of their Time daily, wherein to pay their solemn Homage to the great Creator. If this were done regularly with such attention of Mind, such desire of Heart, and such Perseverance as bears any Proportion to *the Nature of Things*; they would find their Notion of God, which has hitherto been obscure, insipid, and unaffecting: they would, I say, find their Notion of God improv'd and animated: It would grow the predominant Thought, and gradually the predominant Passion of the Mind.

Devout Meditation would produce this Effect both on the part of Man, and on the part of God.

On the part of Man, because "Perceptions are heighten'd by Reflection and the Practice of Thinking. By reflecting we exercise our Capacity of apprehending; and such Use and Exercise of it will increase and extend that Capacity."

These Dispositions there are in Man for the Knowledge of God. And on the other hand the infinite Goodness of the Deity must incline Him to manifest Himself to those, who thus seek Him in Sincerity. For as Reason dictates Prayer, so Reason dictates Trust in God, I mean an humble Assurance that our Prayer shall find Acceptance. *He who made the Eye, shall not He see? He who made the Ear, shall not He hear? He who made the Heart of Man, shall He reject its only just Desires?* He will not reject them, nor long hide his Face from the pious Distress of his Creatures.

To Pray, as I shew'd before, is a Doctrine of Natural Religion; and if it were faithfully practis'd, we are confident that it would lead Men into the Doctrines of Revelation. We desire only that Christianity may be put to this Test: we need not, we ought not to ask more of our Hearers. The Interest they have at stake well deserves

<sup>b</sup> *Woolaston*, p. 18.

servings. Then the Mercy, as well as the Justice of God, will be exerted in a manner that far transcends all Notions we can now form of them: the Clouds, which now cover the Ways of Providence, will be dissipated: Wisdom will be justified of her Children; and even those who shall be then reprobated, will be forced to acknowledge the Equity of their Condemnation.

## D I S C O U R S E III.

### Of the Tree of KNOWLEDGE.

G E N. ii. 17.

*Of the Tree of the Knowledge of Good and Evil thou shalt not eat: for in the day that thou eatest thereof, thou shalt surely die.*

**I**N my last Discourse I had occasion to mention this remarkable Prohibition, and among other Reasons for it, observed, "That Good and Evil are relative Terms, whose Sense is to be determined by the Circumstances to which they refer. Thus *David* says of himself, that *It was Good for him, that he had been afflicted*. Doubtless Affliction is in itself Evil, yet he rightly calls it Good, by reason of the greater Evil it delivered him from. Now *Adam*, in his state of Innocence, could have no such Notion. The Absence of Evil left no room for the relative Good. As he knew not Disease, so he had no Notion of Medicine: and after the same manner he, in all other respects, enjoyed a fortunate Ignorance. He was therefore commanded to *keep this his first Station, and abide in the Truth*, i. e. not depart from that true View of Things which was set before him."

Some may be curious to know more distinctly what that View was; but tho' it should be delineated in the properest Terms that human Language can furnish, yet, I fear, the Description would be little relished: the *Many* would slight its great Advantages, and perhaps treat them as a refined and subtle Speculation, void of that Solidity and Importance which they imagine in their present Prospects and Pursuits.

# DISCOURSE II.

## Of ORIGINAL SIN.

ROM. v. 18.

*As by the Offence of One, Judgment came upon all Men to Condemnation: even so by the Righteousness of One, the free Gift came upon all Men unto Justification.*

AS the Fall of Man happened in a higher, and very different Order of Nature from the present, it is not possible for us to have a clear and adequate Knowledge of it. But there are numberless Degrees between a perfect Knowledge and a total Ignorance. We are told all that it concerns us to know; and That we should attend to as an important Part of our own History. In forming our Notion concerning it from the Account given in Scripture, we must make due Allowance for the Imperfection of human Language, which cannot express spiritual Things otherwise, than by Figures founded in that Analogy, which subsists between the visible and the invisible World. And there is the greater Reason to make such Allowance for a Book so ancient as that of *Genesis*, which was wrote when Language had been little cultivated, and the Generality of Mankind were very gross and incapable of sublime Speculations: so that the sacred Historian was obliged to represent intellectual Things by sensible Images, which he uses, if I may so speak, as a kind of Hieroglyphics. Such in particular is the *Tree of Knowledge*, which appears to have been a well-chosen Symbol, and well understood by the *Jews*, because a *Tree* or *Plant*, is still frequently used by the *Jewish* Writers to signify some principal Point of Knowledge implanted in the Mind. Hence the famous *Arbor Cabbalistica*, on which their System of the Divine Attributes, called *Sephiroth*, is distributed: hence the Rabbies call their Articles of Faith *plantationes* or *plantas*: and hence our Lord himself, after reprobating some false Doctrines of the Pharisees, adds, *Every Plant*, Matt. xv. 13; *which my Father hath not planted, shall be rooted up.* i. e. Every Doctrine, which is not of Divine Institution, shall be eradicated—

and, if it be not an Instance too light to be joined with those before-mentioned, I would remind you, that the same Symbol is made use of at the End of our public Grammar.

When therefore we read that the first Man was placed in a fruitful Garden, we must infer that his Mind too had its *Paradise* suited to its Capacities, and abounding with various Objects of Knowledge; which were as necessary to it (the Mind), as corporeal Food was to the Body. For every kind of Life must have its proper and homogenous Nourishment. Life is, as a Fire, always spending itself, and requiring fresh Fuel, which it devours, digests, transubstantiates, and then perspires to make way for successive Circulations. Thus the earthly Body is recruited with the Productions of its Mother Earth, while the Mind feeds on Thought, and requires a continual Supply of suitable Entertainment as verily as the Body does. The Parallel too holds with regard to the Effects of Diet. Good Thoughts nourish and meliorate the Mind, as evil Thoughts corrupt and poison it. For Meditation does the Office of Digestion, and transmutes its Objects into the Substance of the Soul. In Paradise Man found not only outwardly *every Tree that is pleasant to the Sight, and good for Food*: but also inwardly all Branches of Knowledge pleasing to Speculation, and *good for Food* to the Soul. He had there, not only savoury and delightful, but also wholsom and substantial Truths, on which he might *ruminate*, and by which he might nourish and improve.

Beside these there was within his Reach one Set of Notions, which he was forbid to meddle with, called *the Knowledge of Good and Evil*. Or perhaps we shall speak more properly, if we say he was forbid to take Things in one certain Point of View, which would discover the Knowledge of Good and Evil. In some sort indeed he knew Good from the Moment of his Creation, for all was Good about him: but he knew it only, as one may be said to know Health, who never felt Disease: or to know Light, who never knew the Want of it, who never was in Darkness. Such a Man's Idea of Light (if he has any) will scarce deserve the Name of Knowledge, for want of that Distinction, which is found only in comparing it with its Opposite. We, who have experienced Darkness, have quite another Notion of Light than such a Person would be capable of. It was this experimental Knowledge which was forbidden, a Knowledge of Good by its Contrary: so that in a proper Sense Evil only was prohibited.

For it may be farther observed, that *Good and Evil* are relative Terms, whose Sense is to be determined by the Circumstances to which they

they refer. Thus *David* says of himself, that *it was good for him that he had been afflicted*. Doubtless Affliction is in itself Evil, yet he rightly calls it Good, by reason of the greater Evil it delivered him from. Now *Adam*, in his state of Innocence, could have no such Notion. The Absence of Evil left no room for the relative Good. As he knew not Disease, so neither had he a Notion of Medicine; and after the same manner he, in all other respects, enjoy'd a fortunate Ignorance. He was therefore commanded to *keep this his first Station*, and not depart from that true View of things which was set before him.

But it may be asked: whence then came Evil into the World? This has been deem'd a Question of great Intricacy; but it may be solved by considering only whence *moral* Good proceeds. Does it not arise from the right Use, which a free Agent makes of his Liberty, when he chuses that which is proper for him, and rejects the contrary? Now Evil comes from the same Fountain that Good comes from, even the Free-will. Take away Free-will, and there can be no moral Good in Man, as there is no moral Good in a Mill or other Machine. As Good therefore proceeds from the Freedom of the Will, so the Possibility of Evil evidently flows from the same Cause, and it is needless to seek it elsewhere.

From that Possibility Man called forth Evil into Existence, and thereby fell from *Righteousness*, i. e. Justice largely taken, as involving all Duty. By Justice the Creature belongs to the Creator, and can have no right to dispose of itself. The only Use man ought to make of his Will, is to surrender it to God perpetually in a generous Obedience. And the Freedom of the Will should serve only to remove Servility, and give a kind of Merit to his Subjection; to make it an Homage worthy God, as coming from a Being that might possibly refuse it; yet pays it freely, and returns the use of all its Faculties to him, from whom it received them.

*Adam* acted otherwise, and thereby *pulled down Destruction upon himself*, as the wise Man expresses it: He disobeyed his Creator, and *Wild. i. 12*; he had the Punishment he deserved. So far, I think, there is no ground for Objection. But the Consequence of his Fall involving all his Race, and *making Infirmity permanent* (as *Esdra*s speaks); this *2 Esd. iii. 22*; is a great Offence to many, and furnishes matter of Complaint to almost all. We are apt to say with him, *That it had been better not to have given the Earth to Adam* (not to have trusted him with the *2 Esd. vii. 46, 48* Fate of his Posterity); or *else, when it was given him, to have restrained*

*strained him from sinning.* This Sentiment, tho' a rash one, is very natural to our Frailty and Ignorance; as is also the exclamation which follows: *O Adam, what hast thou done! for tho' it was Thou that sinned, thou art not fallen alone, but we all that come of Thee.* Such Complaints, and such Expostulations have been common among serious Men; but it is common to complain without Reason; and if we saw the whole Plan of Providence with relation to Mankind, I am fully persuaded, that we should find this Complaint very unreasonable, and even ungrateful to our Redeemer; who has made abundant Compensation for all Damages arising from *Adam's* Transgression, by atoning, not only for Original Sin, but also for the many actual Offences of Mankind, as is shew'd at large in the Context.

I would only observe in this place that the Reason, why we are so prone to complain and lament ourselves, is, because we now feel the Inconveniences of our present State, and are not sufficiently apprised of many of its Advantages, nor of the greater Disadvantages, which other *initiating States* may be liable to. It is very probable, that every intelligent Being has a Time of Trial or Probation. Some of the Angels are fallen, for ought we know, irreparably. Our Father *Adam* was placed in a lower Station than they: his Fall consequently was less, and by the Mercy of our great Mediator, He, and *Eve*, the Companion of his Fall, are now fully restored. We find ourselves, not by our own Fault, at the Bottom. But a Ray of *Light* reaches down to us, and a *Way* is opened for our Ascent. That *Light* and that *Way* is our dear Redeemer, who is ever present with us, and in us, to enlighten, guide, and assist us in our Passage.

As to the Corruption of our Nature, That, strictly speaking, is not our Sin, nor shall we, through the Merits of Christ, be answerable for it. On the contrary, at the Day of Judgment it will be brought to our Account on the favourable Side, and all due Allowance made for it. In the mean time it has its Office admirably contrived by Providence, in affording us continual Occasions wherein to exercise Virtue. It is a source of evil Desires; and those evil Desires are the Enemies which we have to combat; consequently, to those who combat them, they are the Subject of Victory and Triumph. To have such Enemies is not our Crime: our Crime lies only in basely submitting to them. The Grace of God is ever ready to assist our Endeavours, and, as the Apostle speaks, to *make us more than Conquerors through Christ that loveth us.* Take away these Enemies, otherwise than by our conquering them; and you take away that which

x Ecl. vii.  
48.

Psal. viii. 5.

Wisd. x. 1.

John viii. 12.  
and xiv. 16.

Rom. viii.  
37.

which constitutes the proper Excellency of human Nature in the present State; which Excellency consists in resisting evil Inclinations, in overcoming ourselves, and approving our Fidelity to the Creator amidst all the Temptations which surround us.

Those therefore who complain of Original Sin, as if they were hardly dealt with, should consider well the Answer which the Angel gave to *Esdra*s, when he complained of *Adam* in those Words before mentioned: *O Adam, what hast Thou done! for tho' it was Thou that sinned, Thou art not fallen alone; but we all, that come of Thee.* To which the Angel answered: *This is the Condition of the Battle,* 2 Efd. vii. 57, 58. *which Man that is born upon the Earth shall fight: that if he be overcome, he shall suffer; but if he get the Victory, he shall receive eternal Glory.*

Such is the Condition of the Battle; such are the Terms prescribed; such is the Trial, or State of Probation, which we must pass through. But if some were to speak their Thoughts, we should hear Objections against all such Trials. Why (would it be said) why did not God make us happy at once? Why would He suffer his Creatures to run any Hazard of being miserable? He might have made Justice as natural and necessary, as Respiration; and thereby spared us all the Pains, which we must now be at, before we can be Happy upon the Terms which He has set us.

To this we might answer in the Words of the Apostle: *Nay but, O Man, who art thou that repliest against God? Shall the Thing formed say unto Him, who formed it; Why hast Thou made me thus? &c.* Rom. ix. 20. *Hath not the Potter power over the Clay, &c.* Thus we might answer, and thereby satisfy a pious Mind: altho' these Words were spoke only concerning Gods electing a peculiar People, called to the distinguished Privileges of the Gospel Dispensation; and were not intended to be apply'd, as they have since scandalously been, to the Bulk of Mankind, whose Sentence at the last Day will depend only on their own Works and Deservings; which I remark here, because this way of arguing, which resolves Difficulties by vouching Divine Supremacy, has been so profanely abused to maintain impious Misrepresentations of the Deity, as absurdly arbitrary and tyrannical, that Men of Sense have good cause to distrust it. To those therefore who move this Question; "Why did not God make us happy at once, without our passing through any state of Probation?" It will be more satisfactory if we can intelligibly unfold this Knot, instead of cutting it by dint of sovereign Power.

The Objectors would be dispensed from all probationary States; they would take no trouble, and run no hazard: they would have nothing to do, but to enjoy; they would be immutably, eternally, infinitely *happy*. They want no more of God: they have no other Cares, or Desires.

Let it now be considered, whether such Desires are reasonable. Are they not on the contrary most ungenerous and base, arguing a Frame of Mind quite unworthy of the Favour to which it makes Pretension? We are all *Children* of the Almighty Father; and consequently under such Obligations as that Relation infers. Suppose then a Son quite averse to giving himself any trouble about pleasing his Father: one who thinks it a Hardship to be bid do any thing, but what he himself inclines to: who grudges that any Service should be required of him; yet wants an Inheritance, wants that his Father should do all he can for him. Such are they who make the Objection: and God, who bids us *not to cast Pearls before Swine*, will not squander his Blessings upon such unworthy, selfish Spirits.

The Word *Merit* has been so misapplied, or misunderstood; that one is almost afraid to use it, even upon proper Occasions. But we cannot be mistaken in asserting, that God, in his Justice, requires of every Man *such Merit*, as He himself has made him capable of. A Man can stop a covetous Desire from breaking out into Theft or Fraud, *i. e.* he can keep the eighth Commandment: (and the same may be said of the rest). Now, if from a dutiful Regard to God, the Man maintains his Integrity, God will reward his Obedience: for so far as he is a Creature fit to be made Happy, he is a *proper Object*: and it will be found in the Event, that the Divine Wisdom has provided effectual Means to render all Objects of the Divine Bounty *proper Objects* before their final Beatification.

Even in this state of Confusion we think it *wrong*, when a worthless Man is possessed of great Wealth or Preferment. Tho' these are far from being any real Good, yet, as Men value them, they judge them misplaced in the Hands of a Fool. In the Kingdom of Heaven there will be no such preposterous Distribution: but Excellence shall be the Measure of Bliss, and *none shall be crowned, but Those who have conquered*.

And this may serve for an Answer to those, who are inclined to charge God foolishly, for permitting the Influence of the first Man's Transgression to infect all his Race. This Infection we commonly  
call



call *Original Sin*, which has been denied by some, and misrepresented by others with such gross Aggravations, as render it offensive to common Sense, and inconsistent with the revealed Doctrines, particularly those of this Epistle.

As for those who deny it, I shall not dispute with them; for who would debate with a blind Man about Darkness? And they must be blind indeed; who perceive not Evil in their Natures. The Truth here is to be felt, and needs no foreign Proof. All that seems farther necessary for their Conviction, who scruple to admit it, is to remove the just Prejudices conceived against it from the spurious Additions made by those, who have misrepresented it.

Whatever the Cause may have been, it is certain in effect, that among the Professors of Christianity there has long been a strange Proneness to Credulity, and a preposterous Humour of making Things that are difficult in themselves still more difficult to be understood. Subjects, that were naturally obscure, have been rendered quite dark, and unintelligible. It would have been well, if Men had stopped even here: and surely it was high time, when the Premises were become absurd, not to advance Consequences, and plunge farther in Nonsense. Yet this has been done notoriously, and Men from their own Mistakes have made or admitted Inferences, at which themselves stood amazed; and yet have not scrupled to avow them.

As I intend by this Reflection no Inveective, but a friendly Complaint; I shall instance in a Person, whom I honour exceedingly, I mean *Mr. Pascal*, who, as far as I can judge, has contributed more to the Defence of Christianity, than any other Man in the last Ages. Yet in his Thoughts upon Original Sin, which are, generally speaking, most excellent and satisfactory, he has the following Paragraph. "The Transmission of Original Sin from *Adam* to his Descendents Page 28.  
" appears to us, not only impossible, but also most unjust. For what  
" is more contrary to the Rules of our wretched Justice, than to  
" damn eternally an Infant incapable of Will, for a Sin, in which he  
" seems to be so little concerned, that it was committed Six thousand  
" Years before he came into Existence? Nothing certainly is more  
" rudely shocking than this Doctrine: and yet without this, (which  
" is the most incomprehensible of all Mysteries) we are incompre-  
" hensible to ourselves." The Conclusion is a great Truth; but the Premises are clog'd with needless Absurdities.

As first, he says, That the Transmission of Original Sin seems an *Impossibility*. Now the Scripture Account is, that *Adam*, after his

Gen. v. 3. Fall and Recovery to a Capacity of working out his Salvation, *begat a Son in his own Likeness, after his Image*, i. e. with the same evil Dispositions, and with the same infused Principle of Grace to combat them, as *Adam* himself was then endowed with. I see here no Impossibility, but on the contrary, a regular Course of Nature, according to which all Animals produce their Like.

To this pretended Impossibility, the Author adds its apparent Injustice. For *what* (says he) *is more contrary to the Rules of our wretched Justice, than to damn eternally an Infant incapable of Will?* Here he calls the Notions, by which we judge of this Doctrine, *the Rules of our wretched Justice*.—Our Practice of Justice is indeed very *wretched*: but our speculative Rules of Justice are right enough, for Ezech. xviii. God himself appeals to them by the Prophet *Ezechiel*, upon the very 19, 25, 29. Point in Question. Our Notions of Justice are not of our own Production, but a Transcript of the Eternal Law graven in our Conscience; and according to these we ourselves shall be judged at the last Day. We may therefore safely trust to their Judgment concerning an *Infant incapable of Will*, and consequently of Law: since St. Rom. v. 13. *Paul* declares, that *Sin is not imputed, where there is no Law*. And again; that *where there is no Law, there is no Transgression*. To which we may add, that where there is no Transgression, there can be no Punishment; seeing Punishment is a relative Term, which always supposes Transgression, and cannot subsist without it.

This is a sure Conclusion, altho' the Scripture had been silent, as it is in a great measure, concerning what the Redeemer shall accomplish in the future State. But the same divine Authority, which teaches the innate Distemper of Mankind; teaches also its Remedy, and frequently declares it to be adequate to the Disease: For the second *Adam* will repair all Damages done by the first, and Himself answer for all Those, who have no unrepented Crimes of their own to answer for. [See Rom. v. 12—21.]

I shall now speak of another account of Original Sin authorized in our own Church; which tho' it was made with a good Intention, to render us the more sensible of our Obligations to the Redeemer; and is expressed in Terms, which are literally true in a certain Sense; yet may easily be mistaken, and thence render the Doctrine absurd. As where it is said, [The IXth Article] that Original Sin is not only the *Corruption*, but the *Fault of the Nature of every Man*, and *deserves Condemnation*. When we call it a *Fault*, we must remember,

as I observed before, to distinguish it from our own actual Faults; and remark that the Article calls it only *the Fault of our Nature*. *Fault* is used here, as we apply it to inanimate Beings, and in the same Sense, as when we say of a Vessel, that it is *faulty*, i. e. defective, useless, deserving to be rejected and cast away: yet, as we did not concur to the breaking it, this is not, in strictness of Speech, our proper Fault, our personal Crime: nor will the Guilt of it be lay'd to our Charge. However, for the present it has spoiled us, it makes us abominable: for a Fault is a Fault, and Corruption is Corruption, which ever way it came, or whatever *Use* may be made of it. It has happened without our Crime; and it may have an Issue unspeakably to our Advantage. But neither of these are here considered. Regard is had only to the present Nature of Man in his unregenerate State, which is notoriously unjust, and as such deserves Censure, as a *dead Tree cumbering the Ground*, if there were no reviving Power, if there were no Redeemer. But this is putting a Case, which never was, nor could have been. For the Almighty, *who inhabiteth Eternity*, and whose All-seeing Eye reaches through the whole Extent of it, foreknowing the Lapse of the first *Adam*, had, *before the Foundation of the World*, provided a second Head of human Nature, through whom to derive his Blessings to the whole Race, when the first Channel was polluted and spoiled. And as by the first Channel *Death* came into the World, so *Resurrection* proceeds from the Second: for *as in Adam all die, so in Christ shall all be made alive*. And those, who have done Good, shall come forth to the Resurrection of Life: and they that have done Evil, unto the Resurrection of Condemnation.

1 Pet. i. 20.

The present Life is our Time of Trial, during which our gracious Redeemer administers proper Assistances to each Man particularly, according to his Capacity. For as *He has tasted Death for every Man, so He is the Saviour of all Men, and the Light of all Men, having wrote the Law in their Hearts*.

As for us, who beside the general Law of Nature, have the additional Lights of Revelation; we have so much more to answer for. Let us not then waste our Time in vain Complaints, or absurd Cavils at the Divine Dispensation. We see indeed but little of God's Ways, yet what we see is sufficient for our Conduct, and to silence all reasonable Objections: since we are assured, that the Merits of Christ are coextended with the Demerits of *Adam*, and that every Man at the last Day shall be judged only according to his own Deeds and De-

servings. Then the Mercy, as well as the Justice of God, will be exerted in a manner that far transcends all Notions we can now form of them: the Clouds, which now cover the Ways of Providence, will be dissipated: Wisdom will be justified of her Children; and even those who shall be then reprobated, will be forced to acknowledge the Equity of their Condemnation.

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G E N. ii. 17.

*Of the Tree of the Knowledge of Good and Evil thou shalt not eat: for in the day that thou eatest thereof, thou shalt surely die.*

**I**N my last Discourse I had occasion to mention this remarkable Prohibition, and among other Reasons for it, observed, "That Good and Evil are relative Terms, whose Sense is to be determined by the Circumstances to which they refer." Thus *David* says of himself, that *It was Good for him, that he had been afflicted*. Doubtless Affliction is in itself Evil, yet he rightly calls it Good, by reason of the greater Evil it delivered him from. Now *Adam*, in his state of Innocence, could have no such Notion. The Absence of Evil left no room for the relative Good. As he knew not Disease, so he had no Notion of Medicine: and after the same manner he, in all other respects, enjoyed a fortunate Ignorance. He was therefore commanded to *keep this his first Station, and abide in the Truth*, i. e. not depart from that true View of Things which was set before him."

Some may be curious to know more distinctly what that View was; but tho' it should be delineated in the properest Terms that human Language can furnish, yet, I fear, the Description would be little relished: the *Many* would slight its great Advantages, and perhaps treat them as a refined and subtle Speculation, void of that Solidity and Importance which they imagine in their present Prospects and Pursuits.

Pursuits. Even as the highest Mountains appear as Clouds or bluish Mists to those who are at a great Distance from them : so the Distance at which Men look back towards the State of primitive Innocence, renders it hard to be perceived ; and often little to be valued when it is perceived. Yet, however, as any tolerable Representation of it may serve farther to solve the Difficulty in question, *viz.* why the Knowledge of Good and Evil was prohibited ; I shall essay to trace out the gross Lineaments or Outlines of that primitive State, which is sometimes called *the State of Innocence* ; sometimes *the State of original Righteousness*. The first is a negative Account of it : the second is positive and explicit, therefore fittest to be insisted on.

The Terms *original Righteousness* [*Justice*] import that *Adam*, in his first Situation, was in a Capacity of doing *Justice* to every Object that occurred to his Notice : or (to speak in the modern philosophic Language, which emulates the Plainness of algebraic Equations) the *original Justice* of *Adam* consisted in this : that he knew Things for what they were, and could treat them as being what they were : or, in other Words, he knew the Nature of Things, and could behave towards them according to such their Nature, *i. e.* give to each Thing its due, *i. e.* do it *Justice*.

You observe here that the original *Justice* of *Adam* proceeded from his Knowledge, I mean those right Impressions which *Truth* made on his Understanding : and while those first Impressions lasted, they necessitated him to value all things truly, *i. e.* each according to their intrinsic Merit. All Things then had their proper Place in his Esteem : and therefore the same Rank which God holds in his Universe, that same Rank the Notion of God held in the Mind of Man ; consequently it was the ruling predominant Thought, to which all his other Thoughts were adjusted and kept in a due subordination ; for every other *Thought* was as dependent on That, as ever other *Thing* was dependent on the Creator. God was then known as the First, and the Final Cause of all Things ; as their Author, and their End. Now this *Sense* of their Relation to God ought to have been preserved as inviolably in the Mind of Man, as that Relation really and incessantly exists in the Nature of Things : and the Divine Will, which made them what they were, each in their Order ; the same Divine Will was the Rule by which they were to be estimated.

Thus Evil was quite excluded ; it was no where to be found in all the Works of God : and accordingly we find it repeated at the close of each Article of the *Mosaic* Account of the Creation, that *God saw that*

*that it was Good.* The Cedar, and the smallest Spire of Grass; the Radiancy of the Sun and the glimmering Light of the Glow-worm, were equal in this respect; for Goodness, as was noted before, is a relative Term, and all things were equally good for the several Purposes to which God intended them.

And thus Things must appear while seen in their true Light, *i. e.* as the Creatures of God, produced by him, and dependent upon him. But when frail *Adam* turned away from this sublime, yet only rational View of Things; and, disregarding the Creator, considered Himself as having a distinct Interest of his own; then he would estimate the Creatures by the Service and Use he imagined they might be to Himself: and then immediately More and Less, Better and Worse, Good and Evil, would present themselves. For when God was set aside; then *Self* succeeded in the place of God to supply the immense Void made in the Mind of Man by that horrid Omission. Here was now a new Standard by which he form'd his Judgment of Things. And as Justice consists in the practice of Truth, so Injustice must be the Consequence of rejecting it: for when Man desisted from considering himself and all about him as the Creatures of God; he must at the same time cease to be *thankful* for them, he must lose the *Sense* of his Obligations to the Divine Bounty: and hence would ensue a general Revolution in all his Sentiments.

In all his Sentiments Gratitude must have been a predominant Principle, as long as he continued in that first State, which is rightly named, *The State of Original Justice.* For Justice is universal Virtue, and Gratitude is a more delicate kind of Justice, acting by the pure Motive of Love, which Love is the genuine Source of Happiness. Thus, while Man gratefully considered the Creatures, as the Gifts of God; besides their proper Value, they became more valuable to him as *TOKENS* of Gods Love to him, which would more and more excite his Love to God. And as the Love of God gained the Ascendant in his Mind, that would more endear to him the Gifts of God, and double his Enjoyment of them: this greater Delight would still increase his Love of God, and that Love of God, reciprocally increasing his Delight, would lead him forwards to the utmost Bliss he was capable of.

Such was the natural Course of Things, if Man had persisted in his original Rectitude. But, frail as he was, he deviated from this straight ascending Path; and too attentive to the Gifts of God, he forgot the Donor: Being diverted from that sublime, yet only true View  
of

of Things, which set God always before him, he lost Sight of God, he turned his Back on Him, if I may so speak; and became Ungrateful to his Benefactor. *Ingratum si dixeris Omnia dixeris.* Ingratitude implies all kinds of Guilt. This was fully verified here. For when Man no longer considered his own Existence and that of All within his Power, as the Gifts of God; he of course took All to Himself. The Creator's Right being set aside, he accounted All his own: Possession was the ready Title by which he usurped an uncontrollable Dominion over them; and his Heart was elated with a spurious Joy in the new Acquisition of his imaginary Riches. Thus when he ceased to be *thankful* for them, he grew *proud* of them. Where Gratitude stopped, there Self-complacency with Pride began: and so the Preacher accounts for the Origin of Evil, *The Beginning of* Eccles. x. 12. *Pride is when one departeth from God, and his Heart [Affection] is turned away from his Maker: for Pride is the Beginning of Sin, and Covetousness and Envy, and every Species of Injustice are its certain Consequences.*

This seems to me a satisfactory Account of the Prohibition we are treating of, and I find it confirmed by those of the *Jewish* Commentators, who are most distinguished for Piety, Parts and Learning. *Philo Judæus* upon this Subject writes as follows\*. “By Paradise we are to understand the principal Faculty of the Soul, which is filled with numberless Opinions, as a Forest with Plants. By the Tree of Life, is meant Piety or Godliness, that principal Virtue which renders the Soul immortal. And by the Tree of Knowledge of Good and Evil is meant<sup>b</sup> such a View of Things, as distinguishes their Difference and Contrariety among themselves, without regard to the End to which they ought to be referred. These two were placed as opposite Extremes in the Soul; and God, presiding as Judge, observed to which of these Man would addict himself. And when He saw that Man, neglecting Holiness and Piety, turned aside to Cunning” [the Greek Word imports what is contrary to Simplicity, viz. a crafty regard to selfish Ends.] “He then rejected him, as was fitting, and drove him out of Paradise.”

\* Edit. ult. Vol. 1. p. 37. De Mundi Opificio.

<sup>b</sup> Such a View of Things, &c.] This Period would not be intelligible in a literal Translation, and therefore I was obliged to render it by a Paraphrase, which, I think, fully expresses the Sense of the Original. The Author himself explains *οὐρανός* by *ὁ δὲ διανοίας, visus Animi*, Vol. 2. p. 10. And the Effect of the *οὐρανός ἡ μάχη*, which he here speaks of, is that *οὐρανός ἡ μάχη* which is mentioned in our IXth Article of Original Sin.

Such is the Account which *Philo* gives of the Fall, and I conceive that *Maimonides* too intended the same Notion. *More Nevachim*, Part 1. Chap. 2. where he interprets *Job* xiv. 20. as spoke concerning *Adam*. *When he turned his Face, Thou didst cast him out.* So he translates the Original, and explains it, by shewing that the *Hebrew* Word for *Face* signifies the Intention, and whatever the Mind is principally attentive to; and infers, that when *Adam* changed his View of Things, and applied his Attention to That which he was forbid to attend to, [*viz.* a Comparison of the Creatures among themselves, exclusive of their Relation to the Deity] then God drove him out of Paradise.

The Cause then of all this Ruin is Want of Piety, Want of that devout Regard to the Creator which constitutes the Whole Duty of Man. I say *the Whole Duty of Man*; for as God alone is the first Cause of all Existence, so He alone ought to be the first Cause, or Motive of all moral Agency. The Relation which We and our Fellow-Creatures stand in to Him, ought to be the sole Rule of our Conduct; and *to act contrary to that Relation* is practical Atheism. 'Tis the Original Sin, and the Cause of all Sin that was, or is, or can be committed. *To act contrary to the Relation which we bear to God*, is an abstract Way of speaking, the Importance of which, I fear, may not be duly apprehended. Let it therefore be considered what it is for Men to act in contradiction to the very inferior Relations which they bear to one another in civil Society. If a *Servant*, laying aside all thought of his Master, deserts his Service; and disposes of himself, and of All he can get of his Master's into his hand, as if it were his own, his unquestionable Property.—If a *Son*, casting off the Reverence and Obedience due to his Parents, and mindless of his Obligations to them and Dependence on them; follows his own Devices in Defiance of their Authority.—If a *Wife*, departing from her Husband, places her Affections upon another Man, &c.—These shew what Enormities follow from the Creatures acting contrary to the Relations which they bear respectively to one another: But when Man acted in contradiction to that high Relation which he bore to God, this was consummate Guilt; this was a total Apostasy from Truth and Goodness. The Crime proved its own Punishment: He had forsaken God, and was forsaken by him. Thus the Sentence denounced, *viz.* *In the day that thou eatest thereof thou shalt surely die*, was punctually executed on the very day of Transgression.



For Death is not a loss of Existence, (probably there is no such thing in Nature,) Death, I say, is not a loss of Existence; but it is an Alteration in the manner of Existing, whereby the Scene is changed: we lose our accustomed View of Things, and can no longer have that Intercourse which had been maintained during that kind of *Life*, whereof such *Death* is the Extinction. For as it was noted before concerning Good and Evil, that they were relative Terms; so it is with the Words *Life* and *Death*, which are always to be understood with regard to that Scene of Action, to which the Life spoke of is the Introduction, and from which the Death is the Exit. *Our prime Faculties are the Understanding and the Will: the Use of these is LIFE, which accordingly consists in Perception and Activity with regard to the Objects within its Sphere.* Thus the Angelical Life is conversant with Things Celestial and Divine; while the Animal Life is occupied in Things terrestrial, to which its Perception and Activity is confined. For,

As there are different *Senses* in the same Life, appropriated to the different Qualities of its Objects; the Eye, for instance, discerns Colours, the Ear Sounds, &c. so there are different Lives in the same Person, appropriated to the different Worlds to which they appertain. And as the Loss of one Sense does not extinguish the rest, but, on the contrary, it is found by Experience, that the Loss of one Sense may render those which remain more lively and acute; the Stock of Animal Spirits obstructed in one part, venting itself more copiously in others: so, when the Spiritual Life was quenched in Adam, the Animal Life was so far from being extinguished by that Loss, that, on the contrary, it was greatly enlarged, and became enormous. For those higher Affections, which were suited and originally belonged to the Divine Life, being destitute of their proper Objects, sunk down into the animal Principle, and applied themselves with their innate Vigour to the low Concerns of the animal Life. *Life*, as it was said before, *consists in Perception and Activity*, and Man in the Fall having lost his Perception of Heavenly Things, (which Loss is the Death denounced in the Text :) his active Force still subsisting, vented itself upon Things temporal with an Intensity most disproportionate to such inferior Objects. And hence ensued all the Follies and Miseries which have disgraced the human Nature.

But when we essay to represent the Disorders of the lapsed State, the same Difficulties recur which were complained of in the beginning of this Discourse: for as the great Distance at which we stand

from the state of Innocence, makes us not relish, or even perceive its Excellence : so, as we ourselves are actually in the State of the fallen Adam; its Nearness, or rather Identity with our own, makes us not sensible of its Deformity. Men, ignorant of their proper Bliss, do not resent the loss of it : for their proper Bliss consists in the Knowledge

John xvii. 3. and Love of God, which the Scriptures rightly call *Eternal Life* : and the Loss of this is the *Death* we treat of. But Men wholly occupied about their temporal Concerns, acquiesce in that wretched State ; they are reconciled to their Misery, and may say, as those mentioned by *Isaiah*, *We have made a Covenant with Death, and with Hell we are at Agreement*. For altho' they still have a Perception of what is just, and right to be done; they use it only to blame or complain of others ; and not taking it for the Rule of their own Conduct, they are quite unconcerned about their gross Deviations from it.

Isaiah xxviii.  
15.

Even they who are of a better Mind, and being convinced of their Errors, seriously endeavour to reform their Lives ; even these, I say, do not at first, and all at once, discover the deep Corruption of their Nature : Nor is it convenient that they should do so, because a full View of it might greatly discourage them, and would be useless in their present Situation : It suffices that they practise what they know, and then farther Knowledge will be the Reward of their Perseverance. It is not seasonable to have a second Lesson, till the first is learn'd. The innate Depravation therefore is commonly discovered by Degrees in the Measure they strive against it ; and the moral Light increases only as they follow its Guidance. As in traveling, we are always shifting our Horizon, and Objects, which were scarcely visible at a Distance, magnify when we approach them : so in the Road of Virtue, what before seemed a vain Refinement, becomes an essential Part of Duty, when we attain a Capacity to perform it.

As for those who give themselves up to other Pursuits, and neglecting Virtue do not regret their Want of it : to such the Doctrine of Original Sin infecting the human Race, commonly appears a needless Absurdity, which offends their Pride, and is not consistent with the high Opinion they have of their own Excellence. Yet some there have been \*, Men of acute Parts and a fine Discernment, whose Pride took a different Turn, and, instead of concealing their natural Depravity, rendered them inquisitive to search it out, and industrious to divulge it. These treating it as a matter of mere Speculation, have,

\* *Rochefoucault, Mandeville, &c.*

with Gaiety and a kind of Triumph over the rest of their Species, so described the deep and universal Corruption of Mankind, and so exposed the Defects, or, if one may so speak, the Viciousness of human Virtues, that they have scandalized Many, and surprised All, but the Few, who by their own Experience in their religious Progress, were already apprised of it: and yet even those severe Dissectors of the Heart of Man, after having exhausted all their Sagacity in Discoveries, which, generally speaking, were true and well grounded; have professed, as they had great Reason, that there remained still a *Terra incognita*, which they could not penetrate.

The just Reproach of these Writers is, that they have represented Man only by the dark Side, and have omitted the Mixture of Goodness that is in him, I mean that innate Instinct to Justice and Piety, whereby the Creator has in part restored his lapsed Powers, and put him in a Capacity to deny himself, to withstand the wrong Propensities of his Nature, and do good Works in spite of bad Inclinations.

The Omission of this salutary Truth is very blameable in these pretended Philosophers, because in consequence of that Omission, they have represented the Acquisition of true Virtue as an impracticable Project: however they give proper Evidence in the Cause for which they are here alleged, viz. to prove the great Corruption of the human Nature, which ensued upon the spiritual Death of our grand Progenitor.

# DISCOURSE IV.

## Of CONSCIENCE.

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R O M. ii. 14, 15.

*When the Gentiles, which have not the Law, do by Nature the things contained in the Law; these, having not the Law, are a Law unto themselves: who shew the work of the Law written in their Hearts, their Conscience also bearing witness, and their Thoughts the mean while accusing, or else excusing one another.*

**I**T is here asserted, that some among the Gentiles (who had no knowledge of a reveal'd Law) have, by the Light of Nature, discovered and perform'd the principal Duties which the reveal'd Law enjoin'd. The Apostle says, that *not having the Law, they were a Law to themselves*, and thereby shew'd, that what was prescrib'd by the Law, was also *wrote in their Hearts*, as their Conscience testified by the Sentence it pass'd within them of Approbation or Condemnation of their Actions.

The Text therefore imports, that Conscience gives decisions agreeable to a divine Law impress'd upon the Mind of Man. This then is the first Revelation made to us of the Divine WILL, and all farther Discoveries of it presuppose This, as a fundamental Principle. Yet even This has been disputed, and Difficulties have been rais'd, to obviate which is the Purport of the following Discourse.

The term *Conscience* has been lamentably abus'd and perverted to cover Motives that have no relation to it: and not only Hypocrisy, but Fanaticism, with many Follies, and Vices too, have taken Sanctuary in the Name of Conscience. For when sinful Men, industrious to deceive themselves and others, seek to justify the Wrong they do; they give for their excuse *good Reasons* instead of *true* ones: and therefore, as the Plea of Conscience, where it is real, is ever a sufficient Justification, this Plea has been often made, where Conscience had no share; but would have prevented the Wrong, if it had been attended to. And hence arises a farther Mischief, *viz.* that other bad Men, reluctant to the Restraints of Conscience, gladly take such

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Opportunities to decry it, and harden themselves in neglecting it. They tell us gravely, that to follow Conscience is a dangerous Way, and subject to gross Delusions: and to confirm this, they have at hand many Stories, some tragical, and some ridiculous; wherein great Follies, and even Vices are charg'd upon the score of Conscience. If we examine the ground of this Charge, we shall find it to be only the false Excuse which the Guilty make for themselves; which derogates nothing from Conscience, and would certainly be rejected as frivolous, if there were no private Reasons for admitting it. But Men, as I said, standing in awe of Conscience, and uneasy under its Censures, readily embrace whatever may lessen its authority, and serve for a pretext to dispense with their subjection to it.

Thus Imposture on one hand, and wilful self-deceiving Credulity on the other, have concurred with Atheism\*, to depreciate Conscience. The Imposture indeed has commonly been so gross, as to require a great degree of Credulity; and could never have pass'd upon any, but such as thought it their interest to believe it. For what has an awkward, spiritless, or perverse Shiness; what have Spleen, Melancholy, a distemper'd Imagination, Cowardise, or other complexional infirmities of Mind to do with Conscience? Yet all these have been imputed to it: as also Enthusiasm and Superstition, *i. e.* Madness and Folly; with Persecution and Rebellion, two of the greatest Crimes; these too have been ascrib'd to Conscience, and its sacred Authority vouch'd for Actions that proceed from most opposite Principles. That bad Men say what is false to excuse themselves is no wonder: but if we had a right Notion of Conscience, we should know these to be such improbable Falshoods, that it is just matter of wonder that any should give credit to them.

As for those who do give credit to them, and thence raise Arguments to justify their own neglect of Conscience, they do not act sincerely; for they think themselves in no danger of Bigotry, or Fanaticism, or a merciless persecuting Spirit, altho' they should, in the strictest manner, perform all that their Conscience requires of them. They have so good an Opinion of themselves, that they are under no apprehension of the brain-sick Follies they object. They fear not these for themselves. Their only fear at bottom is the pain

\* Whoever denies Conscience, will be proved to deny God by an inevitable Consequence, according to the Reasoning of Mr. Woolaston, p. 18. and 121. especially if we receive that of *Menander*, which I think true in a qualified Sense: *Βροτὸς ἀνάσσει ἐνείκεναι Θεός*. Cunctis mortalibus Conscientia est Deus.

of following Conscience: they fear it not as a Deluder, but as a rigid exacter of Truth and Justice: and thence they treat it as an enthusiastic Principle.

And yet, as mean an Opinion as Men profess to have of Conscience, when they are pressed to follow its guidance; upon other Occasions they speak of it with Respect, and in some Phrases the Name is held in veneration. As when a Man says; that *he thinks so in his Conscience*, he means by *Conscience*, that *serious unprejudic'd posture of Mind, which is an immediate disposition for perceiving Truth*. And to say of a Man that *he has no Conscience*, is the worst of Characters: and the Person to whom it is apply'd will resent it as highly injurious. So that all Men would be thought to have Conscience: but if we should ask many what use they make of it? they would be at a loss for an Answer.—What Answer would they give?—

But to return whence we digress'd. It was said, that Men sometimes put a value upon Conscience: they look upon the want of it in others as an unpardonable Defect: and when they desire most to establish the Truth of what they assert, they vouch for it the testimony of their Conscience. There are other Occasions in which they shew not only a high Opinion of it, but even put the utmost Confidence in its Authority. For when they feel themselves notably injur'd, they will often appeal to the *Conscience* of an Adversary. The Reasons with which he defends himself go for nothing—there is, they say, no end of Reasoning: and they have recourse directly to his *Conscience*, the Conscience of an Adversary; they require *that alone* to give Judgment between them, with a perfect Assurance, that if their Adversary will but hearken to his own Conscience, *that will condemn him, that will do them Justice*.

Whence comes it to pass, that Men can divine so precisely what will be the Opinion of Conscience in another Person? Whence, I say, comes it to pass, that they appeal with such Assurance to the Sentence which Conscience will pass in the Breast of an Enemy, upon the Subject in Debate, even against his Interest? If Conscience were in his Power, as Reasoning is; would not he make that too speak in his favour? Here Men plainly look upon Conscience as an infallible Judge, as a sovereign Arbitrator; they require only that it may be fairly consulted; and where wrong is done them, they are secure of being righted by the Sentence it will pass in the Breast of him that injures them.

Such Homage do Men pay to Conscience in general, altho' they themselves in their particular Conduct have little regard to it. They know

know what Advantage to make of the Conscience of other Men, altho' they pretend sometimes not to know what Use to make of their own.

But there are times in which Men are oblig'd to submit to the force even of their own Consciences; as in Cases of great Distress; especially when some afflicting Circumstances bear such relation to a former Crime, that Providence seems to execute the Law of Retaliation, and marks the Fault in the Punishment. So when the Brethren of *Joseph*, altho' twenty Years after they had sold him a Prisoner into *Egypt*, were themselves seiz'd and imprisoned in *Egypt*, presently their Conscience reproach'd them with their cruel Usage of their Brother: *And they said one to another, we are verily guilty concerning our Brother, Gen. xlii. in that we saw the anguish of his Soul, when he besought us, and we would not hear, therefore is this Distress come upon us—behold his Blood is required.* So naturally do Afflictions, suited to the Crime, make the Voice of Conscience heard.

Danger too has the same Effect, especially when Life is concern'd. For as Death will put us under the full dominion of Conscience, and subject us to all the rigours of its Discipline: (Conscience being that Worm which never dies, that Fire which is not quenched) as Death, I say, will establish Conscience in all its Powers; so the approach of Death begins to set it at liberty: Many Self-deceptions and false Reasonings, which beclouded it, are dissipated, as the Passions decay, and Life draws to an end; leaving the Man defenceless and appall'd, a Prey to Fear and Remorse.

There are besides these other Occasions wherein this divine Principle is felt and submitted to even by those, who have long harden'd themselves against its Remonstrances. A prudent Reproof, for instance, seasonably urg'd by proper Authority, will sometimes pierce to the quick, and cause such Pangs, as for a while interrupt the lethargy of Sin. So when *St. Paul* preach'd to *Felix* the Governor; it is said, that *as He reasoned of Justice, and Temperance, and Judgment to come; Felix trembled.* The Judge trembled at the Words of his Prisoner.

Many other Instances might be brought from profane as well as sacred Story; but they are needless, and I appeal to your own Experience: and I do so the rather, because the Subject now treated of is better known by our inward feeling and experience, than any definition of Divines or Metaphysicians. Conscience is something so subtle and spiritual, that the grossness of human Language serves ill to define it. Words are not capable of such precision, as will exclude

all Cavils : and one of the ways Men have of escaping from Conscience, is to dispute about it. While Men, reluctant to its Censures, are canvassing its Nature in abstract Speculations, they easily elude its force : for altho' the Voice of Conscience is distinct enough, when the Mind is attentive and prompt to obey : yet the Heart being indispos'd it is presently drowned in the noise of Controversy.

A Conscience, in her Instructions, barely signifies her Will, too delicate to insist, much less to debate and contend : and as her Dictates are, so is her Nature, too subtle to be grasp'd by a rude Disputant, whercof the Casuists have given strange proof.

No definition of Light can give an Idea of it to a blind Man, or improve the Sight of him who sees. What Light is, cannot be taught, but must be felt. And so it is with Conscience. But as Persons, whose Eyes are weak and sore, avoid the Light : so many avoid the light of Conscience ; they shrink from it, because they are hurt by it, and then perhaps, as in their own Defence, they call its Validity in question.

*Truth, Reason, Justice*, are still Names in vogue ; while the term *Conscience* with many favours of delusion : but the terms *Truth, Reason, Justice*, have been us'd in such loose, unpractical Senses, that Men are come to treat them as mere Speculations. While the Term *Conscience* tends directly to practice ; it calls the Man *inwards* ; and points out to every Individual his peculiar Duty, more distinctly, and with more sensible Obligations, than those other *Names*, which vulgar Use has extended to general unaffecting Notions.

But after all (it may be ask'd) is it not true in Fact, that Men have run into strange Follies while they believ'd themselves under the guidance of Conscience ? And is there not such a thing as an erroneous Conscience, which we ought heedfully to guard against ? To both which Questions we answer severally :

First, that it is not possible to prescribe any Rule, that may not be abus'd. We can propose no Doctrine, but what may be perverted : and when Men are dispos'd to deceive themselves, there is no Advice upon Earth, that can hinder them. Those, who are at all acquainted with the Heart of Man, know the strange Power he has to persuade himself of what he has a mind to believe. To deceive others may

<sup>b</sup> Conscience is used in different Senses (as what Word is not ?) according to some of which it is rightly said to be *defiled, erroneous*, &c. But I have taken it in the Sense which it bears in the Text, where the *Law of God, written in the Hearts of Men*, is declared the only ground of its Testimony : and such Testimony is not fallible.

require



require some Art and Caution: but to deceive ourselves, when we are inclin'd to it, is as easy as to sleep, when we are inclin'd to it. For when Men give into Self-delusion, the Understanding is the dupe of the Will: Reason becomes the Tool of Inclination, and being degraded from its office of *Judge*, servilely plays the Advocate of those Passions, which it ought to control.

As to the term *Erroneous Conscience*, that may be considered as a figurative Expression of the same kind, as when we say a *false Diamond*; by which we mean what is actually no *Diamond*, but a Counterfeit. So what is called an *erroneous Conscience*, is not really the Conscience which St. Paul speaks of in the Text, but a Delusion; and such a Delusion, as can never hurt any, who have not concurred to their own Deception. And, as I said before, when a Man is desirous to deceive himself, he will effect it, notwithstanding any Method we can prescribe.

Having thus endeavour'd to revive the Authority of Conscience by removing some of the Mistakes, which have often contributed to diminish it: give me leave to exhort you to hearken to, and obey its Dictates. Conscience is *the Law of God written in our Hearts*: and God has not wrote his Laws in vain. If they do not govern us, they will condemn us; they will make us one Day condemn ourselves with inexpressible Confusion. For tho' we may for the present stifle the Voice of Conscience, it will not long be in our Power: It will assume its Rights with an absolute Sway; and those who do not receive it as their Guide and their Lawgiver, shall feel it as a Judge and an Avenger.

For it is an Emanation of the Deity, and has its Origin in that supreme universal Reason, which St. John in the beginning of his Gospel calls The Word, the Divine Logos: and after declaring Him the Creator of all Things, adds immediately, that *He is the Light of Men*. And lest we should not heed sufficiently a Truth of so exceeding great Importance, he presently repeats it, *He was the true Light, which lighteth every Man, that cometh into the World*. And this is said of the Logos before his Incarnation: this therefore is spoke of his divine universal Essence, whereby, as the *Sun of Righteousness*, He diffuses Light through all Spirits in such measure as they are capable of it. In Mankind it is at first a glimmering feeble Light, discovering only the frontiers of Virtue, and the entrance of Religion. This is a wise and merciful Dispensation: for hereby God accommodates Himself to each Person's Capacity, giving them as much as they want,

even all they can use in their present Dispositions; and withholding a useless Abundance of Light, which if rejected, would render the Soul more guilty, and its return to Him more difficult. Hence it is, that what we term *Conscience*, in Men, is so very various. The Prov. xx. 27. Wise Man calls it the *Candle of the Lord*: and in different Men it enlightens after a different manner, according to their different Capacities. In some it shines with an unclouded Brightness; while in others it faintly distinguishes Good from Evil: and in the obstinate Sinner it seems totally obscur'd. Yet in the worst of Men there still remains all the Light he is capable of, *i. e.* as much as he can use: and if he will seriously try the Experiment, if he will recollect his Thoughts, and in earnest consult his Heart upon the Subject of moral Duty: This Spark of Divinity, still residing within him, will assuredly shew him the next immediate Steps which are to be taken: and if he perseveres in them, the Light will increase abundantly. With his new Views he will acquire new Powers and Abilities. For the *Light of Conscience*, when we actually use it, does not stop in Speculations; but is an *active Principle* to enable us to do what it directs.

But I stop here, and refer you to the greatest of all Instructors, Conscience; which is a Ray of the Deity, shining in our Hearts to shew us the Way to Heaven. Happy those who follow its guidance: they will advance from less to greater degrees of Light, till at length they arrive at the Beatific Fountain. But they who neglect it, will not neglect it with Impunity: For this (saith our Lord) *this is the* John iii. 19, *Condemnation, that Light is come into the World, and Men loved* 20. *Darkness rather than Light, because their Deeds were evil: for every one that doth Evil, hateth the Light, neither cometh to the Light, lest his Deeds should be reproved.*

## D I S C O U R S E V.

*Of the Ceremonial Law.*

MARK ii. 27.

*The Sabbath was made for Man.*

**A**S Man consists of two Parts, Animal, and Rational; so, corresponding to these, Religion has two Parts, *viz.* Ceremonial, and Moral; both necessary, tho' of a very different Nature and Importance. For Ceremonies are to Morality only as Means to an End, and all their Value is to be estimated in promoting it. Yet many Men in all Ages have been apt to over-value them: while others, especially in these latter Times, have as rashly depreciated them; and, because they are not our principal Duty, treat them as no Duty at all.

These are dangerous Extremes, as will appear by treating of Religious Ceremonies in general, so as to explain their Nature and Use, which I shall endeavour to do by applying to the whole Ceremonial Law, what our Lord has determin'd concerning one capital Article of it, *viz.* the Observation of the Sabbath. *The Sabbath was made for Man.* So we may say of all the *ceremonial Law*, that It was made for Man, for his Use and Assistance towards attaining *the End for which he himself was made*, even the Duties of the *moral Law*. For these Man was made. To fulfil the *moral Law* is the end of our Creation: and they live in vain, who do not make this their principal Study, their main Pursuit; as it is the only necessary business of Life.

To direct and assist us in this, the Ceremonial Law was instituted. It was *made for Man*, a help to his Frailty: it was contrived on purpose to facilitate the practice of essential Duties. And when Men totally neglect the essential Duties of Religion, it is natural to disregard its accessory Rites, which then become insipid, useless, and burdensome.

Upon which account in those Countries, where Fashion and Vogue still compel Men to frequent the public Worship, it has been found expedient to adorn and illustrate the Religious Offices with great Mag-

nificence; and bribe the Attention of the Audience by elaborate Entertainments of Shew, and Musick. I will not venture to blame, what may perhaps be well intended, and what possibly may have a good effect upon some, who coming to Church upon a less worthy Motive, are however in the way of Duty, in the way of being affected with the great Truths of Religion. However, to speak in general, Religious Ceremonies, where they are too numerous, or too pompous, must be less edifying. Instead of recollecting the Mind, they distract and dissipate it. Like too thick a Medium, they obstruct the Sight: and may be compared to painting upon Glass, which is intended to adorn it, but in event obscures it, and keeps out the Light. This will appear from a representation of the ground and nature of Religious Ceremonies, which I take to be as follows.

There are many things, which, tho' indifferent in themselves, yet bear so near a relation to moral Duties, that it is proper they should be brought under some certain Regulation; which, when it is established, becomes itself a Rule, and obliges us to conform to it, not for its own sake, but for the sake of those real Duties to which it relates.

Take for an instance the first and greatest of all Laws, that of worshipping the Creator, which is a Duty always seasonable: but as Men are apt to put things off, for which they have no great relish: and what may be done at any time, is often done at no time, because no certain Time was fixt for it: therefore it was found proper, even at the beginning of the World (as there is good reason to believe) to set apart every seventh Day for the offices of Religion, and to forbid on that Day all other Business, that Men might be quite at leisure to pay their Homage to the Creator.

So again, in the act of paying this Homage, Men have by nature such an unaffected Sense of God, that at first they find it difficult to keep it in their Minds. The thought of God is soon thrust out by numberless Vanities, in which their poor Heart takes a more feeling Interest. To help themselves therefore against this shameful Frailty they invented, or were taught religious Ceremonies, which might be of service to engage, or prolong their Attention by the Mediation of sensible Objects. Here would follow a series of Actions, which, as they were significative of their holy Intentions, so they were meant to continue such Intentions alive, and in act, for a considerable space of time, and thereby gradually render them habitual.

Thus a Mind, endeavouring to be grateful to the universal Benefactor, was not content with mere Speculations concerning God's Goodness; for it found such Speculations soon flag and vanish; and therefore (as Exercise is the greatest Improver) Ways were contrived to exercise, and express Mens Gratitude by religious Oblations and Sacrifices; wherein they returned to the Almighty a part of his Gifts, a part for the whole, as an Acknowledgment that they received *All* from *Him*; that *All* were due to *Him*, and ought to be employed in his Service. Some, while they assisted at the Sacrifice, would consider that themselves are not *their own*: That the Work belongs to the Maker, and ought to have no other Will or Desire. While the Mind was occupied in such pious Thoughts, and the Passions suspended in Devotion; Conscience would have a favourable Audience, and its just Remonstrances would be heard, and attended to. Men in these Dispositions would feel with Regret and Compunction the Injustice and the Turpitude of their evil Inclinations; they would earnestly desire Deliverance; they would in Imagination substitute those evil Inclinations in the Place of the Victim, and invoke the Almighty to destroy and annihilate them. Some, more advanced, would, after the same mental Manner, even substitute *themselves* in the Place of the Victim, with Hope and Faith of a Renovation, when the animal or sensual Part of their Nature was sacrificed and extinguished.

And thus the Senses and the Imagination, which are the two great Inlets of Evil into the Mind, would be brought to oppose it with better Success, than perhaps could be effected by naked Theory, in that gross Noviciate of Religion which we now speak of. For then the animal Part in Man predominates; and in religious Ceremonies the animal Part has its proper Employment; the Senses minister to the Imagination; and although, That is a low Faculty, yet the Exercise of it is then more easy, more lasting, and more affecting than that of Reason. In abstract Reasonings upon divine Subjects the Mind is as it were upon the stretch, and consequently cannot without Difficulty persist long in its Attention; and while it does persist, the Truths in View appear so subtle and remote, that they very feebly work upon our Affections. But if the same Truths can be represented in the Imagination, which is the Aim of religious Ceremonies, they have then quite a different Effect upon us: They get Life, and Colouring, and Force: The Mind can  
contem-

contemplate them at leisure, and commonly takes a Delight in being affected with them.

Nor are we here to think that the Mind proceeds upon arbitrary and groundless Fictions. There is an Analogy betwixt the visible and invisible World, which the Scriptures declare to be the Foundation of the *Mosaic* Rites, and from which other religious Ceremonies receive their Fitness and Utility. The Terms *unclean, defiled, polluted*, are applicable to Minds as well as Bodies, and that with a Propriety which is easier felt than explained. The correspondent Terms of *cleansing, baptizing, purifying* with *Water*, or with *Fire*, as the Cause may require, or the Subject can bear; these too have a just and obvious Signification in Morals as well as Naturals; for the Systems of both Worlds run parallel, so that the Realities in the Superior have their respective Shadows in the Inferior, and are fitly represented by them.

To conclude, Religious Ceremonies are outward Expressions of inward Sentiments, inculcating, entertaining, strengthening, and prolonging such Sentiments, and thereby tending to make them Habitual.

The Jewish Ceremonies, as also the Christian, both relate to our Redemption by Jesus Christ; but as to prefigure Things future, and to commemorate the same when passed, require different Expressions: So it was necessary that the *Mosaic* Institution should be succeeded by the Rites and Discipline of the Christian Church; which, together with the Rules or Method of Life that every reasonable Man will prescribe to himself, constitute that Part of the Law which is called Ceremonial, and which is by no Means confined to the *Mosaic* Institution, but belongs as I said to all Ages of the World. For it had been practised by the Patriarchs before the Jewish Law was given; and since that was abrogated, still subsists, as constituting the Rights and Discipline of the present visible Church, together with those Rules and Methods of Life, which every private Man ought to prescribe to himself, so as may best suit his own Condition and Circumstances.

Such is the Ceremonial Law, subordinate to the Moral as Means to an End; for if that End be not attained, it will prove a frivolous Amusement at best, and may lead to dangerous Superstitions, whereof there are numberless Instances, which have deformed the Face of Religion, and given great Offence, when ecclesiastical Rites have been brought into Competition with, or even been prefer'd

to moral Duties : Whereas all their Merit consists in promoting the moral Duties. They are, as was said before, only Means to an End : They are Helps for the human Infirmary, to raise and assist the Mind in the Practice of true Religion and Virtue. Like military Exercises, they prepare for real Combats, they put the Man in the best Postures for defending himself, and offending the Enemy : They render him more active, dextrous, and vigorous. But after all, a thorough Coward will be little the better for them, and a genuine Courage will do Wonders without them.

I have treated hitherto only of Ceremonies in general. What I have farther to add shall be confined to two remarkable ones : This *Day* and this *Place*. This Day is called the Lord's Day, and this Place is called the Lord's House ; both Names of great Significance. For altho' all Places, and all Times are His, who created, and who possesses them, *filling Heaven and Earth* and *inhabiting Eternity* ; yet He has been pleased, in Condescension to the low and narrow Capacity of Mankind, that certain *Days*, and certain *Places*, should more immediately bear his Name, and be appropriated to his Service.

As to the first of these, the Lord's Day, the religious Observation of it is enjoined, as well by the civil, as the ecclesiastical Authority ; yet we see to our Grief, how great a Part of the Nation neglect and prophane it, absenting themselves from this holy Place, and thereby frustrating our Endeavours to admonish and reclaim them. We must content ourselves with lamenting what we cannot redress, and confine our Care to the Instruction of those who still favour us with their Attention.

To these we represent that, altho' all Days are strictly speaking, God's Days ; and Persons of an advanced Piety do actually pass them as such, making Religion overspread their whole Time, and serving God *in Holiness and Righteousness before Him all the Days of their Life* : Yet the Christian Church has, for the Reasons before mentioned under the general Head of the Ceremonial Law, wisely imitated the Mosaic Institution, and distinguished the first Day of every Week, by the glorious Appellation of the Lord's Day, a Day on which He only is to be served, and in which all servile Labours are prohibited, that they may not interrupt our Devotion, and that our Minds may be totally vacant to the Offices of Religion.

For this End we assemble in this Place, which also on the same Account is called *God's House* being consecrated, i. e. solemnly appropriated to his Service. All Places are in themselves indifferent, but take their Dignity and Excellence from the Uses to which they are applied. Those to which this Edifice is dedicated are the noblest and most sublime that can employ the Mind of Man; for this is a House of Prayer, and a School of Wisdom. \* The Fabric too is worthy of the sacred Offices for which it was erected by the Piety of our Forefathers, and the seasonable Care and Bounty of the Publick has repaired and beautified it with Elegance and Magnificence. Nor have the Head and the principal Members of this Royal Foundation been wanting, on their Part, to compleat the Work in such a Manner as it became them.

The Use and End of all is, that we give a *religious* Attendance upon the holy Ordinances which are here celebrated for publick Worship and Instruction. In the first we unite, or ought to unite, with Heart and Voice, in Prayers and Praises to our common Creator; and in the second we are taught, at least we are reminded of our Duty towards Him. These two are of divine Institution, as needful helps for the Infirmary and Ignorance of Men: And our Lord has vouchsafed to promise his peculiar Presence and Benediction upon such Congregations as are met together in his Name, and his Apostle blames those who absent themselves, as the *Manner of some was even* in his Days; and in ours their Number is greatly multiplied upon different Motives and Pretences. Some are openly prophane, and averse to all religious Exercises, as well private as publick. Others (from whom we hope better Things) say, that they can be as well employed at Home, as at the Church; that they may use the same Forms of Prayer in private, and that they can read a better Discourse than what they shall hear from the Pulpit. This may be true, yet the Inference they would draw from it is erroneous; for they must remember, that they are Members of a religious Community, which their way of reasoning would dissolve. "That Christ himself has instituted this Community, called the visible Church; and has promised his more peculiar Presence with those who devoutly frequent it." That it is not an Author read, or Sermon heard, that can effectually make any solid Change in our Minds; but that

Heb. x. 25.

\* Westminster Abbey, where this was preached, A. D. 1747.



the Spirit of Christ is necessary to sanctify our Hearts, and that those can have no Reason to hope for that Spirit, who seek it not in the Way which he himself has appointed.

You know the History of *Naaman*, to whom *Elisba* prescribed the Waters of *Jordan* for the Cure of his Leprosy : But *Naaman* blinded by delusive Reasonings, and disdaining a Prescription which he judged vulgar and trivial, said : *Are not Abana and Pharpar, Rivers of Damascus, better than all the Waters of Israel? May I not wash in them, and be clean?* So he turned and went away with Indignation; till being better advised by his more considerate Servants, he reflected, that no Waters whatever could heal his Leprosy by their own intrinsic Virtue, and that a Cure was to be expected only from the Benediction of Heaven, in the punctual Use of the Means which itself had appointed. Repenting therefore of his hasty and presumptuous Reasonings, he went to *Jordan*; and, washing there as directed, by his humble Obedience obtained not only a bodily Cure, but his Mind too was so purified by that Baptism, that he renounced the Idolatry in which he was educated, and became a faithful Profelyte to the true Religion.

The Application which we ought to make of this Story is so obvious, that I think it needless farther to insist on it, and therefore I conclude with the usual Prayer that God would vouchsafe to give a Blessing to what has been now delivered in his Name, for the Sake and through the Mediation of our Lord Jesus Christ, to whom, &c.

## DISCOURSE VI.

*The Connexion of Religion with Morality.*

MICAH vi. 8.

*He hath shewed thee, O Man, what is good; and what doth the Lord require of thee but to do justly, and to love Mercy, and to walk humbly with thy God.*

**W**HAT is good, i. e. what will make us happy? is the most interesting Question that can be proposed. It deserves the most solemn Consideration, and Reason and Religion should both be attended to for the Solution of it. But without consulting these, Men prepossessed in behalf of some imaginary Goods lay out all their Passions upon them. And it is only in the Disappointment of those Passions that they become in a Condition seriously to enquire, what is that *Real Good* which will ensure to them the Happiness they pant after. Here the Men of Speculation all agree, that *Virtue* is the *Summum Bonum*, the chief Good of Man. But then there are different Opinions concerning this Virtue: What Kind, or Degrees of it are necessary. Some, considering only our mutual Obligations as we stand related to each other, make the whole Duty of Man to consist in what they call, *Moral Virtue*. Others of more just and extensive Views, looking backward to their Original, and forward into the Eternity that awaits them, conceive a new Scheme of Duties towards that Supreme BEING, of whom they received their Existence, to whom they owe all their present Enjoyments, and from whom they expect their Portion in the future everlasting State. From these Views arise the Obligations of *Religion*, as those of *Morality* spring from a Regard to the Good of Society.

The Perverseness of Mankind has separated these, as if they were two Things that could exist apart. Some suppose that a Man may be morally good without Religion. Others, more palpably absurd, think they may be religious without Morality. They tear asunder the *two Tables*, but at the same time break both;

both ; for in this Case to separate is to destroy.—For no Man can discharge his Duty toward his Neighbour, who neglects the Worship of God ; and no Man can be a true Worshipper of God, who neglects his Duty towards his Neighbour. In the Text, which is an Abridgment of all that God requires of us, these two Duties are united. *To do justly, and love Mercy* ; that is Morality. *To walk humbly with thy God* ; that is Religion. It is plain that both are necessary, because God *requires* them ; it is my Purpose now to shew that they are also inseparable, and that

There can be no true Religion without Morality :

Nor can there be sound Morality without Religion.

It may seem needless to prove the first of these, *viz.* That no Man can be sincerely religious who is not morally virtuous, i. e. that he cannot be a faithful Servant of God, who does not obey the Commands of God. It may be said ; this is so evident a Truth, that no Man can be so weak as to doubt of it. It should seem so indeed ; yet there are Men so infatuated as to value themselves upon their Religion, though they are notoriously deficient in point of common Honesty. Such Persons are sometimes exact to a superstitious Scrupulosity in certain Ceremonies and Formalities of Will-worship : they frequent religious Ordinances, even Sacraments, and are commonly remarkable for a violent Zeal for the Sect or Party they belong to, altho' their Lives are a great Disgrace to it. The *Pharisees* in our Saviour's Time were of this Character, and the Gospel records many Woes which he denounced against them. All such Pretensions to Religion, without the Vouchers of Morality, are *vain* and *scandalous*. *Vain*, because they want the Substance of Religion, i. e. such solid uniform Piety as should produce Obedience : *Scandalous*, because they dishonour Religion, and vilify Christianity in the Esteem of the World.

Even without Reasoning Men feel this Truth, that moral Virtue is a necessary Effect of Piety, and consequently that there can be no true Religion without Morality : But what I added in the second Place, *viz.* That there can be no sound Morality without Religion, this is not so evident. The contrary Opinion is maintained by many, who flattering themselves with some Appearances of natural Probity, love to *talk* of morality, and, as they persuade themselves, to practise it ; but they account the Knowledge of religious Truths an useless Speculation, because, say they, it is of no importance to the Welfare of Society. For they suppose that the Good of Society is the *only*

Measure of Virtue ; but this Supposition is false and groundless. If Mankind had made itself, or was made only for itself ; if we had no Obligations but to one another, nor a Dependence upon any other Being ; then the social Duties might be the whole Duty of Man. *But God made us, and not we ourselves ; we are His,* and therefore our principal Business is to serve and to please him.

We may best learn the Measure and Extent of Virtue from our Lord's Conversation with the *Jewish Doctor*, who asked, *which is the great Commandment in the Law ?* Jesus said unto him : *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind ; this is the first and great Commandment ; and the second is like unto it : Thou shalt love thy Neighbour as thyself.* God is so transcendently amiable for the Excellency of his Nature, and has such Claims to our utmost Affection by innumerable and inestimable Benefits daily conferred upon us, that there is no Obligation which bears any Proportion to that of loving Him. But he has vouchsafed of his infinite Goodness to transfer as it were some part of his Right upon our Fellow-Creatures ; requiring us for his Sake to love them as ourselves ; which, if we look only to their Merits, we might sometimes with Justice think ourselves not obliged to ; but *the Love of God constraineth us*, Religion enforces Morality, making our Duty towards our Neighbour a part of our Service to God. And to this Purpose it is observable that our Saviour, who was incomparably the greatest Benefactor to Mankind, and, as his Gospel speaks, *went about doing Good*, never assigns that, *the doing Good*, as the primary Cause of his Actions ; but asserts that *He was about his Father's Business, and doing the Will of Him that sent Him.* To benefit Men was but a secondary View, subordinate to his main Design, which was purely the Glory of God ; and he considered the Redemption of the World only as the Means to accomplish it. This will appear undeniably to those who consult his Gospel ; but mere Moralists are little influenced by Arguments brought from thence. They love to propose to themselves some heathen Pattern of Virtue ; a *Cato*, or *Aristides*, or *Socrates* ; as if Christianity could furnish no Examples, as if the Son of God, who took our Nature on purpose to set us an Example, was not worthy their Imitation.

Let us therefore reason with them upon their own Principles ; and as *Socrates* is universally acknowledged the most glorious Instance of Virtue in the Pagan World, let us examine whether his Piety was not as remarkable as his Morality. We have his Sentiments recorded

by two of the greatest Authors of Antiquity, who frequently declare it to have been his settled Opinion, that Morality was not to be obtained but by the Practice of Religion. I shall mention only a few Passages of many that might be produced. In *Plato's* first Dialogue concerning human Nature, *Socrates* is introduced treating of that necessary Fundamental of all Morality *know thyself*, and he says, "That we can know ourselves only by contemplating the divine Nature, of which our Soul is an Image—and he makes the Knowledge of God as necessary to the Knowledge of ourselves, as that is to good Morality." He says farther, "But if you act unjustly, and instead of regarding God and the true Light, you regard that which is without God and full of Darkness, you cannot but do Works of Darkness, i. e. Works full of Iniquity, because you do not know yourself." This is a literal Translation of his Words, tho' they sound so like Phrases of Scripture. You cannot know yourself, while you are ignorant of God; as a Servant cannot know himself for what he is, *viz.* a Servant, if he does not know that he has a Master. Man is a dependent Being, and cannot possibly form any right Judgment of himself, but in such measure as he considers his Relation to God, and the Obligations that result from it.

Again *Socrates* not only teaches the Duty of Prayer, but shews the Necessity of *divine Assistance* for the right Performance of it, the same which in Christian Style we call *the Spirit's helping our Infirmities*, because we know not what to pray for as we ought; and he shews convincingly that, "God only can prepare our Hearts to pray worthily, by dispelling the Darkness of the Soul, and purifying it, so that it may distinguish rightly between Good and Evil." To this his Pupil replies, "May that God then dissipate and destroy my Darkness, and work his whole Will in me. I resign, I abandon myself to his Conduct, I am ready to obey all his Commands, provided I may become a better Man."

From these and many other Passages it appears, that this pious Philosopher was fully apprised of the Connexion there is between Religion and Morality, that they are one and the same in their Origin, and will ever thrive or decay together. The same Principle, doubtless a divine one, which so eminently reformed the Morals of this egregious Man, did as remarkably reform his Notions of Religion, and inspired him with the Sentiments of Christianity near four hundred Years before the Birth of Christ, and that too in a Place and Age infamous for the grossest Superstitions and Idolatries.

As a farther Proof of that inseparable Relation which Religion bears to Morality, St. Paul in the Beginning of his Epistle to the Romans, treating of the Progress of Vice in the Heathen World, imputes, not only their Idolatries, but also their gross Immoralities to the Neglect of true Religion. *For, says he, as they did not like to retain God in their Knowledge* (which by the way is an admirable Expression of true Religion, which implies an habitual Sense of God, or as it is here called *a retaining God in our Knowledge*; but forasmuch as they failed in this) *God gave them over to a reprobate Mind, to Uncleaness, and vile Affections, they became vain in their Imaginations, and their foolish Heart was darkened.* And hence he derives all the abominable Vices which overspread the Heathen World, as a judicial Consequence of their Impiety.

Chap. xiv.  
14.

The same Observation had been before made in the Book of Wisdom, where, in a very elegant Description of the Rise and Progress of Idolatry, it is particularly remarked that the Loss of Religion was immediately followed by the Loss of Morality. *The devising of Idols* (says that Author) *was the Beginning of Fornication; and the Invention of them, the Corruption of Life*; and again, *after Men had ascribed to Stocks and Stones the incommunicable Name, they kept neither Lives nor Marriages any longer undefiled.* To this he adds a copious Description of the Vices of the Heathen World, and all to prove that the Corruptions in Religion always end in Corruption of Manners.

And indeed how can it be otherwise? for he that sins against God, whom will he not offend? Will a twine Thread bind him, whom Fetters cannot hold? Can ought besides avail, where infinite Goodness, Wisdom, and Power lose their Influence? *Justice* is the first Law of Morality; and will it not be Weakness and Absurdity to expect that he will be *just* to his Fellow-Creatures, who is unjust to his Maker? There can be no Debt comparable to that which we owe to God; and he who neglects to make suitable Returns of Gratitude and Obedience for such immense Obligations, must renounce all Pretensions to Justice. I mean not but that he may pay his Debts, or answer some other Obligations with Exactness; but I say that he does not this from a Principle of Justice. Some Persons are said to be very punctual in paying their Losses at play, while they are deaf to the Sollicitations of honest Creditors: And would it not be highly

(\*) *Spiritual* is here added by our Translators without Reason, and is not consistent with ver. 23, 24.

diculous if these Men should boast of their Justice? Justice is an uniform Principle, rendering to every Claim its due; and as it will not neglect the least, so it is proportionably careful to satisfy the greatest.

*Generosity* is another Virtue which some mere Moralists value themselves upon. This is their chief Boast; they talk with great Satisfaction of the Joy and the Glory of *doing Good*. I am almost unwilling to speak against any Appearance of a Virtue, whose Reality is so amiable; but they ought to be informed that they must be *just*, before they can be *generous*; they must learn of Religion, *from Whom* they receive, and *to Whom* they are accountable for the use of those Goods, which they make a *Merit* of bestowing. Religion too must teach them that only Motive which can sanctify their Benevolence, even the pleasing God, and not their own Humour and Vanity. They must give only for *His* Sake, from whom they receive; and not usurp a *Property* in that, which is but a *Trust*. Suppose the Steward of one of these generous Benefactors should of his own Head bestow very considerable Sums of his Master's Money, in his own Name, and without once mentioning to others, or reflecting with himself to whom they belong: Would you commend his Liberality, or blame his Presumption? Such, and so absurd is a Generosity, which has not Religion for its Foundation.

Another Excellency, which some Advocates of mere Morality arrogate to themselves, is the *right Use of Reason*; but surely they have little Title to it, who see not the Reasonableness of Religion. For what is Religion? is it not to love God with all our Hearts, to devote ourselves to his Service; and to live only for Him, by whom we live? and is not this a *reasonable Service*? Those who judge otherwise, do yet think the Pursuits of Pleasure or Profit *reasonable*, whilst they account all Improvement in Virtue a needless Care. They judge it prudent to make provision for a short uncertain Remnant of Life; tho' they see no Reason in preparing for Eternity: They approve the studying Nature and the visible World, as a rational Entertainment; but the Knowledge of that God, who made the World, is to them an insipid Speculation.

Yet these are the Men who boast of their Reason.—To neglect and forget that Almighty BEING, from whose Bounty they have received All that they *have*, and *are*, and to whose Justice they are accountable; is to act against all Principles of Reason, all Sense of Gratitude, all Motives even of Interest and Self-preservation, and consequently a great Folly; but to call themselves *reasonable* in so doing,

is a surprising Absurdity. I would intreat and conjure all such Persons seriously to examine the Nature of our Religion; which if they would do with such Attention, as is requisite in so weighty a Matter, they will be obliged to confess with <sup>b</sup> one of the greatest Masters of Reason in the last Age, "That there are but two Sorts of Persons, " who deserve to be styled Reasonable; either those who *serve* " God with all their Hearts, because they *know* Him; or those, who " *seek* God with all their Hearts, because as yet they *know* Him " not."

The few plausible Objections which they make to Religion would soon vanish, if they gave themselves the leisure duly to apprehend its Nature, which I shall now briefly represent in explaining those last Words of the Text, *To walk humbly with thy God*; or, as it is literally and much better rendered in the Margin; *To humble thyself to walk with thy God*.

*To walk with God* is a Phrase used frequently in holy Writ, to signify an habitual Sense of God, a continual Regard to him; such a Regard, and such a Sense, as Children have of their Parents, while they are in Company with them. The Child does not every Moment reflect distinctly that he is in his Father's Sight, but he has such a general Consciousness of his Presence, as influences his whole Behaviour. Such *walking with God* is that pious Habit of Mind, which the Scripture calls *Faith*. The same Expression does also import *Charity*, or the Love of God, without which it is not possible to persevere in a Sense of his Presence. We all find by Experience, that when we love any thing with a considerable Degree of Affection, our Mind is ever present with it, and conversant about it: I mean we are always thinking of it, admiring it, and concerning ourselves in its Interests: It is ever uppermost in our Minds, it habitually possesses us; 'tis like the Consciousness of our own Existence, and we may as easily forget ourselves, as lose the Remembrance of it. In this Sense, holy Men are said *to walk with God*; for loving Him with all their Heart, they in some sort always think of him. God is ever the predominant Notion in their Minds, the uninterrupted Desire of their Souls, the ruling Object, and final Aim of all their Actions, upon which Account it is the common Character of the Saints of the Old Testament that they *walked with God*: In the Text is added *humbly*, but, as I said, the literal Translation of the Hebrew is, *to humble thyself to walk with thy God*.

(b) Mr. Pascal.

Which



Which Words contain an important Sense, instructing us in the necessary Disposition towards walking with God, which is here said to be *humbling ourselves*, or Humility. *The Beginning of Pride*, saith the Son of Sirach, *is when one departeth from God; and his Heart is turned away from his Maker.* For *Pride is the Beginning of Sin*, making us forget God, and substituting self in his stead. By Pride we are always thinking of ourselves; we delight in, we admire, we love, we seek to please ourselves; so that Pride leaves no Room for God in our Hearts. Self usurps his Altar there: it becomes our Idol, to which we pay that Homage, and give that Preference which is only due to God. And hence it clearly appears, why God requires that we should *humble ourselves* to walk with him. Humility de-thrones the Idol which prophaned His Temple, and leaves Him his proper Place in our Esteem and Affection. *It casts down all Imaginations* (as St. Paul speaks) *and every high Thought that exalteth itself against the Knowledge of God.* God cannot be known to the Soul, but as her sovereign Good; and whatsoever besides him she chooses as such, is here said to *exalt itself against the Knowledge of God*, because it really excludes the Knowledge of Him; for not to know Him as infinitely desirable, is to be ignorant of Him, according to that of St. John, *He that loveth not, knoweth not God*; for God is our supreme Good; and the Soul cannot be said to know Him, who does not apprehend Him as such; nor can she apprehend Him as such, as her supreme Good, while any created Good has the Preference in her Esteem, and therefore this Expression of St. Paul may be applied very properly to shew how Humility prepares the Heart for the Knowledge of God. *It casts down all Imaginations, and every high thing that exalteth itself against the Knowledge of God; and brings into Captivity every Thought to the Obedience of Christ.* And then God graciously vouchsafes to manifest himself to our Souls, causing there an inward and lively Sense of his Presence. Happy those who know this by their own Experience; but those who have not yet attained to it, have the Encouragement of many gracious Promises, such as that by *Isaiah: Thus saith the high and lofty One, who inhabiteth Eternity, whose Name is Holy: I dwell in the High and Holy Place; with Him also that is of an humble and contrite Spirit, to revive the Spirit of the humble, and to revive the Heart of the contrite ones.* And Christ himself assures us, that in Consequence of our dutiful Submission to his Will, *He will manifest himself unto us; that his Father will love us; that he and his Father will come unto us, and make their abode with us.* In a literal Sense indeed local Motion is not

Eccles. x. 12.

2 Cor. x. 5.

Isa. lvii. 15.

John xiv. 23.

applicable to God, and we cannot say that he *comes* to, or *goes* from any Thing; because he incessantly pervades all his Works: and in this Sense God is present in the worst of Men, even in the proudest: But they are in God's Presence, as blind Men in the Light.——God is present in humble Souls after a quite different Manner: He partly reveals Himself to them, and fills them with his Knowledge and Love, which are accompanied with that Tranquillity of Spirit, that inward Peace of God, which passes all Understanding. This happy State is the Reward of persevering Virtue, and God requires of us, that we should humble ourselves so as to become capable of it.

I know not any Objection that can be made to this, but what arises from Mens inward Sensations. In their natural State they feel themselves (if I may so speak) at such a Distance from God, so estranged from him, that they cannot conceive, and therefore are very backward to believe, that such Knowledge of God is attainable. Upon serious Reflection with themselves they find, as it were, a vast Gap, an immense Gulf, which intercepts all Communication betwixt Man and God; and so far they judge right. This is the natural State of Man. *Our Sins have separated between us and our God*, but herein is founded the Necessity of a Mediator, and from hence the whole System of Christianity takes its Rise. *No Man* (saith St. John i. 18. *John*) *batb seen God at any time*; how then can he know Him, or walk with Him? the Apostle answers, *The only begotten Son, who is in the Bosom of the Father, He batb declared Him*. The Divine and human Nature, however distant, are united in the Person of Christ. He possesses at once both Extremes, and opens the Communication between Earth and Heaven. *For God is in Christ reconciling the World unto Himself*. All the Knowledge of God which we can attain, is the Work of Christ in our Hearts. He is, as He speaks, *The Way*; and no one cometh to the Father but by Him. In a word, there is no Way of communicating with God but by Him our Mediator. He is *Emanuel, God with us*; a God who possesses the Hearts of his Servants, who unites Himself with their Spirits, replenishing them with Humility and Joy, Affiance and Love, and making them perceive and know that He is their only Good.

This is true Religion, and the certain Consequence of this will be sound Morality; for hereby we become the Temples of the Living God, which his Presence will sanctify: His Spirit will become our Guide and Governor. It will purify our Desires, regulate our Passions, and rectify all the Springs of Action in their Source.

## DISCOURSE VII.

*Of the Blessedness of not being offended at CHRIST.*

M A T T. xi. 4, 5, 6.

*Jesus said unto them: Go and shew John again those Things which ye do bear and see. The blind receive their Sight, and the Lame walk, the Lepers are cleansed, and the Deaf hear; the Dead are raised up, and the Poor have the Gospel preached to them; and blessed is he who soever shall not be offended in me.*

**S**UCH was our Lord's Answer to the important Question *whether He was the Messiah*; and among the many Apologies for Christianity this of its Author justly has the Preeminence, as carrying the greatest Authority, and giving the fullest Satisfaction; for in vain would others employ their Parts or Learning in the Defence of it, if He himself had not laid the Foundation for them to build upon. It is also reasonable to expect from Him the *wisest* Answer, as well as the strongest Proofs: were Men guided only by Reason, there would need nothing but Reason to convince them; but this is not the Case. Passions and Prejudice sway their Judgment, both which our Lord had regard to in: the admirable Account he here gives of Himself; which begins with an Appeal to their Senses for the Truth of his Miracles: *Go, and shew again those Things which ye do bear, and see.* He then enumerates them; Senses and Limbs, Health and Life itself restored in a Way altogether supernatural, were Actions that bespoke a *Messiah*. Goodness and Power are the two most obvious Attributes of the Deity; and he who exerted them so eminently produced indisputable Credentials of a divine Mission.

It may be farther observed, that this Answer of our Lord is expressed in the Words of *Isaiab* prophesying of the *Messiah*: So that he reminded them at the same time of that other great Argument of his being the Christ, his fulfilling the Prophecies. He shewed them, not only that He wrought Miracles, but that He wrought those very Miracles which the Prophets had foretold the *Messias* should perform. This he intimates with a peculiar Force by giving

giving an Account of himself in the Terms of the Prediction, and converting Prophecy into History. *The Blind receive their Sight, and the Lame walk, the Lepers are cleansed, the Deaf hear, and the Dead are raised up.* These Arguments for Christianity have been often, and amply insisted on; that which follows has been less attended to, yet is it of great Weight, which I shall endeavour to represent in the following Discourse.

To the Evidence of Miracles and Prophecy our Lord adds, *The Poor have the Gospel preached to them; and blessed is he who soever shall not be offended in me.*

*The Poor have the Gospel preached to them:* By the *Poor* we may understand those who are literally such in their outward Circumstances; or else in a spiritual Sense, those who are *poor in Spirit*.

When we understand this literally, the meaning is, that there was no worldly, no political Design; no human Views; no Partiality to the Rich, or Prejudice to the Poor, in the Gospel Dispensation; that those Regards to secular Interest, which are inseparable from the Character of a false Prophet, had no place here. Where selfish Interests are the Motive, the Rich and Powerful will chiefly be applied to, and they will be little minded, who have little to bestow; but where the Good of Souls is the only thing in View, as Souls are all of equal Value in the Sight of God; they will be all equally applied to, and the Poor will have the Gospel preached to them.

So we understand this Passage if applied to outward Poverty; but our Lord, who considered Men principally with regard to their inward State and Dispositions of Mind, commonly speaks of them only in that View, as they appear in the Sight of God, i. e. such as they really are; and by the *Poor* he intends those whom he calls elsewhere *the Poor in Spirit*. So that his meaning is, the Gospel, i. e. *glad Tidings* are declared to all who are thus qualified, even *Poor in Spirit*; which Words contain the proper Characteristic of Christianity, and are the best Description of our Religion, as well as the most satisfactory Proof of it; which will appear if they are distinctly considered.

First, of being *Poor in Spirit*. Poverty is a State in which a Man hath nothing of his own, and if we add that he is in Debt, and has nothing to pay, this is a superlative Degree of Poverty. And such is the State of Man with regard to his Maker. He not only has nothing of his own, being the *Steward* and not the Proprietor of what he possesses; but also he is much indebted to the divine Justice by the Abuse

Abuse of his Talents; yet few are duly aware of this, the Generality of the World are not sensible of their absolute Dependence upon God; of their incessant Obligations to him; and that Return which Reason, Justice, and Gratitude demand. They see indeed distinctly enough the Folly, and Wickedness of the World about them; these they are affected with, these they would have reformed; while themselves err in the same or greater Degrees without Regret, even without any Consciousness of their Errors.

But he who is *Poor in Spirit*, is truly sensible of his Want of Wisdom, as well as Virtue. He knows well the Weakness of his Head, and the Corruption of his Heart; he knows too, as he has found by sad Experience, his Inability to amend either, without the divine Aid. He finds himself subjected to his Appetites, a Slave to his Passions, and so entirely under the Dominion of evil Habits, that without a divine Deliverer, who should assist and rescue him in this calamitous Situation, he stands exposed to utter Misery.

Such is the Man who is *Poor in Spirit*. He alone, who is duly conscious of this his spiritual Poverty, thoroughly comprehends that noted Maxim of Wisdom *Know thyself*, a Maxim the most generally assented to in Theory, and rejected in practice of all the Truths of Morality. He that *knows himself*, will find little Ground for Self-Complacency; he will become truly humble, and being sensible of his Wants, will fly with Earnestness to what only can relieve them.

It is, in this Sense principally, our Lord here uses the Word *Poor*. *The Poor have the Gospel preached to them*; for the Doctrine of Christ is not *glad Tidings* to any but the *Poor in Spirit*.—*Gospel* is an old Saxon Word, signifying *glad Tidings*; and the Doctrine of Christ is not *glad Tidings* to any but the *Poor in Spirit*; because they only know their want of a Saviour. The Man who is not sensible of his Bondage, will not care to hear of a Redeemer; he knows not any need he has for one. He who thinks himself in Health will despise a prescribing Physician, will take it ill to be confined in an Infirmary, and treated as an Invalid. He who thinks himself rich, will be affronted at the offer of an Alms; for which Reason our Lord adds, *and blessed is he whosoever shall not be offended in me*.

It is remarkable that the first Beatitude in the Gospel is annexed to Poverty in Spirit. *Blessed are the Poor in Spirit*. The same Benediction is here repeated, though not directly, yet the Connexion plainly shews it. *The Poor have the Gospel preached to them, and Blessed*

*Blessed is he whosoever shall not be offended in me*; implying that all others, but the Poor in Spirit, will be offended at Christ and his Doctrine.

A strange kind of Benediction this! He does not say; Blessed is he that loves me, or obeys me, or even believes in me; but Blessed is he whosoever is not offended in me. To offend, to choke and stumble Men was so remarkable a part of the *Messias* his Character, that this, as well as his Miracles, was foretold by *Isaias* and other Prophets. *He shall be for a Stone of stumbling, and a Rock of Offence to the House of Israel.* The Event but too well justified the Prediction; for tho' he went about doing Good, and distributing Blessings wherever he came; tho' he spake, as never Man spake, and lived as never Man lived; with such Simplicity, and such Innocence, as to a discerning Mind were a greater Miracle than any he wrought upon others; yet he offended the World; and still, alas, offends it.

That he should have given so much Offence, is a fresh Offence to weak Minds. It may be apprehended, that so extraordinary a Person must needs have displayed such superior Merit, as could not but captivate the Hearts of Men. If he was the divine Person our Religion bespeaks him, how came it to pass, that such conspicuous Excellence did not extort the Approbation of Mankind, and overbear the Stubbornness of the most incredulous? at least how is it possible that it should disgust and offend the World to such a Degree, that there should be this distinguishing Blessing pronounced upon those who are not scandalized at it? In Answer to this we shall enquire why the Excellence of *Jesus Christ*, altho' in the strictest Sense Divine, did not only fail of general Approbation, but even gave Offence.

As to the first, why he failed of Approbation, we may observe that Excellence is of different Kinds according to the different Qualities in which it is exerted. One Kind, for instance, we may call *sensible*, and in certain respects *corporeal*; wherein are included Nobility, Wealth, Extent of Power, great Exploits, and whatsoever is esteemed in Heroes or Conquerors. Another kind of Excellence may be termed *intellectual*, which we admire in learned and speculative Men. A third kind of Excellence may be called *spiritual*. It consists in the Practice of Truth, Conformity to Order, or whatever other Name we give to the Performance of what is most conducive to the Perfection of our Nature. Now each particular Kind of Excellence has its proper Sphere, in which it is esteemed, and beyond which its Beauties are unknown. *Learning* is one kind of Excellence, and

outward *Grandeur* is another ; that which charms the Man of Letters, may seem trifling to the Admirer of Pomp and Magnificence ; the Scholar too in his turn often despises and ridicules many Things, which the other sets his Heart upon. It may happen indeed that the same Person may excel in both Characters, and accordingly have a relish of both, but that is accidental ; they are distinct in themselves, and generally speaking the Excellencies of *Science* are undiscernible to Men of another Character, as the Pleasures of *Grandeur* and *Magnificence* may be unaffecting to those who are engaged in the Pursuits of Knowledge.

The Excellency of Christian Virtue, that *Wisdom which cometh from above*, whereof the Doctrine of Christ is the Rule, and the Life of Christ is the Example and Standard ; this kind of Excellency is absolutely distinct from the two former ; so that these three Characters constitute three Species, three several Orders of Men ; and no one is a proper Judge of what is *great* in any one of these Orders, unless he in some Degree partake of it. He must be a Man of some Genius, who can taste the Beauties of a sublime Poet or Orator. He must have a Mind somewhat great and heroic, whose Breast warms at the Recital of the Toils and Dangers of some illustrious Conqueror. And without some Tincture of true Piety, no Man can discern the proper Excellence of a *Saint*, and above all of the *King of Saints* our adorable Redeemer ; concerning whom his Apostle *Paul* saith that *He is to the Jews a stumbling-block, and to the Greeks foolishness* : By the *Jews* he means such as those above-named, who relish only secular *Grandeur* : By the *Greeks* those who admire Wit and Science ; which were the respective Characters of those two Nations. To both these our Lord *had no Form or Comeliness*, that they should admire or desire Him ; no Beauty discernible to their gross Apprehensions. On the contrary, his Poverty and Sufferings were a *stumbling-block* to the one, and the plain Simplicity of his Doctrine seemed *foolishness* to the other. But these Sufferings and this Simplicity are so far from diminishing the proper Excellence of his Character, that on the contrary they heighten and illustrate it with Glories peculiar, and such as no other Circumstances were capable of. Riches, Power, and Fame may sooth mean and superficial Minds with a Sense of *Pleasure* ; but Want, and Hardship, Persecution, Conflict and Sufferings in every Form, such as are recorded in the History of *Jesus* ; these furnish the proper Scenes for the Display of genuine Excellence.

Nor are the Speculations of Science (such as the *Greeks* boasted of) less foreign to the Perfection of our Nature ; they may serve to entertain

tain Leisure, gratify Curiosity, and feed Vanity; but they do not rectify the Heart. The *Greeks* with all their Wisdom (as *St. Paul* observes) *knew not God*, i. e. they knew not the principal Point of true Wisdom, without which Life is a continual Series of Error and Vanity. And therefore our Lord, altho' in his divine Capacity he was the Source of *Power* and of *Knowledge*; yet when he appeared in the World as its *Saviour*, rejected those frivolous Embellishments which vain Men had been intent upon, to the neglect of Piety and Virtue: I say he rejected these, to shine only in his proper and superior Sphere, Himself the *Sun of Righteousness*, as his Prophet styles Him. His *Riches* were divine Graces to rescue and reform depraved Mankind: His *Conquests* were over Sin, Death, and Hell: His *Arts* such as made Men *wise to Salvation*.

But these are Glories which worldly minded Men have no proper Notions of; these are Things above their Capacities, till their Minds are enlightened, and their Hearts enlarged by divine Wisdom. Our Lord was well aware of this, when he repeated so often in the Conclusion of his Sermons those memorable Words, *He that hath Ears to hear, let him hear*, as knowing that there was a certain pious Disposition of Mind, a certain Relish of divine Things, a spiritual Discernment required for the right Apprehension of his sublime Doctrines. There are many other Passages in the Gospel, and in the Writings both of Prophets and Apostles to the same Purpose. I shall mention only one from *St. Paul*, *Our Gospel is hid to those that are lost, in whom the God of this World hath blinded the Minds of them that believe not, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them.*

2 Cor. iv. 3,  
 &c.

That the Minds of Men are thus blinded, is certain from Experience: How this comes to pass may in some Degree be accounted for, if we look back, and trace the common Progress of the Mind through the earlier Stages of Life.

It is evident, that in the beginning of Life we have no Ideas but from the material World, because we receive no Information but by our Senses; and we fix our Notions of *Good* and *Evil* upon Objects, according to the present Pleasure or Pain they give us. By this means the World gets the first Possession of our Hearts, before we are in a Capacity to defend ourselves from its Delusions. Knowing only sensible Objects, we lay out all our Passions upon them; and our sensual Appetites, those noted Foes of Virtue, are strengthened



ened exceedingly by Exercise, and gain the Force of Habits, before right Reason can come to our Succour.

Those erroneous Prejudices are unhappily confirmed in us by the Fallacy of vulgar Opinion, and the vain Conversation of the World. The Manner in which Men speak of *Beauty*, and *Greatness*, and *Riches*; of *Glory*, of *Infamy*, and *Affronts*; does irritate the respective Passions much beyond what those Objects would naturally effect; so that here we have a second Source of Error, which strangely multiplies Delusion. And thus are we fortified against Truth both within and without; by Nature, Custom, and Example; so that Christianity finds us prepossessed, and under another Power, before we are in a Capacity to give her Proposals an Audience. And then they appear so different from, so inconsistent with, so destructive of our former Opinions, that notwithstanding the Concurrence of divine Aid, it is with great Difficulty, by many little Steps, and gradual Conquests, that Religion can recover its Prerogative, and subject the whole Man to its Dictates.

See the Man in his State of Nature, wholly intent upon the Things of this Life, and prosecuting his Projects of Avarice, Sensuality, or Ambition with all his might. To *this* the Bias of depraved Nature draws him; to *this* worldly Objects, present to his Senses, and thereby powerfully exciting the Passions, daily solicit him; to *this* rooted inveterate Habits enslave him; in *this* the almost universal Example of Mankind confirm him; when *Jesus Christ* coming in his Gospel-Revelations contradicts all his Notions, and forbids all his Pursuits; commands that he renounce those Things which he had hitherto doted on; and embrace, at least be contented with many Things, for which he has the strongest Aversion. He tells him that there are other *good* Things to be desired, other *Evils* to be feared, in comparison of which all the Good or Evil Things of this Life are very trivial. In a word that there is *another State*, which should make us indifferent about what passes in this. That therefore the Man has hitherto lived in Error and Delusion; but that now he must unravel his past Life in austere Repentance, must condemn himself of Guilt and Folly, and begin a new Course through the narrow Paths of self-denial.

Now the Man who will not be persuaded to make so total and difficult a Change of his Sentiments and Habits, must in his own Defence reject the Authority that would engage him to it: he must for his present quiet delude himself into a Disbelief of these harsh Truths; for he is under a Necessity to condemn himself, or to con-

denn the Gospel; to be offended at his past Life, or to be offended at Christ.

Few are so ingenuous as to take Shame to themselves; few are so just as to pronounce Sentence against themselves; fewer still have that noble Fortitude, which is necessary to conquer their Inclinations, and do violence to themselves in regulating their Conduct according to the Doctrines of the Gospel; and therefore they reject it, and endeavour to justify themselves by condemning that Law which condemns them. And hence we may perceive that notwithstanding the concurrent Evidence of Prophecies and Miracles attesting his divine Character to the Reason and even the Senses of Mankind, our blessed Saviour had great Cause, from his intimate Knowledge of our depraved Nature, to add this seemingly strange Benediction, *Blessed is he, whosoever shall not be offended in me.*

## D I S C O U R S E VIII.

### *Of the Nativity of our LORD.*

LUKE ii. 12.

*This shall be a Sign unto you; ye shall find a Babe wrapped in Swaddling-Clothes, lying in a Manger.*

**T**WAS on the sacred Night wherein the Saviour of the World was born, that the Shepherds of *Bethlehem*, simple industrious Men, then intent upon their painful Calling, and watching their Flocks in the open Field, at Midnight, in the depth of Winter; were surprised with a sudden Blaze of Light and Glory, out of which an Angel proclaimed to them, as Persons best disposed for divine Revelations, the joyful News of our Lord's Nativity. *Behold* (said he) *I bring you good Tidings of great Joy, which shall be to all People; for unto you is born this Day in the City of David a Saviour, who is Christ the Lord.* Thus at length were so many Oracles accomplished, so many Prophecies fulfilled, so many Types verified. The *Desire of Nations*, the *Hope and Glory of Israel* was come: Christ, the Lord, was born a Saviour. *And this shall be a Sign unto you* (so the Angel proceeded)

proceeded) *This shall be a Sign unto you : ye shall find a Babe wrapped in Swadling-Clothes, lying in a Manger.* A preposterous Sign this (may some think) of the great *Messias* ; of the only Son of God, and Lord of Men. *Ye shall find a Babe wrapped in Swadling-Clothes, lying in a Manger!* The *Manger* for a Cradle was a Sign of great Poverty, a Sign indeed distinguishing enough, for few of *Adam's Sons* were born in such mean Circumstances: But was it a proper Sign for the Lord of Glory? He is now become a Babe, a helpless Babe; no Splendor, no innate Majesty, no effulgent Rays appear about him; and he is distinguished from other Infants only by a singular Degree of Meanness and Poverty. Yet such was the Sign which the Angels gave to the Shepherds; such was the *Token* they were to know him by. I do not wonder indeed that it was a Sign (as *Simeon* said) *which should be spoken against*, should be objected Luke ii. 34. to, should shock and offend many, as a very improper and unworthy Sign of the Son of God Incarnate. And yet, upon due Consideration, it will appear, that this Sign was most natural, most proper to the Occasion, most expressive of the Thing signified; and consequently most worthy of God's Choice, and our Approbation.

For this is not the Sign of the *Messias*, as He is the divine *Word* or Idea by which all Things were at first created; nor, as He shall hereafter appear, *the Judge of the Universe*. But this Sign refers to his Character of Saviour. *Unto you* (said the Angel) *is born a Saviour*; and this shall be a Sign unto you, that such a Saviour is born; *ye shall find a Babe wrapped in Swadling-Clothes, lying in a Manger.* This Sign then, I say, was the fittest that could be chosen to signify that Character, which necessarily implied two Things; first, *that He should expiate Sin*; and secondly, *that he should reform the Sinner*. For the Justice of God and the Iniquity of Men being the Obstacles to our Salvation, there was a double Task incumbent on Him as Saviour, viz. first, to reconcile God to Men by satisfying the divine Justice; and secondly, to reconcile Men to God, by curing them of those evil Affections whereby they were alienated from Him. He discharged the first, when by his meritorious Suffering, He satisfied the Justice of God; and He discharged the second, by doing all that was possible towards reforming the evil Inclinations of Men. And hence will appear the great Congruity of the Sign to the Thing signified; because the Circumstances of Poverty, Humility, and Sufferings, in which the Shepherds found our Lord, were a proper Token that he was a Saviour, as they answered those two

Ends which the Saviour was to accomplish, viz. Satisfaction for past Sins, and all proper Means to prevent future Transgressions. The distinct Consideration of these will be the Subject of the following Discourse, and suggest to your Meditation many Things seasonable and pertinent to the present Festivals.

First, then I say that the State in which the Shepherds found our Lord was a proper Sign of his being the Saviour; for herein he began his great Work of Expiation.

Crime and Punishment are connected by a natural Necessity and the indissoluble Laws of Justice. Of this Men were intimately conscious, insomuch that the Sense they had of Debt to the divine Justice gave occasion to those expiatory Sacrifices, which were used before the coming of our Lord, not only by the *Jews*, but also by all the Nations of Earth; wherein it was intended to appease the offended Deity by substituting some other Creature to suffer instead of the Sinner. None of these indeed could effectually satisfy the injured Majesty of God for the Violation of his Laws; and even those appointed by himself in the *Mosaic* Dispensation were only typical, preluding to the one great expiatory Oblation made by the Saviour of the World. But what I would say is much better expressed by St. Paul, *The Law having a Shadow of future good Things, and not the Substance of the Things, can never with those Sacrifices, which they offer Year by Year continually, make the Conspires thereunto perfect — Wherefore, when He, i. e. Jesus Christ, cometh into the World, He saith: Sacrifice and Offering thou wouldst not; but a Body hast thou prepared me.* Pray observe these last Words, they are very remarkable. *When he cometh into the World, i. e. in his Incarnation, at the sacred Time, which we now commemorate. When He cometh into the World, He saith: Sacrifice and Offering thou wouldst not, i. e. of Bulls and Goats; but a Body hast thou prepared me. In burnt Offerings, and Sacrifice for Sin thou hast no Pleasure; then said I: Lo I come (in the Volume of the Book it is written of me) Lo I come to do thy Will, O God. He taketh away the first, that he may establish the second.*

Thus the true Sacrifice, so long and often prefigured by the Types and Shadows of the Old Testament, began to be offered. The holy Babe, as soon as he came into the World, lying in the Manger, as on an Altar, made there for the first time a solemn Oblation of himself for the Sins of Mankind. God would no longer receive the vain Offerings of slaughtered Cattle: No Victim from among the Flock

Heb. x. 1,  
&c.

Flock or Herd would be accepted ; but a Body he had prepared, the Body of the Infant Jesus. This was the Lamb of God, a Victim worthy of God, worthy to expiate the Sins of the World.

The Fathers often speak of this early Sacrifice at his Nativity. *A partu Virgineo effectus Hostia* says *Tertullian* ; a Saviour sacrificed, as soon as born, a Victim from the Womb ; and *St. Chrysostom* warns us not to imagine that the Oblation of the Lamb of God was the last, or only the last Action of his Life. His suffering began from his Birth, and in the Stable of *Bethlehem* He offered the First-fruits of that Sacrifice, which he compleated upon Mount *Calvary*.

The Condition the Shepherds found Him in, was an evident Sign that He had begun the great Work ; it was a State of uncommon Hardship and Distress. His Virgin Mother, big with her sacred Burden, had been obliged to travel up to *Bethlehem* ; for the Emperor then reigning had issued a Decree, that all the World should be taxed ; and that all might be registred, each in his proper Place, they were ordered to resort to those Towns which belonged to their respective Tribes and Families. *Joseph*, obedient to the Command of publick Authority, went up to *Bethlehem* the City of David, because he was of the House and Lineage of David, to be taxed, with Mary his espoused Wife, being great with Child.

The Crowd of those of the Lineage of David, who met here upon the same Occasion, was so great, that, altho' the Days were accomplished for the Delivery of the blessed Virgin, she could not get room in the Inn ; but was forced in her Distress to retire to a Stable, where she brought forth the Saviour of the World, rejected of Men, and an outcast of the People.

Here the Shepherds found Him ; and instructed as they were by the Angel, recognized their Saviour by his Sufferings, with which He was then expiating their Sins, our Sins, and the Sins of all the World. Laid in the sordid Manger, He did Penance for Mankind : He there shed his Tears, as He afterwards shed his Blood upon the Cross, to be a Propitiation for our Offences. By these His meritorious Sufferings, he has satisfied his Father's Justice. He has rendered God propitious to us. This second Adam has repaired all the Evils induced by the first. His Humility, Poverty and Patience, have atoned for the Pride, Avarice, and Sensuality of Men. In a word, our Sins are expiated, our Pardon sealed, and the Circumstances of our Lord's Nativity are a Sign, an evident Token that this is done for us. All that is required of us, and less could not be required, is, that we amend for the

the future, and renounce those evil Inclinations *which have separated between us and our God.*

Heb. i. 3.

And for this also has our Lord done all that was possible, as the Circumstances of his Nativity plainly declare; which was the second Argument proposed to prove that they were a proper Sign of the Birth of a Saviour, because they were a Sign that He was duly qualified to be the *Reformer* of Mankind, which is the other necessary Branch of the Saviour's Character: And therefore I must again remind you not to consider this Babe, cradled in a Manger, as the *Brightness of his Father's Glory, and express Image of his Person; as the Lord of Heaven and Earth, or Judge of Quick and Dead*: He is indeed all these; but none of these are his present Character; nor does there appear any the least Sign of them in the Condition He assumed. *He is born a Saviour*, as such He is to be the *Reformer* of Mankind; and the Sign the Angel gave of this was most fitly adapted to the Office He was to discharge. He was born to save us from that which ruins us, which makes us wretched; from Pride, Sensuality, and Covetousness, the three grand Enemies of Mankind, and Sources of all our Misery.

Now the State into which our Lord descended, and wherein He appeared at his Nativity, was of all others the most proper to save Men from this triple Evil. Could there be Humility more profound, Poverty more destitute, or a more rigorous Austerity, than that which He exhibited in the Stable of *Bethlehem*. So early was *He about his Father's Business*, preparing the World by his Example, for the sublime Doctrines which He was afterwards to preach.

St. *Matthew* introduces his Relation of the Birth of Christ with an Account of his Genealogy, which is adorned with whatever appears great and illustrious in the Eyes of the World. We find among his Ancestors, the brightest Instances of Grandeur, Dominion, Riches, and Science. Yet all these ceased from his Family before his Appearance in it. The Splendor of his Pedigree was useful to prepare the Attention of Mankind to his Person and Doctrine; but He himself would receive no Advantage from it. All his Lustre was employed only for our Benefit, to render him discernible and conspicuous to us; but not the least Ray of it was reflected back upon himself. For tho' He might count nineteen Kings among his Progenitors, and was Himself a King by Descent, wanting not the Power, had he had the Will to assert his Claim; yet He made his Entrance among Mankind in the most astonishing Circumstances of Meanness and Poverty.

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Let ordinary Men, whose Fortunes are not their Choice, and who are confined to the low Station in which Providence has fixed them ; let such, I say, extol an *honest Poverty*, or declaim against Grandeur and high Stations, as dangerous to Virtue, with the most cogent Arguments ; yet shall they not persuade the great and opulent, who will impute such invectives to Envy, and the poor Satisfaction some find in maligning what they despair to attain. But when we see the Son of God, the Lord of the Universe choosing the lowest Place among Men, born in the meanest Circumstances of Want and Obscurity ; and at the same time we hear of the Concerts of Angels, who did him Homage ; and that the Heavens put forth a new Star, to inform the remotest Nations of his Birth, and carry the glad Tidings round the World, in the daily Revolutions of the Globe ; there can after this be no farther Objection. It is evident that his Choice is voluntary ; and if we have any Deference for his Judgment, we must renounce all ambitious Projects, all our fond Desires of secular Greatness. In this Thought the Man of low Degree will be contented, will be pleased with a State, that has the Recommendation of his Saviour's Choice ; and the Man of high Degree will grow *Poor in Spirit*, with a Heart disengaged from all Fondness for the Riches and Dignities he is possessed of ; and far from Pride or Insolence upon that Account, He will rather be modestly discountenanced, and ashamed to find himself in so much better Circumstances than his Saviour.

Such at least would be the Effects of a lively Faith in this Mystery : I say, such at least would be the Effects of it, because it has often produced much greater. It made the primitive Christians, and many Christians since the primitive Times, sell all they had to give to the Poor, and resemble their Saviour at any Rate, even in his outward Circumstances ; happy, as they thought, if they could make any Advancement *in Poverty of Spirit* at the Expence of all their worldly Goods.

What shall we say then of those, who now-a-days call themselves Christians, yet dread *Poverty* more than *Sin*, and prefer *Riches* even to Virtue ; when the God they pretend to worship chose the extreme Poverty, the greatest Hardships, the most inglorious Obscurity ? He who made all Nations, and is King of the Kings of the Earth, chose the Lowliness of poor *Mary* : And He who created all Things, chose the Stable of *Bethlehem*, because even the Carpenter's Home afforded more Conveniencies, than his exemplary  
Virtue

Virtue would admit of. And this He did to cure our effeminate Luxury, affected Delicacy, and fond Attachment to Wealth and high Stations ; to reconcile us to every State, which his Providence should dispense ; and to recommend to us the lowest as the best, in as much as it is the more advantageous for the Exercise of Virtue.

The Depravation of Mankind consists in their inordinate Love of this World, its Honours, Riches, or Pleasures. This is their Disease, which *Jesus Christ* came to cure. He came to convince Men of the Emptiness and Vanity of these transient Goods, and engage them in the Pursuit of more solid and substantial Joys : Now how could our divine Master better teach us that important Lesson, than by a perfect Neglect of those Things, which the World is so sillily fond of? What could He do, that would be better adapted, more agreeable to the great Design of his coming, which was to destroy in us the false Love of the Creatures ; than to divest Himself of all Use of them, but what was absolutely necessary? Thus does his Example anticipate his Precepts, and every Part of his History is a Comment and Illustration of his Doctrine. He might have prefaced and enforced all his Instructions, as He does those of Meekness and Humility : *Learn of me ; for I am meek, and lowly of Heart.* He that commands us to renounce the Poms and Vanities of the World, and devoutly submit to the severest Dispensations of Providence ; was Himself born in a Stable, and first laid to rest, perhaps on a little Straw, in a Manger.

The Consequence which we ought to draw from his Example is very obvious. But that Consequence so contradicts the depraved Sentiments of Mankind, that many, rather than admit it, will reject the Principle on which it is founded. They will doubt if this simple Babe be the Son of God, possessed of infinite Power and Dignity ; for they judge by a carnal Reason, I mean, they estimate the greatest Things by all the Disadvantages of outward Appearances. To such the *Swaddling-Clothes and the Manger* are no Sign of a *Messias*. They would expect such Signs, as suit their vain Glory ; such Magnificence, as they would choose for themselves, if they were to act the Part : Pomp, and Noise preluding, Palaces prepared, and Monarchs waiting his Advent.—Mistaken Men ! Had it been intended to suit in any Degree the Place of his Reception to his Quality, all Palaces were alike unfit, infinitely unsuitable, disgraceful as the Hovel he was born in. But He foresaw an Excellency there, which Palaces were not capable of, as it was a proper Scene for all the Virtues. 'Twas the Temple



Temple of Humility, of Patience, of heroic Fortitude; of Faith, Resignation, and the most disinterested Charity. All the Virtues, as St. *Ambrose* speaks, were there incarnate in his Person, and those Circumstances opened the largest Field to exert them in.

How ill do we judge of States, and what a Condition should we be in, if we could obtain our foolish Desires? It would be such as left no room for true Virtue, such as allowed no Opportunities of Improvement. To be at ease, and in plenty; to be served, honoured, and applauded may be Pleasure; but it is not Virtue, nor a likely Means to attain it. Want and Hardship, and Suffering; such Circumstances in a word, as those of our Lord's Birth, are the proper School to learn it in. But few Men love Virtue enough to sacrifice their Ease for acquiring it; and therefore the greater Part see no Glories in a Condition, which is so much their Abhorrence.

The Angels, who best understand the Nature of true Virtue, admired and applauded the exalted Degree in which our Lord practised it in the Circumstances of his Nativity; and they gave those very Circumstances, as *Tokens* to assure the Shepherds that their Saviour was born: *Ye shall find a Babe wrapped in Swaddling-Clothes, lying in a Manger.*

What I have said upon this Occasion has been so practical, that it needs no other Application but what you must make yourselves. And I pray God you may do it effectually by the Amendment of your Lives, that so you may secure an interest in these glad Tidings, that *to you is born a Saviour, which is Christ the Lord.*

## DISCOURSE IX.

## The EPIPHANY.

1 TIM. iv. 10.

*We trust in the Living God, who is the Saviour of all Men, especially of those that believe.*

WE this Day celebrate the Manifestation of Christ to the *Gentiles*. The Promises of his Advent made to the Patriarchs, and continued by a Succession of Prophets in the *Jewish Church*, were at length accomplished in his Nativity; and the eastern Magi, as Proxies of the Heathen World, were called to do Homage at his Cradle.

Without farther entering into the Particulars of the History, which you have heard in the Service for the Day, let us now consider only the principal Point proposed to our Attention, from which the Festival has its Name, *viz.* that the Knowledge of the *Messias*, which had hitherto been confined to the People of *Israel*, was henceforth to be diffused among all Nations; and that, to indicate this, these wise Men, as the *First-fruits of the Gentiles*, were led miraculously from a remote Country to recognize their new born Saviour.

The pious Christian thankfully commemorates this early Vocation of the wise Men, as the Earnest and Prelude of the succeeding Publication of the Gospel through the World; whereby he himself has been happily called to participate of its unspeakable Advantages: but others, who yet know not Christ but by Hearsay, find in it ample Matter for Objection. They ask, why the Knowledge of Christ was ever confined to one Nation? and why, since it is diffused, it is not equally diffused through all Nations? Is not this Cruelty on the one hand, and fond Partiality on the other? Cruelty to those who never hear of Christ; and fond Partiality to those, who, according to the Christian System, are by an *especial* Grace or Favour called to the Knowledge of Him? This Difficulty, which is in itself plausible, has been excessively aggravated by gross Misrepresentations of the revealed Doctrines; according to which Misrepresentations, a Sentence of everlasting Punishment is passed upon all who have not

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in this Life the Benefit of outward Revelation ; and even of those to whom the Gospel is preached, only a few are *elected* to future Bliss by an arbitrary and *irresistible* Grace of the Almighty.

The Subject therefore requires that we first distinguish the spurious Additions, wherewith the Truth has been clogged, from the Truth itself, in order to their Confutation. And then lay before you what Revelation plainly teaches upon this Head, with such Reflexions, as will, we hope, remove those Prejudices, which upon this Account may have been unwarily conceived against it.

When we say that *God is the Saviour of all Men*, we mean that God has put all Men in a Capacity of Salvation : Thus much at least the Words import ; that God has put all Men in a Capacity of Salvation, so that no Man shall be condemned at the last Day but for his own proper Guilt, and personal Misbehaviour.

The most rigid of those who have confined Salvation within the Pale of the Christian Church, readily acknowledge that God will at the last Day *judge* those who have not in this Life heard of Christ ; for they go farther, and maintain that He will then condemn them. Since then it is admitted that God is their Judge ; I infer, that God is therefore their Saviour ; for if he were not, *i. e.* if he had not put them in a Capacity of Salvation, there could be no possible Ground of judging them.

The very Notion of Judgment implies a Law before promulged, and a Question of Fact decided, *viz.* whether the Person accused, all Circumstances being considered, deserves to be acquitted, or condemned. An arbitrary Discharge might be granted, or arbitrary Pains might be inflicted without regard to the Merit or the Demerit of the Person impeached. But this is not *judging*. To judge any one implies, as was said, the previous Obligation of a known Law. An unknown Law is no Law, and *where there is no Law* (says St. Rom. iv 15 *Paul*) *there is no Transgression* ; and consequently nothing to judge of : And therefore God has wrote his Law in the Conscience of all Men, to the end that they may thereby be qualified for the future Judgment, or (to borrow the Words of the same Apostle) that they may thereby *become subject to the Judgment of God*. The Rom. iii. 19 Words in our Translation are ; *That all the World may become guilty before God* ; which seems a strange Reason for giving a Law : but the Greek *υπόδικτος* signifies *subject to the Judgment of God*, as may be seen in the Lexicon and even in the Margin of our Version, where the Translators have put those very Words, *subject to the Judgment*  
of

*of God.* The Apostle had before laid it down as a fundamental Truth, that the Law he speaks of had been sufficiently promulgated; Rom. i. 19, for he asserts that " what Men are concerned to know of the Deity, 20. " is by Him manifested within them, and from without inculcated Rom. ii. 15. " by all the Creatures; that his Law is wrote in their Hearts; " and Rom. ii. 1. he proves that all Men know it by a very palpable Argument, viz. because without such Knowledge they could not, as they do, censure others for the Breach of it.

This Law indeed has very various Degrees according to Mens different Capacities and Situations in the World, which will more seasonably be considered in the Sequel, and need not be attended to here; since every Man will be judged by his own Law, that Law I mean which God has interwoven into his Nature on purpose to make him capable of being judged at the last Day, when *God shall render to every Man* (not according to his Faith, which belongs to a peculiar Dispensation, but) *according to his Works* as St. Paul the great Doctor of Faith assures us; adding, " that God will give eternal " Life to those, who seek it by a patient Perseverance in well- " doing; but Anger and Anguish to every Man who does Evil, " whether he be *Jew or Gentile.*" And, as if he foresaw, and would prevent, the monstrous Opinions which some have conceived, as that all the Heathen were to be damned; and farther, as some minute Sectarians dream, that all Christians but ~~these~~ of their own Party were to be damned; (Opinions most injurious to Religion, and shocking to common Sense:) To prevent these, I say, he repeats again, " that God will give Glory and Honour and Peace to every Man " that doth Good, to the *Jew* first, and after to the *Gentile*; for " there is no Respect of Persons with God."

After these Declarations of St. Paul, I shall remind you of the Account which *Jesus Christ*, who is the appointed Judge, as well as the Saviour of all Men, himself gives of his own Procedure at the *last Judgment*, as it is related, *Matt. xxv. 31, &c.* where he declares, that after dividing those who then appear at his Tribunal into two Classes, according to their different Characters, and placing the good on his Right-hand, and the bad on his left; He will appoint the former to eternal Life for the sake of their pass'd Acts of Humanity and Compassion; and pronounce a Sentence of Condemnation upon those on his left Hand, for their pass'd Acts of Inhumanity and Hardheartedness. The Passage is so well known, that I give here only the Substance of it. But what points directly to our present Purpose is, that this last Scene

of divine Judgment relates *solely* to the Heathen. By Heathen we are here to understand all those who have not actually been called to the real Knowledge of Christ; and I say that to these only this last Scene of divine Judgment relates; for in the same Chapter our Lord had before represented, how those, who had been called to genuine Christianity, were to be treated, by his two Parables of *the Virgins*, and *the Servants intrusted with Talents*. His Words are: *Then shall the Kingdom of Heaven be likened to ten Virgins, &c. Kingdom of Heaven* is his usual Phrase for the Christian Church as distinguished from the rest of Mankind; and the Name of *Virgins* given the Persons here spoke of, suggests that they were Souls of an uncommon Candor and Purity. Yet part of these, having been remiss in their Duty, were shut out from *the Marriage Feast*; which is a negative Punishment, and implies that they were deprived of some high Degree of Bliss, to which they were called, and would have been admitted, if they had not forfeited it by their Negligence.

The next Parable represents a lower Order of Christians, who are compared to Servants, Servants intrusted with Talents, each a different Number, according to their various Abilities. Those who had rightly employ'd their Talents, were rewarded proportionably to the Improvement they had made; but the wicked and slothful Servant, who had made no Improvement, was sentenced to *outer Darknesh*; which certainly intimates some grievous Punishment, yet lighter than that, which was to be decreed against the cruel and hardhearted.

Thus far our Lord related the future Fate of those, who are *especially* called to the Knowledge of the Gospel, and constitute the Christian Church. And it was necessary that their Case should be determined before the last and general Judgment, because the principal of them *who had followed Jesus in the Regeneration* shall then come in his Retinue, his Assessors, to judge the rest of the World, as we are assured in many very express Declarations of Scripture: And accordingly Christ in the first Place relates the two Parables of *the Virgins*, and of *the Servants* to whom Talents were committed; and after these, beginning a new Account, he adds, *When the Son of Man shall come in his Glory, and all the holy Angels with him, then* Matt. xix. 28.  
Jude ver. 14.  
1 Cor. vi. 2.  
&c.  
Dan. vii. 10.  
Zechar. xiv. 5.

\* These are called *the Angels of the Son of Man*, Matt. xvi. 27. By His Angels we are to understand His Saints, as above, who shall then be *ισάγγελοι*, equal unto the angels, Luke xx. 36.

Wis. iii. 8  
 Luke xxii. 30.  
 Revel. ii. 26.  
 Revel. iii. 21.  
 &c. &c.

*shall He sit upon the Throne of his Glory, and before Him shall be gathered all Nations.* The Original for Nations, has *Edm the Heathen* ('tis the very Term from which the English Word *Heathen* is derived) *before him shall be gathered all the Heathen, who shall then be appointed to Salvation, or Perdition, according to their moral Behaviour in this Life; and those who have recommended themselves to his Favour by Deeds of Good-nature and Beneficence, shall upon that Account be set on his Right-hand, and hear those gracious Words, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.*

There are in holy Writ so many other Proofs demonstrating *our Saviour* to be *the Saviour of all Men*, that really one cannot but wonder how the contrary Opinion, offensive as it is to Piety and our innate Notions of Justice, could ever spread, and grow popular; which surely it could not have done without that cruel Infatuation of Self-Love, whereby Men are not content to fancy their own State better than it is, but will also think the State of others to be worse than it is, that their imaginary Superiority may be more conspicuous. This Delusion has acted powerfully *both ways*; for it has not only occasioned their rash Condemnation of the Heathen, but has also given birth to that other spurious Addition to the revealed Doctrines, *viz.* That, of those to whom the Gospel is preached, only some are *elect*ed to future Bliss by an arbitrary and *irresistible Grace* of the Almighty.

That there is a *divine Vocation and Election* to Christianity, with *especial Graces* to those who practise it, is the undoubted Doctrine of the Gospel; and upon this Account it is that God is said in the Text *to be especially the Saviour of those who believe.* What we here accuse as surreptitious is the presumptuous Conceit of those, who in the latter Ages have taught concerning this especial Choice and Favour of God toward Christians, that their *Election*, not only to the Knowledge of the Gospel, but also to future Bliss, is absolute, and unconditional; and that the Evangelical *Grace* is necessitating, and cannot be withstood.

Besides different *Judgments*, the Scriptures also mention different *Resurrections*, as 1 Cor. xv. 23. *In Christ shall all be made alive, but every Man in his own Order. Christ the First-fruits, afterwards they that are Christ's at his Coming* [qui in adventu ejus crediderunt, Vulgate] *Then cometh the End, &c.* And 1 Thess. iv. 16. *The Dead in Christ shall rise first.* And again, Rev. xx. 5, 6.—*This is the first Resurrection. Blessed and holy is He who has part in the first Resurrection.*

All true Christians are frequently stiled in Scripture *the Elect*; but that Term does no where imply, that they are destined to eternal Happiness by an absolute Decree; it implies only that they are Persons capable of the Christian Doctrines, and as such chosen by God to the Practice of them. Those who faithfully correspond to the heavenly Choice, who renouncing the World, and denying themselves, live up to the sublime Precepts of Christianity, will finally be elected to those sublime Degrees of Glory which are prepared for such in Eternity. But it is notorious that this latter kind of Election is conditional, and that all will fall short of it, who do not fulfil the Terms.

Election therefore is of two Kinds, to the Means, and to the End; all, who are chosen to the first, are conditionally chosen to the second. But many, alas, do not use the Means so as to attain that End, and of elect become reprobate. Even *Judas* was *elected* in the first Sense; for Christ himself says that He had *elected* him. Our Version there uses the synonymous *chosen*; but the Original has the Term in Question, the same which has since pass'd for an indelible Character of Sanctity; and an indefeasible Right to the Kingdom of Heaven; which clearly shews that the Word *Elect*, as used in Scripture, is not there intended in the narrow and invidious Sense, which has prevailed in the Schools, and which has been so much abused by fanatic Teachers to the great Scandal of Christendom.

Another Error falsely imputed to the Christian System, relates to the *Grace*, i. e. Favour of God; which has been misrepresented in both Extremes; so scanty and defective to some, that they want the necessary Means of performing what God requires of them; yet so redundant and lavish to others, that it is not in their Power to resist it; they being impelled by a happy Violence, which no Infidelity on their part can defeat.

The former Part of this Calumny has been already obviated in the Scripture Account of the Day of Judgment, and it were easy to shew, that the latter concerning irresistible Grace contradicts the whole Tenor of Revelation; but as the time will not permit a larger Discussion of this Subject, I shall mention only one Passage, wherein it is formally disproved, and in such Terms, as I think must appear conclusive to every one that understands the State of the Question. *The just shall live by Faith; but if he draw back, my Soul shall have no Pleasure in him*. Here is a plain Supposition that a just Man, a Man so just that he lives by Faith, may draw back, and incur

incur divine Displeasure. Our Version has inserted here *any Man*; if *any Man draw back*; but *any Man* is printed in *Italics*, to shew that those Words are not in the Original. Indeed they are not; nor ought such an Interpolation to be admitted, as all who consult the *Greek* will be fully satisfied.

Such are the spurious Additions to Christianity, wherewith unwary Men have lamentably disguised, and deformed it; for while by very false Arguments they extolled, as they thought, the Religion they professed; they have in reality sapped the Foundation of all Religion, which is *the moral Character of the Deity*.

Nor on the other hand do they less offend against *the natural Prerogative*, I mean, the absolute Sovereignty of God, who deny him the free Exercise of his Bounty, as they seem too much inclined to do, who are backward to believe that great Disparity among Mankind with regard to the future State, which Revelation always supposes, and often declares in many Assertions at least equivalent to this in the Text, "*That God is especially the Saviour of them which believe.*" His Mercy is over all his Works, but that Mercy abounds to some much more than to others, according to the inscrutable *Counsel of his own Will*. Nor is there a Shadow of Injustice in such unequal Distribution of his Favours. The Term Favours, implies Freedom in bestowing them; else they were not Favours, but Debts.

The Almighty Maker is Master of all his Productions. Both *Matter* and *Form* are his: All is Gift, all is Bounty; nor may the Lizard complain of his Size, because there are Crocodiles; nor is the Worm injured by the Creation of an Eagle.

The Divine Will is the Cause, and the Reason of all Things: At their Entrance into Existence they *are*, because He wills; and they *are, what they are*, only because He wills them such. There is then no other Reason; and if in the Revolutions they may pass through, free Agents introduce new Reasons into their own Nature, those Reasons take place, and have their due Effect under His Conduct, in whom Justice and Goodness, Wisdom and Power incessantly concur. But those Reasons in many Respects are to us inscrutable; for what can we comprehend of that ἀμόρφον ὕλην, *informis materia, Matter without Form, out of which the Almighty Hand created the World*, as we read in the eleventh Chapter of the Book of Wisdom. Do we know the Secrets of Chaos, or what may have preceded it?

Infinitely



Infinitely various are the Works of God, wherein the Riches of his Wisdom and Power display themselves with such Redundancy and Profusion, as becomes the Magnificence of their Author. Altho' we should take off our Thoughts from the great Universe, to confine them to the diminutive Globule which we inhabit; altho' we should here too pass over the countless Diversity of Plants and Animals, wherewith it is replenished, and attend only to the endless Variety of Figure, Temper, Capacity, Improvement, and outward Circumstances, which appears in the human Species; how vast and amazing is the Speculation! It is more than probable that such a Variety will not cease with this World. A flat and nauseous *Sameness* cannot succeed to a Scene so wondrously diversified. And altho' we are almost totally ignorant of what shall come to pass in the following Stage, or Stages of our Existence; yet, as we know in general that the Condition of every individual Man or Woman will then be the Result of their moral Characters; we may in that alone discern a Ground sufficient to keep up the Distinction in as boundless a Variety, as that which we now experience.

Among the promiscuous Splendors of that *numberless* Host, gathered Rev. vii. 9. from all Nations and Kindreds, and People; who shall then inherit the Kingdom purchased for them by the universal Redemption of Christ; the *especial* Salvation of those, who during this Life have believed in Him, shall then shine forth with supereminent Degrees of Glory. It shall then be known what a wondrous Change has been wrought in those, who have followed Jesus in the Regeneration. Matt. xix. 28. And They who derided them here, shall then be amazed at the *Strangeness* of their Salvation so far beyond all that they looked for. Of these Wisd. v. 2. shall be constituted the Church of the First-born, whom the great Father of Lights bath of his own Will begotten with the WORD of Heb. xii. 23. Truth, that <sup>b</sup> they should be a kind of First-fruits of his Creatures. James i. 18. The mysterious Oeconomy of Providence in selecting these chosen Spirits for the peculiar Advantages of Revelation will then be fully manifested; and the divine Wisdom, who is said now to go about Wisd. vi. 16. seeking such as be worthy of Her; shall then be justified of her Children.

<sup>b</sup> Εἰς τὸ ἵνα ἡμᾶς ἀπαργῇ τινὰ τῶν αὐτῶν κτισμάτων, ut firmus Primitiæ ex reliquo hominum acervo Deo selectæ, ac præcipua Pars totius Creaturæ ejus. Corn. a Lap. in locum. One French Translation renders the Text thus: *Afin que nous tenions en quelque sorte le premier rang parmi ce qu'il a créé.*

Such are *the Believers*, of whom it is said in the Text that God is *especially*, or in a peculiar Manner, *their Saviour*. Nor may we apply their distinguished Privileges to the common Herd of Christian Professors, but only to such *Believers*, as the Apostle had in view, when he wrote this Epistle. Now they were *Christians* indeed, who had not believed the Gospel with a cheap historical Opinion, as handed down by Tradition, and obtruded upon the Credulity of Childhood ; but against the Prejudices of Education, against the Vogue and Fashion of the World about them, and against the Seductions of Pride, and of Interest, and of Sensuality (so just was their Sense of Virtue, so keen was their Search after it) They had recognized their Saviour through the Disguise of his Humiliations, and embraced the Cross in its genuine Infamy.

There is not leisure now to compare our Times with those of these Primitive Christians, and distinguish the several Advantages, or Disadvantages of each Season ; which perhaps, if they could be duly balanced, would be found nearly equal upon the whole. But this we may be assured of, that altho' the Obstacles to Faith are different in different Periods, yet Faith is still the same in its Efficacy ; and if it have not in us somewhat of that Vigour and Energy to produce Obedience, which it had in the first *Believers* ; we shall not only be excluded from that *especial Salvation*, which belongs to *those who believe* ; but our speculative barren Knowledge of the revealed Doctrines will be an Aggravation of our Guilt at the last Day.

## DISCOURSE X.

*The Obedience of JESUS to JOSEPH and MARY.*

LUKE ii. 51.

*He went down with them, and came to Nazareth, and was subject unto them.*

WHEN we consider the Grandeur of *Jesus Christ* at, and before his Nativity; what Expectation of him had been raised in Mankind by a Succession of Prophets from the Creation; what Messages had been sent by Angels to reveal the miraculous Birth of his Harbinger, *John the Baptist*, and appoint or direct many Circumstances relating to himself: — When we remember the Hymns of the heavenly Host glorifying God, and congratulating Mankind upon his Nativity; the Appearance of a new created Star to carry the glad Tidings round the World in the daily Revolutions of the Globe; the Homage paid at his Cradle by the Eastern Princes, and his glorious Reception in the Temple by *Simeon*, and *Anna*, who had pass'd their Lives in Expectation of him, and at his Appearance publicly prais'd God, *because their Eyes had seen his Salvation*: — When, I say, we consider these Things, it seems very surprising that his History should here, as it were on a sudden, stop short; and (except the small Sally of his Wisdom in the Disputation with the *Jewish Doctors*) near thirty Years of so important a Life should elapse with scarce any other Account of it than what I have now read: *He went down with them, i. e. Joseph and Mary, and came to Nazareth, and was subject unto them.*

For St. *Luke* only adds in the next Chapter, that this Subjection lasted as I said about thirty Years; 'tis at the 23d Verse of the third Chapter of his Gospel, which our Translation renders, *Jesus began to be about thirty Years of Age*; but there is nothing of *Age* in the Original, and the Word they translate *began*, signifies also, *was subject*, as may be seen in the Lexicon. All that the Evangelist intended was, to have it observed that *Jesus*, before he entered on his

Ministerial Office to teach others, had himself lived thirty Years in Subjection<sup>a</sup>.

The Dispute I mention'd in the Temple, when he was but twelve Years old, serves to evince sufficiently, that he wanted not Capacity for what the World accounts its highest Stations; and the Evangelist remarks that in his Childhood *He waxed strong in Spirit, and was filled with Wisdom, and that the Grace of God was upon him*; and again, that *he increased in Wisdom, and Stature, and in Favour with God and Man*. And yet, during the long Interval of thirty Years (and he lived but three Years more) there is nothing farther added in any of the Gospels but his Obedience. *He was subject unto them*.

It is my present Purpose to shew that this his Conduct is most Reasonable, Excellent, and Exemplary.

In order to this it is to be remembered that by *Disobedience* the first Man fell; and thereby entail'd upon his Posterity *the Spirit of Disobedience*, I mean that wretched Affectation of Independance, which is the Source of all our Guilt, and all our Misery. To be *independent* is the sole Prerogative of God, incompatible to a created Nature: yet This is what we aspire after; we would be unconfined in our Desires, uncontrol'd in our Actions.

To recover us from this deprav'd State, when *Jesus Christ* appeared in the World, He made *Obedience*, as it were, the only Rom. v. 19. Business of the far greater Part of his Life: *That as by one Man's Disobedience many were made Sinners; so by the Obedience of one Man many might be made Righteous*: That he might counteract the Rebellion of *Adam* with all its fatal Consequences, and by his Example instruct and engage us in this universal and indispensable Duty.

To set this Example in its proper Light, it seems requisite that we here state the true Notion of religious Obedience, the *Essence* of which is to have *God for its Object*, I mean, to perform its Services for God's sake, and in obedience to His Commands; without this there may be a *civil*, or *politick*, or *servile Submission*; but not a *Christian Obedience*; which is a *Sacrifice of our Liberty to God*, and Oblation so precious, as ought to be reserved intire for his Altar.

<sup>a</sup> I had this Amendment of our Translation, and not only of ours, but of all the Translations I have yet seen, from Page 27, &c. of *The Critical Examination of the holy Gospels*, &c. published 1738, by the Author of the *Vindication of the History of the Septuagint*.

In this Sense *Jesus* obey'd only his heavenly Father, and in this Sense he says in the Gospel, *Call no Man your Father upon Earth; for One is your Father, which is in Heaven; neither be ye called Masters, for One is your Master, even Christ*; signifying that all<sup>10.</sup> Obedience must ultimately terminate in God.

How then (may it be said) was he subject to *Joseph* and *Mary*? To which the Answer is, that as in the natural World God works by second Causes, to which He in the Beginning communicated such Powers, as would effectually accomplish his Will; so also in the Government of the moral World, God does not appear and act immediately, in Person, to issue out his Commands and Prohibitions, but has appointed a Subordination among Men, wherein, by a Deputation of his Power to some over others, He as effectually reveals his Will to us, as if it were pronounced audibly from his Throne in Heaven: and as Religion obliges us to see, and acknowledge the *Hand* of God in all Events, tho' produced by the Mediation of natural Agents; so it requires that we hear the *Voice* of God in all lawful Commands of our Superiors; for They are the Commands of God: He speaks by their Mouths, and what *St. Paul* says of civil Magistrates, is equally, and upon the same Grounds, true of all whom God has set over us, Parents, Masters, and all other Superiors. *Let every Soul be subject to the higher Powers; for there is no Power but of God, the Powers that be, are ordained of God; whosoever therefore resisteth the Power, resisteth the Ordinance of God; for he is the Minister of God to thee for Good.* And *St. Peter* gives the same Advice. *Submit yourselves to every Ordinance of Man, for the Lord's sake—unto your Governors, as them that are sent by him.* And accordingly when the Children of *Israel* in the Wilderness had murmured against *Moses* and *Aaron*, they said to them, *The Lord beareth your Murmurings, which you murmur against Him; and what are we? Your Murmurings are not against us, but against the Lord.* And when the same People would no longer obey *Samuel*, God said unto him; *They have not rejected thee, but they have rejected Me, that I should not reign over them.* And to conclude these Testimonies, our Lord himself has commanded that even the Scribes and Pharisees of his Days should be obey'd; because, as he expresses it, *they sat in Moses's Seat*, i. e. *Matt. xxiii.* because they were still invested with that Authority, which God first<sup>2.</sup> gave *Moses*; and their Directions were therefore to be complied with as the Voice of Providence, by whose Permission they were raised to that Station.

These Instances shew sufficiently our Obligations to obey God in the Commands He gives by the Mediation of publick Governors, whether Civil or Ecclesiastical ; but the Duty of private Obedience in domestick Life, I mean the habitual Submission to Parents, Masters, or others who have the more immediate Inspection over us, as the Occasions of it occur more frequently, so it is more difficult, and I fear much oftener transgressed : And therefore *Jesus Christ*, who was to be the universal Pattern to all Ages, all Conditions, and all Ranks in Life ; tho' he occasionally submitted both to *Cæsar* and the Synagogue, yet laid the main Stress of his Example in his thirty Years Domestick Obedience to *Joseph and Mary*.

In *them* he heard his *Father's* Voice. In serving them he was about his *Father's* Business. He, who was to teach the Will of God to all Mankind, learn'd, or seem'd to learn that Will from Moment to Moment in their Directions. He stay'd, or went, or came ; he did, or suffer'd purely as they commanded him ; so his every Minute was spent in the actual Exercise of Virtue : for he never did his own Will, but the *Will of him who sent him*, as declared by those, whom He had set over him.

Angels were sometimes sent to *Joseph and Mary* to direct their Conduct of the *Messias*, as in their Retreat into *Ægypt*, and their Return to *Nazareth* ; but He needed no other Angel than themselves : their Mouths were to him as the Oracles of the Sanctuary, and he humbly did the Will of God upon Earth, tho' reveal'd, I had almost said, *obscur'd* by such inferior Ministers, with the same Alacrity and Fervour, as the Angels do it in Heaven, where it shines forth in unclouded Majesty, and stands inforc'd with the visible Ensigns of Omnipotence.

Such humble Deference to the Substitutes of God is a necessary Ingredient of Christian Obedience, for That looks up to God, and considers only His Orders, without cavil or exception to the Meanness of the Person by whom they are given. And indeed there is a divine Wisdom in the Oeconomy of Providence, which has appointed such a Subordination among Men, as best fits them to suggest their Maker's Will to each other. For if God should always utter his Commands immediately from his own Person, the awful Splendor of his Presence would not only exclude the Virtue of Faith, but it would extinguish *all* Virtue ; for it would ravish, it would extort our Obedience, and overbear the Stubbornness of the most obdurate. God requires of us

a liberal, generous, ingenuous Submission. To obtain this he has delegated his Authority to Men over Men; and commands us in Obedience to Him to obey one another. And to engage us to this, *Jesus Christ*, the Lord of Life and Glory, *when he was found in Fashion as a Man, humbled himself, and became obedient to Man.* He who *did not disdain the Virgin's Womb*, did not disdain the Virgin's Commands; did not disdain the Orders of *Joseph*.

How can we enough admire such Condescension? What Words can express it? What Instances can be found in Nature, that may be compared unto it? When the Sun stood still, obedient to the Voice of *Joshua*; it was indeed a great and extraordinary Spectacle, such as would strike the most gross and sensual: But in the Eyes of Faith, in the Sight of God and good Angels, it was infinitely more noble and excellent to see, in *the sacred Family of Nazareth*, That *Jesus*, *to whom every Knee in Heaven, in Earth, and under the Earth shall bow*, obsequious to the Call of *Joseph*, subject to the Commands of *Mary*. So low his Love had sunk him, so low his Desire of our Salvation, and Zeal for his Father's Glory had reduc'd him. Here God was truly honoured, and Mankind instructed, in such a Manner as should, one would think, reclaim; but if not, will certainly, at the last Day, confound all the *Children of Disobedience*.

Nor let vain Men censure this Submission as mean and unworthy of the *Messias*. Obedience is the noblest Sacrifice that Man can offer, or God accept. It is the Sacrifice of ourselves, of our Hearts, of our Wills, of our whole Powers and Faculties; 'tis our proper Homage to the Creator: And *Jesus*, who was to repair his Rights violated by the Rebellion of Man, by these Circumstances of his Submission paid that Homage in such a Manner, as gave it its utmost Merit and highest Lustre.

To teach others Obedience, as he afterwards did, was a Work of no great Difficulty. To work Miracles was but the natural Issue of his Power; and I think it no Wonder, that when He commanded, the Winds and the Seas obey'd him. But to see Him in Subjection, thirty Years in Subjection to *Joseph* and *Mary*: this was more extraordinary: this was a greater Miracle than any he wrought upon others.

I observ'd before that the Evangelist records, that from his Infancy he *was filled with Wisdom*: and could that Wisdom be no better employ'd than in the Service of a Carpenter? No, for his was true *Wisdom*; which taught him, and should teach us, that the

State in which Providence places us is the best and most desirable; that without Obedience there is no Virtue; and that to go out of our Vocation upon Pretences of doing God greater Service, is not Zeal, but Presumption.

He wanted not Capacity, even in his Childhood, to have determined the Controversies of the learned World, or decided the Quarrels of the ambitious. He might Then have filled *Judea* with the Fame of his Eloquence and his Miracles. But every thing was indifferent to him, but *Obedience*; and that gave an infinite Merit to all his Actions. For he was as truly *Great before God*, when by *Joseph's* Direction, *he put his Hand to the Nail, and his Right-hand to the Workman's Hammer*, as when he afterward communicated Health with a Touch, cast out Devils, or called forth *Lazarus* from the Grave.

Let this suffice for the exemplary Obedience of our Lord, which is so instructive and persuasive, that it might well supersede the Use of any other Argument. It may not however be improper to add to the Example of Christ those Precepts of his Apostles; wherein they have made particular Applications of this Duty to particular Ranks of Men.

As first to Children whom *St. Paul*, in his Epistle to the *Ephesians*, thus exhorts. *Children, obey your Parents in the Lord*, or in other Words, *Obey the Lord in your Parents*; for their Commands have the Sanction of *his* Authority, and your Obedience to them is accepted as to his own Person. The Apostle adds, *for this is right, i. e.* your bounden Duty. *Honour thy Father and thy Mother, which is the first Commandment with Promise, that it may be well with thee, and thou mayest live long in the Earth.* He then subjoins the Duty of Parents, which is the best Guardian of the Children's Duty: *Ye Fathers provoke not your Children to Wrath, but bring them up in the Nurture and Admonition of the Lord.*

The next he applies to are Servants, at the 5th Verse. *Servants, be obedient unto them that are your Masters according to the Flesh, in Singleness of Heart, i. e.* with a pure Intention, with one, only, simple Design, *viz.* that of serving God; for so he explains it, *in Singleness of Heart, as unto Christ; not with Eye-service, as Men pleasers: but as the Servants of Christ, doing the Will of God from the Heart, with good Will doing Service, as to the Lord, and not to Men.* And again, *Servants obey in all Things your Masters according to the Flesh, not as Men-pleasers with Eye-service, but in Singleness of Heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and*

Judges v. 26.

Eph. vi. 1,  
&c.

Coloss. iii. 22.



not unto Men : knowing that of the Lord ye shall receive the Reward of the Inheritance, for ye *serve the Lord Christ*. Then follows the Duty of Masters, whom he commands to *give unto their Servants that which is just and equal, as knowing that themselves have a Master in Heaven*.

Nor must I here omit another Rank, to whom the Apostle addresses himself with this Consideration, that they should pay their Obedience, as to God, in the relative Duties which they owe. *Wives, submit yourselves unto your own Husbands, as unto the Lord ; Eph. v. 22. for the Husband is the Head of the Wife, even as Christ is the Head of the Church. Therefore, as the Church is subject unto Christ, so let the Wives be subject unto their own Husbands in every thing. And then he adds the Obligations of the other Party, Husbands, love your Wives, even as Christ also loved the Church, and gave himself for it.*

You may observe in this, and indeed almost all Passages relating to our present Subject, that St. Paul joins both Duties together, that of those who govern, with that of those who obey ; and Wo be to them who separate them ; I mean who require Duty, without paying it ; who domineer, and play the Tyrants in Power, forgetting that they themselves have a Master in Heaven, to whom they are accountable, and who will severely punish their Usurpations. If we were to obey them only for their own Sakes, for ought I see, we might lawfully reject their Authority, when they have long abused it. But I have told you through this whole Discourse, that it is not to Men, but God, that our Obedience is ultimately due ; and we must for *his* Sake submit to those, whom he sets over us, altho' they may require things very unreasonable and contrary to our Inclination : in short, in all Cases whatever, wherein their Commands are not absolutely contrary to the Commands of God : in which Circumstance their pretended Authority cannot bind us, because that receives all its Force from their being God's Ministers, which they cease to be, when they enjoin what He himself has forbidden. Yet even here, we should oppose them with great Meekness, and Modesty, and humble Remonstrances ; signifying that we withdraw our Subjection purely from a Sense of superior Obligations.

In all other Cases we must remember and practise the Advice of St. Peter, *to be subject, not only to the good and gentle, but also to the*

*froward; for this is thank-worthy, if a Man for Conscience towards God endure Grief, suffering wrongfully—for even hereunto were ye called: because Christ also suffered for us, leaving us an Example that we should follow his Steps.*

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## DISCOURSE XI.

### *The Humility of JESUS.*

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MATT. xi. 29.

*Learn of me, for I am meek and lowly in Heart.*

**I**F ever any Circumstances could exempt Men from Temptations to Pride, and dispense with their learning this Lesson; they were those of the Apostles. Their Condition in either State, that of Nature or of Grace, disposed them to Humility the most that was possible. They were poor, illiterate, simple, pains-taking Men; and had the least Temptations to Pride by the Privilege of their Meanness: they were on the other hand chosen Disciples, long taught by the Doctrine and consummate Example of our Lord, and ordain'd by him to the Apostleship with an uncommon Effusion of Gifts and Graces, which must strongly incline them to Humility. Thus had they all possible Advantages for learning this Lesson. They were the lowest of Men in one Character, and had the least to be proud of: they were the highest in the other, and had the greatest Engagements to be humble. Yet still they were *Men*, and by the common Depravation very backward at learning Humility, and frequently fail'd in the Practice of it.

Nor should we wonder at them, since by Nature all Men are born *the Children of Pride*: the least are very liable to it; the greatest most exposed. No Temper of Constitution, nor State of worldly Circumstances can confer Humility. It must be *learnt*, as our Lord  
here

here commands; for naturally we are as destitute of it, as of any Art or Science. It must be an Acquisition of Labour, a Product of long Discipline in the School of Christ, who has taken all Methods possible to instruct us in it: for He has taught it in the clearest Precepts, and inforc'd it with the strongest Reasons: yet, lest they should not be sufficient, He made his whole Life here one continual Lecture upon this Virtue, and to this he refers in the Text: *Learn of me, for I am meek and lowly in Heart.*

To teach by Example is usually difficult to the Master; but always more commodious for the Disciple than any other Method of Instruction. For what Precepts teach in an abstracted notional Manner, in several disjointed Parts, with Variety of Exceptions in particular Cases; that, as in a Picture, Example at one View sets before our Senses, cloth'd with all the Circumstances of Time, Place, and Person; which make vigorous and lasting Impressions on our Minds.

The Example here propos'd is of all others most instructive, it is the Example of God become Man, on purpose to shew Men how they ought to behave themselves: this He has done abundantly in all the Virtues; but in the Text he singles out his Humility, and in a particular Manner proposes it to our Imitation.

Let us contemplate therefore the exemplary Humility of our Lord in its principal Instances, whereof the first is found as early as possible, even in his Incarnation.

The Incarnation indeed is a Mystery peculiarly incomprehensible, and fitter to be ador'd with silent Wonder, than nicely examin'd or reason'd about. Yet St. Paul declares, that even here Christ sets us an Example, and that we are oblig'd to entertain the same Sentiments by which he acted when he became incarnate. The Words of St. Paul are, *Let this Mind be in you, which was also in Christ Jesus, who being in the Form of God, thought it not Robbery to be equal with God; but made himself of no Reputation*, so our Translation: but the Original signifies *He emptied himself*. He laid aside all the Glories of the Godhead, put off as it were, and renounc'd all Privileges and Advantages of the divine Nature. The Infinity of Godhead was relinquish'd for a human Body in which he confin'd himself. The Eternal WORD, the Eternal Wisdom of God was chang'd for the State of an Infant, without Speech, without Reason. His supreme Sovereignty was laid down that He might *take the Form of a Servant*, and all his Glory forsaken for the Misery of our vile Condition. Thus *emptying himself* as his Apostle speaks, putting

off his Majesty, deserting all his Prerogatives; shrunk from the immense Extent of Infinity to the narrow point of Creature; sinking down to our low pitch, and becoming upon the level with the Sons of *Adam*, He gave us an Example of Humility.

Such an Example indeed, as cannot strictly be imitated by us: such Degrees of that Virtue are not required of us, nor are we capable of them. We are not oblig'd, we cannot like him empty ourselves of any intrinsic Worth, renounce any just Claims, or lessen ourselves below our real Value. All we are commanded is not to over-rate ourselves, not to swell with vain Conceits, not to think of ourselves above what we ought to think, *but to think soberly and the Truth*. For Humility requires nothing but the strictest Truth. It appoints us that Rank and Character which is justly our due. It is indeed a Descent with respect to the Disorders of Pride, but it therefore only degrades us, because we are out of our proper Place.

By Humility our Lord emptied himself of most intrinsic Excellence, but requires of us only that we empty ourselves of vain Conceits, and arrogant Imposture: and that quitting all false Pretensions, we appear to the World and ourselves what we really are.

He descended from above all Height, his proper Place, to that low Rank which Sin has made ours, that he might reduce us thither, that he might lure us down from the giddy Heights of Pride, and settle us upon the sure Ground of Humility, where only we can find Rest and Security, where only we can lay a Foundation of true Happiness.

He emptied himself of most substantial Bliss, superlative Excellence, the infinite Prerogatives of the Godhead. He exerted all his Omnipotence to work this Miracle of Condescension: and if we are not wrought upon by his Example to cast Pride out of our Hearts, to rid ourselves of its vain Delusions, and recognize our true Condition; when He shall appear at the last Day, as our Judge, with Majesty reassum'd, He will eternally confound all those He could not humble, allotting them their Portion in utter Darkness, with him who is *the Father of Lies, and King over all the Children of Pride*.

The Incarnation was the first great Step of his Humility whereby he became Man. In his Nativity he took the lowest Place among Men. The consecrated Race from which He sprung was indeed ennobled with the most illustrious Instances of Wisdom, Grandeur, and Magnificence that are recorded in Story. Patriarchs, Prophets,  
Kings,

Kings and-Conquerors fill his Genealogy; but before his Appearance in the sacred Family, He had reduc'd it to such Circumstances of Meanness and Poverty as were most proper to give the largest Scope to his boundless Humility, and set his Example of that Virtue in the strongest Light. Who can think of that Stable, that Hovel in *Bethlehem*, where the King of Glory made his Entrance among Mankind, where he was first laid to rest, among the Cattle, perhaps upon a little Straw, in a Manger; attended only by a poor Maiden, and an ordinary Tradesman: where only a few simple Shepherds came to congratulate his Arrival; while the great ones of the Earth, *Greece* and her wise Men, *Rome* and her Cæsars, *Jerusalem* and her Princes had no Notice of it from the Angel that brought the glad Tidings. Who I say can consider this Stable at *Bethlehem*, the Place of his Nativity, which may be called the Temple of Humility; and not feel his Vanity at least suspended for a time, and his ambitious Projects interrupted with some humble Thoughts of his Unworthiness? If we would seriously and frequently represent in our Imagination this or the like Scenes wherein our Lord's Humility is display'd, it would certainly have a powerful Influence upon our Lives. His whole Life was one continued Instance; his Circumcision as a Sinner, tho' He was perfectly free from all Impurity; his Flight into *Egypt*, as unable to protect himself, tho' he could have summon'd Myriads of Angels to his Defence; and afterwards his Baptism in *Jordan*, as a publick Penitent, tho' He knew no Sin, are Actions in which Humility was a principal ingredient. We have farther Proofs of it in his continual avoiding all publick Honours. The far greatest part of his Life was spent in the strictest Privacy: and excepting his Dispute with the *Jewish* Doctors, we have no other Account of him from his Infancy till he was near thirty Years old, but that He was humble, and obedient to his Parents. *He was subject unto them*, saith St. *Luke*, and in that Subjection spent the far greater part of his Life, while unknown and unregarded he lay concealed in the House of a Carpenter. How would a worldly Spirit blame this Conduct? How many Occasions were neglected, which the Wisdom of the Flesh, always forward to shew itself, would have judged improveable to the Glory of God? But *Jesus* better understood his own Religion: his chief Business was to teach Humility the Foundation of all Virtue, and for that such his Silence was most eloquent.

When at last, for the Glory of God, and the good of Mankind, He produced himself in the World; you find Him carefully avoiding  
all

all Occasions of publick Esteem. In vain did his Friends press him to a farther Publication of himself. *Shew thyself to the World*, say they ; but you see through his whole Behaviour an affected Neglect and Aversion to being openly known and admired. And when, for the Discharge of his Commission, to rouse the Attention of Mankind, and confirm their Faith in him by disclosing some Rays of his Divinity through the Cloud of his Humiliations, he wrought such Miracles as would necessarily gain Applause, we often find him industriously endeavouring to conceal them.

When He was to cure a Man deaf and dumb, he took him aside from the Multitude, and after restoring him to hearing and speech, He charged him, *that he should tell no Man*, nor make use of the Voice that was given him to publish the Praises of the Donor. The same Charge is given to the Leper whose Cure we read, *Matt. viii. See thou tell no Man* (saith Christ) *but give God the Glory*.

Again, when he restor'd the Daughter of *Jairus* to Life, he shut out the Multitude, and straightly charged those that were present, *that no Man should know it*.

When the evil Spirits publish'd his Praises by the Mouths of the possess'd, He exerted the same Power to silence them, by which He cast them out. And when the Voice of God, the Voice of his Father declar'd the same Truth upon the Banks of *Jordan*, at the Baptism of *John*, He soon retir'd from the Crowd and their Acclamations, and hid himself in the Desert for forty Days, where he encountered the foulest Temptations of the Devil, and among others rejected the Empire of the World and the Glory of all its Kingdoms.

When in the Presence of three of his Disciples some Rays of his Glory appear'd in his Transfiguration upon Mount *Tabor*, He used all his Authority over them, to oblige them to conceal it ; and during the whole time of the Discharge of his ministerial Office in instructing Mankind, and curing the Diseases both of Body and Soul, He never assum'd to himself any share of the Glory of the Doctrines he taught, or Miracles he perform'd ; but ascribed it whole and intire to his Father, and therefore was careful to inform his Disciples, *that He did nothing of Himself. The Words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, He doth the Works*.

And thus all parts of his Life are adorn'd with Lowliness and Self-abasement ; but lest what I have already mentioned should not be sufficient to cure our Pride, He was pleased the Night before his Crucifixion

cifixion to add one farther Instance, which in the Language of the Fathers, we may call the Sacrament of his Humility: I mean the washing his Disciples Feet, of which we read the Account in the 13th chap. of St *John*; 'tis a very remarkable Passage, and the Evangelist prefaces it with an exact Observation of every thing that might serve to set off the profound Humility of Christ in that Action. He tells us expressly *that the Devil had already put it into the Heart of Judas to betray him*; whence appears the infinite Love, Meekness, and astonishing Condescension of the Son of God, who chose to wash the Feet of that Miscreant, then hatching Treason against him. St. *John* adds, *Jesus knew that the Father had put all things into his Hands: That He came forth from God, and that He was returning to God*: Yet thus abounding as He was in Glory and Power, conscious of all his Prerogatives, he chose to humble himself before his own Disciples, and perform for them the lowest the most servile Office in life, even to wash their Feet. Thus did He indeed *take upon him the Form of a Servant*, not in Profession only, as is current in the Language of Civility, but in the literal, degrading Sense of the Word. How just, how highly reasonable is the Inference he made upon this Occasion. *Ye call me Master and Lord, and ye say well, for so I am. If I then your Master and Lord have washed your Feet: ye ought also to wash one anothers Feet; for I have given you an Example, that ye should do as I have done unto you. Verily verily, I say unto you: the Servant is not greater than his Lord. If ye know these Things, happy are ye if ye do them.*

His Passion, which immediately follow'd this washing the Feet of his Disciples, is one continued Scene of Humiliations, which were all as voluntary, as much his Choice, as that very Action; for had he not chose to suffer, Legions of Angels had flown to his rescue: That Word, which still'd the Tempests, which ejected Devils, would immediately have scattered his Enemies, and dash'd all their Projects against him. But he chose to humble himself to that extreme Degree, that He might teach proud Man Humility; that he might recommend that neglected Virtue by his own Example, in the most difficult Instances of it, which the Power of Men or the Malice of Devils could contrive.

We read indeed one Passage in his Life, wherein He was attended with publick Honours and Applause. I mean at his last Entrance into *Jerusalem*, when he was accompanied by Multitudes crying *Hosannah*, spreading their Garments, and strewing Branches in the Way

Way before him; but never was any Spectacle more distinguish'd from the Poms of the World; nor is there any Action in his Life, wherein his Humility was more conspicuous than in this his Triumph. All the Circumstances of his mean Equipage and humble Proceſſion exactly verified *what was ſpoken by the Prophet ſaying, Tell ye the Daughter of Zion: behold thy King cometh unto thee meek, ſitting upon an Aſs, and a Colt the Fole of an Aſs.* He was ſo far from being elated with the Acclamations of the officious Multitude, that at his Approach to *Jeruſalem*, He wept over it, regardless of the Honours that were done him, and affected only with Compaſſion for the Folly and Miſery of obſtinate Sinners: O *Jeruſalem, Jeruſalem* (he cry'd) *iſ thou haſt known, even thou, at leaſt in this thy Day the Things that belong unto thy Peace! but now they are hid from thine Eyes.*

Zech. ix. 9.  
Matt. xxi. 5.

We may farther obſerve, that in the miſt of all theſe Shouts and Applauſes of the People He well knew, and had it then in his Thoughts, that this publick Entry into *Jeruſalem* was in order to his Crucifixion, and that theſe Applauſes of the People would farther provoke the Envy and Malice of the *Phariſees* againſt him. He knew at the ſame time the fickleneſs and inſtancy of the Crowds, who were now ſo loud in his Praises; and that the ſame Mouths, which now ſang *Hofannab*, would within five Days demand his Blood, and cry with the ſame Vehemence, *Crucify him, Crucify him.*

Human Grandeur would not be ſo dangerous to Virtue, as it often proves, iſ thoſe who enjoy it were thus apprised, and reflected on the fickleneſs and uncertainty of popular Applauſe: but ſuch Conſiderations offend our Pride, and therefore worldly Men reject them, and therefore Chriſt recommends them by his own Example, as ſeaſonable Preservatives againſt Vain-glory.

Such is the Pattern which Chriſt gives us, and in the Text exhorts us to imitate. But it may ſtill be ask'd why of all the Virtues that adorn Him, his Humility is ſingled out, and recommended ſo particularly. *Auguſtine* put the Queſtion, *What, Lord, are all the Treasures of Wiſdom and Knowledge, laid up in Thee, reduced to this, that Humility is the principal Thing to be learn'd of Thee?* Yes, this is the principal Thing, iſ we learn this, we learn all. For Humility is the Capacity for all the Virtues; and no true Virtue can poſſibly be attained without it: for Virtue is the Gift of God, the Effect of divine Grace working in our Hearts. *Now God reſſeth the Proud, and giveth Grace only to the Humble,* and that becauſe the humble only are duly qualified



qualified to receive his Grace : they are the only Persons that will not abuse it. Every proud Man arrogates to himself the Merit of his Talents, and Actions. Such an one is not fit to be trusted, he corrupts all that comes into his Hands, he converts it to his own Glory, and strengthens himself in his Pride.

Such have too much to answer for in the Abuse of their natural Endowments. God reserves the Gifts of his Spirit, the Blessings of his Right-hand, for humble Souls ; these He delights to adorn with Wisdom and Goodness, because they will be just and faithful in the use of his Gifts, not arrogating any Glory to themselves, but acknowledging God's Bounty, and making suitable Returns of Praise and Thanksgiving.

When I say that God gives Grace only to the humble, I do not mean preventing Grace, which is common to all ; but the Graces of proficiency in Virtue, which doubtless are refus'd till the former is cooperated with by some Advancement in Humility.

## DISCOURSE XII.

### *Of taking up the CROSS.*

LUKE ix. 23.

*He said to them all ; If any Man will come after me, let him deny himself, and take up his Cross daily, and follow me.*

Sacrifice was always esteem'd a principal Part of Religion. The Jewish Altars smok'd with slaughter'd Animals ; but these, being only typical and significative of the Death of Christ, were fulfilled and abolish'd by it. Yet the Obligation to sacrifice still remains, for St. Peter says of Christians, that *they are a holy Priesthood to offer up spiritual Sacrifices* ; not, as under the Law, the Blood of Bulls or Goats ; but their own Flesh and Blood, i. e. their Appetites, their Passions, in a word *themselves* both Souls and Bodies, to do and suffer the Will of God at the Expence of all that is near and dear

Heb. ix. 10. to them. Our Lord took away the first of these, the Jewish Offerings, which prefigured his Death; that he might establish the second, the Christian Sacrifice, which imitates it with a much nobler Resemblance.

This is the daily Sacrifice, to which our Lord's Doctrine and Example indispensably engage us; for He said to them all; *If any Man will come after me, let him deny himself, and take up his Cross daily, and follow me.* If any Man will come after me: i. e. if he would go to Heaven, for thither Christ leads. *Let him deny himself*; this supposes Self inclin'd to Evil, or else there would be no need for denying it. It supposes that distemper'd State of Mind, which all Men feel, and all good Men lament and strive against. The only Remedy is this here prescribed. *We must deny ourselves, and take up our Cross.*

When Crosses happen, Nature shrinks from them as Evils; the Judgment disapproves, and the Will rejects them; but we must deny both our Judgment and our Will to accept them; for this is the *spiritual Sacrifice* which God requires of us: we must renounce ourselves, and so confide in his Wisdom and Goodness, as to approve as good, and choose as eligible, what his Choice has prescrib'd as best for us. Thus *denying ourselves* both in Understanding and Will, and renouncing our own Opinions and Inclinations, *we take up our Cross*, we follow Christ, and imitate the Oblation He made of himself to his heavenly Father.

We must, as I said, daily deny ourselves, i. e. oppose our natural Desires, because they are wrong; they are like a deprav'd Appetite, which longs only for what will nourish our Disease. But as to *deny* all our Desires, while we have it in our Power to gratify them, would be a Work of insuperable Difficulty; therefore the merciful Providence of God, to help our Infirmities, furnishes us with daily Occasions of denying ourselves, in the many cross Accidents that happen to us.

Every Event that contradicts our Will, is a *Cross* sent by God for that End; when we willingly accept it, we then *take up that Cross*, thereby *we deny ourselves*, i. e. we renounce our own Will in a voluntary Endurance of the Burden laid on us.

As to the Term *Cross*, it literally signifies that Instrument on which our Lord died, and from which He figuratively called all the Sufferings of Christians their Crosses, meaning thereby to remind them of his Sufferings, and to engage them to bear their own with that Conformity

formity to his Example, which constitutes the Character of a Christian. I say, he calls our Sufferings by the Name of his own, to remind us of the Pattern which he set us in the Consummation of his Sacrifice. And whereas that must necessarily have been the *last* Act of his Life, that he might not therefore, while he taught here on Earth, lose the Advantage of so edifying an Allusion, He thought fit to anticipate his History, and predict the grievous Circumstances of his Passion. This He does, as in many other Places, so particularly in the Verse preceeding the Text; and then, that his Followers might not, (as too many have done) think themselves exempted from Sufferings by his suffering for them; after foretelling his own Cross, He adds, *If any Man will come after me, let him deny himself, and take up his Cross daily, and follow me.*

Whoever would dispose himself to practise this Doctrine, must first have a true *Notion of this World*; for Men are very apt to mistake the World for quite another Place than what it really is; and hence come the frequent Complaints we hear of it. Men conceive of the World as a Scene of Pleasure, or a Theatre for Vanity and Ambition; they think that the Business of Life here, is only to *pass their Time agreeably, and please themselves.* For such an End, indeed this World is very ill contriv'd. But to judge of it aright, we must consider it as a Place of Discipline, as a School of Wisdom, wherein the Perverseness of our Will is to be broke and subdued by long and laborious Exercises of Mortification.

We may upon this Account well compare the World to an Hospital; wherein strict Diet and painful Operations of various Kinds are necessary. Now if we suppose a Patient here ignorant of his Condition; not knowing the Nature of the Place, nor the Reason of such Treatment, he must needs think himself and his Fellow-Sufferers very unaccountably dealt with. But if he were made thoroughly sensible of his Situation; if he were shew'd the fitness of such Remedies for his Case, and fully assured of the Skill and Goodness of the Physician who administer'd them; then his Complaints would turn to Thankfulness, and all his Care would be to submit to the Methods prescrib'd for his Recovery.

Religion, not only reveal'd, but natural universal Religion sufficiently instructs us upon this head. If we look into ourselves, we must perceive that our Souls are in a disorder'd distemper'd State. If we look to the great Author of our Being, we must acknowledge Him the Governor of the World; and consequently that all Accidents be-

falling us are the Dispensations of his Providence. He that made us, and gave us Life, and Health, and all other Enjoyments; He only has Power over his own Gifts; and tho' he employ Creatures, as second Causes, as Instruments to accomplish his Will, yet we must know and remember that they act only by his Permission.

This Consideration will be of great Force to persuade our Acceptance of the daily Crosses that attend us. It was this supported *Job* under his heavy Load of Calamities; for he ascribed all to the first Cause, and patiently acquiesc'd in the divine Appointment. *The Lord gave* (he said) *and the Lord hath taken away.* Such also was the Language of good old *Eli*, *It is the Lord, let Him do what seemeth Him good.* After the same Manner did the pious *David* express his Resignation, when the Rebel *Shimei* reviled and insulted him. *Let him* (said that exemplary King) *Let him curse, because God hath said unto him, curse David.* And to sum up all such was the Sentiment of Christ himself at the Approach of his Passion: *The Cup, which my Father hath given me, shall I not drink it?* The thought that it was his Father's doing supported him in all his Agonies, and made him submit, consent to, and acquiesce in all the Horrors of his Crucifixion.

Thus must we learn to see all Occurrences in the Light of Faith, as proceeding from God, without whose Care and Inspection even *a Hair does not fall from our Head, nor a Sparrow to the Ground*, as our Saviour testifies. All Crosses therefore come from God, who inflicts them with a Force most exactly proportioned to the Wants or Capacities of his Patients; and I insist so much upon this important Truth, because the due Consideration of it will engage us, not only the more willingly to accept the Cross; but it will also much contribute to alleviate the Weight of it. For when we consider our Suffering as coming merely from our Fellow-creatures, the part they have acted in bringing it on, is often more grating than the Suffering itself. The apparent Baseness and Unreasonableness of an Adversary, the Treachery of a Friend, the Ingratitude, the Calumny, or the Insolence of an inferior much oblig'd, add Weight to the Burden that is brought upon us by Means so provoking: but if we behold the Cross, as Christian Patience requires we should, as coming from God; we shall be less affected with those aggravating Circumstances, and feel no more than our proper Burden; and even under that, our Grief must be respectful, while we see the Hand that lays it on. For can we believe any thing to be God's doing, and doubt its being well

well done? *Shall not the Judge of all the Earth do right?* Can infinite Wisdom err? Can the eternal Truth falsify his Promises that *all things shall work together for Good to those that love God, and put their Trust in him.*

I say for Good, our chief our eternal Good, which is our Improvement in Virtue; for in our present State, without the Cross, there is no place for the Exercise of Virtue, since Sufferings are the Opportunities which God affords us of approving our Obedience. Are not Fortitude and Temperance, Meekness, Humility, Diligence, are not these laborious Virtues all? and are not Desires restrain'd, Appetites mortified, Passions subdued, Pains of Body and Reluctances of Mind the Subjects in which they are exercised? So that in this Life Crosses are essential to Virtue; and we cannot form any Notion of Virtue but as exerted in bearing them.

How ill do we judge of the State of human Life? and what a Condition should we be in, if we could obtain our foolish Desires? 'twould be such as excluded all Virtue, and admitted no Occasions of Improvement.

To be at Ease, and meet no Opposition; to suffer nothing from the Weakness, the Perverseness, the rapacious Insatiableness of Men (if such a State were here possible) might be *Pleasure*; but it is not *Virtue*, nor a likely way to attain it; Difficulties, and Reproach, and Contradiction; Distress and Conflict, in a word, Sufferings of every Sort, by which we may deny and renounce Selfishness, these are the Subjects in which Virtue is learn'd and practis'd. But few Men so well understand their true Interests, as to make a just Estimate of these Opportunities; the greater Part murmur at Crosses, they strive against them as Injuries, and by their Impatience multiply Crimes, where they might largely have increas'd their Virtues. *Wherefore* (saith Solomon) *is there a Price in the Hand of a Fool to get Wisdom,* Pro. xvii. 16. *seeing he hath no Heart to it?* Sufferings are the Price with which we should purchase Wisdom, the only Means of attaining her. This Price is now put into our Hand by an over-ruling Necessity. God forces us into his School, whether we will learn there or no; we must have Crosses, whatever use we make of them. Yet such is the Folly of Men, they often pay the *Price of Wisdom* without making the Purchase of it. *They have no Heart to it* (saith Solomon) they have not the *Sense* to discern that every Event is the *Will* of God, and that the *Will* of God ought to be submitted to; they have not the Courage to sacrifice their own Will, altho' it comes in Competition with

with the declar'd Will of their Maker: Reasonable as this is, they *have not the Heart* to do it. So they suffer in vain, and pass their Life in unprofitable Calamities; for Crosses are inevitable, neither Grandeur, nor Wisdom, nor Innocence can escape from them; and they are Burdens to all, but they are Benefits only to those who *take them up*, and break their self-will by a voluntary Acceptance of them.

Is there in Nature a more self-evident Truth than this, that the Creature ought to submit and conform his Will to the Will of the Creator? Now such Submission cannot take place, when the Dispensations of Providence concur with human Wishes; but in *Crosses* it is put to the Trial: and they who upon such Occasions refuse to give God the Preference—the best we can hope for them is, that they may live to repent it.

What Pity is it that we should lose such Advantages, and instead of laying up Treasure in Heaven by a patient Endurance, increase our Punishment by a wilful Resistance to the Means which God has appointed for our Sanctification. For by these we must begin our Union with Christ; *we must suffer with Him, that we may be glorified with Him. Hereunto (saith St. Peter) we are called, because Christ also suffer'd for us, leaving us an Example, that we should follow his Steps.* Contemplating his Cross, we must patiently endure our own, we must present ourselves as a *free-will Offering* to the Justice of God, arguing as the good Thief upon the Cross: *We indeed suffer justly, for we receive the due Reward of our Deeds.*

But may it not be thought that I debase the Cross of Christ by applying it to the slight Evils we are obnoxious to? Are the little Contradictions we meet with, to be named with his Sufferings? Our Troubles indeed are not to be named with His, with regard to the unparallel'd Greatness of his; but they may, and ought to be consider'd with his, as the Rule, Pattern and the Source of Grace for our Endurance of them. His Sufferings were like himself, supreme, and above all Comparison; whereas our light Afflictions are suited to our Weakness: and whatever our Cross is, we must *take it up to follow him*, i. e. to follow his Example, for he admits no other Terms of Discipleship.

Let us then upon all Occasions lift up our Hearts to the crucified Jesus,—whose Death, when contemplated in Faith, will sanctify all our Troubles; not only those which are great and rare, but also the more trivial and ordinary: for as it is the Glory of divine Providence

to superintend the meanest Objects, and appoint the minutest Events that happen to us ; so it is the Prerogative of the Cross of Christ to sanctify all those Events, even the smallest Troubles of his Creatures, who come under its Influence by a due Regard to Him in the bearing them : and what he said of his sacramental Cup, may be well applied to the Cup of Suffering. *Do this, as often as ye shall drink it, in Remembrance of me.*

To conclude : All who own the Obligations of our Religion, must own the Necessity of Self-denials ; but as we have not the Judgment to discern which are properest for us, God therefore takes us in hand, and by the merciful Oeconomy of his Providence sends us daily Crosses, such as we want, and such as we can bear. By these we are to practise the self-denial he has enjoin'd ; by bearing these patiently we advance in Virtue, we follow Christ, and shall at length arrive, where he is ascended before us : *for if we suffer with Him, we shall also be glorified with Him.*

## DISCOURSE XIII.

### The PASSION.

H E B. ii. 10.

*It became Him, for whom are all Things, and by whom are all Things, to make the Captain of their Salvation perfect through Sufferings.*

**P**erfection is the most reasonable Object of our Desire ; Sufferings are the most natural Object of our Aversion : and yet we are intimately conscious that Perfection cannot be attained but through Sufferings. For in moral Qualities, and such only we have now in view, That which costs nothing, we esteem worth nothing : where there is no Self-denial, there is no ground for Praise, and the Merit of a good Action is to be estimated by the Counterpoise of Obstacles which it overcomes. Now the Perfection of a Creature implies the  
highest

*bighest Merit*, and consequently the *highest Fortitude in Suffering*. Herein the *Essence of Virtue* is founded. What we call *Heroick Virtue* rises only in proportion to the *Difficulties* it surmounts; and where those *Difficulties* cease, the *Hero* too ceases to be the *Object* of our *Admiration*. Other *Beings* possibly may conceive *actual Merit* consistent with *pure Bliss*: but *Men* cannot, and the *Lustre of Virtue* is not visible to *human Eyes*, but as surrounded with the *Shade of Distress*.

*It became* therefore the *Almighty Father*, to make the *Captain of our Salvation perfect through Sufferings*. As there was never *Virtue* like unto the *Virtue of Jesus*: so there was never any *Sorrow* like unto his *Sorrow*. His whole *Life* might be called his *Passion*, tho' we confine that *Term* to the *Conclusion* of it, which in this solemn *Week* we daily commemorate.

It will be a *seasonable Entertainment* for your *Devotion* to recapitulate the principal *Circumstances* in a plain *Narration*.

The first that presents itself, passed in the *Garden of Gethsemane*, where He accepted, deliberately, with a clear *Knowledge* and full *Consent* accepted, all the *Miseries* that were to ensue. The distinct *View* of them was indeed almost insupportable, and threw him into an *Agony*, wherein his *Sweat was as it were great Drops of Blood falling down to the Ground*. In all other *Instances* of human *Sufferings* that are excessive, previous *Ignorance*, and present *Tumult* in the *Article* of *Distress*, hide much of the *Difficulty*: and *Necessity* and *Despair* carry *Men* through per-force, where mere *Fortitude* could never have made its *Way*. But the *Virtue of Jesus* admitted not such *Alleviations*: neither *Ignorance* conceal'd, nor *Tumult* diminished, nor *Necessity* supported any part of his *Burden*. He will'd, He chose the *Whole*; but with such *Reluctance* and *Revolt* of *Nature*, such *mental Conflict* and *Agony*, that He sweat *Blood*, which issuing in large *Drops* trickled down to the *Earth*, on which he lay prostrate.

Some have accounted this strange *Symptom* to be *natural*; and I cannot but think their *Opinion* probable: for the *Passion of Fear* makes the *Blood* retire hastily inwards, to fortify the *Heart*; and thereupon ensues paleness, and trembling, and great weakness of the *Limbs* so suddenly drained of the *vital Flood*. And on the contrary in the *Efforts of Courage* the *Blood* runs to the *extreme Parts* with great *Impetuosity*, whence the *Limbs* become more *vigorous*, the *Face* of a sanguine red, and the *Eyes* sparkling. Now in the *Conflict*



flit of Passions which distracted the Heart of *Jesus*, He suffered both these Effects in the highest Degrees that are possible. One while through an Excess of *Fear* the Blood ran back to his Heart with the utmost Precipitation : when presently a contrary Exertion of *Courage* repelled its Course, and surmounting *Fear*, drove the Blood outwards with a rapid Violence. Again *Fear* took place : and again *Courage* overbore it. *Fear* prevailed by the clearest Apprehension of his approaching Sufferings, presenting to his Mind Horrors that we can have no Notion of : then his ardent Love of Mankind, and unsatiable Desire of his Father's Glory control these Horrors, and urge Him to his arduous Enterprize with irresistible Vehemence. He long stood the Shock of these contending Passions with a perpetual Flux and Reflux of his Blood, which at last boiling with such continual Agitation forc'd the Capillary-Vessels, and issuing through the Pores moistened his Garments and trickled down to the Ground. This seems a rational Account of his bloody Sweat, which perhaps was purely natural and without any other Miracle than his surviving it. We read in History many Instances wherein single Passions have been fatal ; and Men have died suddenly under extreme Degrees of *Fear*, or *Grief*, or even of *Joy*. *Joy* excepted, all the other Passions raged here with the utmost Fury and Contention : But the Heart of *Jesus* stood this Tempest, till the strange Ferment of his Blood, which could not make a Rupture there, rebounding with equal Violence, stretch'd the extreme Arteries, and occasion'd this marvellous Sweat of Blood.

At length this Conflict came to an End, reluctant Nature was subdued, Resignation triumph'd, and *Jesus* was ready to compleat his Sacrifice. *Judas* now appeared with an armed Multitude : and coming forward, at some Distance from them, with his traiterous Kiss marked our Lord for their Prey. *Jesus* meekly rebuked his Treachery : and then advancing toward the Band that came to apprehend him, asked them whom they sought. They were abashed at his Presence : the mild Majesty he appear'd in suspended their Rage, and they timorously replied, *Jesus of Nazareth*. *Jesus said unto them, I am He.* John xviii. 6. As soon then as he had said unto them, *I am He* ; they went backward and fell to the Ground. This was done to shew that *Jesus* made a voluntary Oblation of himself : and therefore staying till they were recovered from their Amazement, He again asked them *Whom seek ye ?* and they said, as before, *Jesus of Nazareth*. *Jesus answered : I have told you that I am He ; if therefore ye seek me, let these go their*

way. Tho' he surrendered *himself* so freely, yet he still exerted his Authority in Defence of his Followers, and his Enemies durst not refuse him Obedience; for there can be no other Reason given why they let his Disciples escape, inclosed as they were in the Garden; especially *Peter*, who at that Instant signally provok'd them, for when *Malchus*, a Servant of the high Priest, was advancing to seize our Lord, the fervent *Peter* asked if he should finite with the Sword! and according to his usual Impetuosity, not staying for an Answer, he smote *Malchus*, and cut off his right Ear. Then said *Jesus* to *Peter*, *Put up thy Sword. The Cup which my Father hath given me, shall I not drink it? &c.*—then he touched the Servant's Ear and healed him. And turning to the chief Priests and Captains of the Temple whom He saw among the Rabble, He mildly reprov'd them for that needless Tumult. *Be ye come out* (said he) *as against a Thief with Swords and Staves? when I was daily with you in the Temple, ye stretched forth no Hand against me; but the Scripture must be fulfilled. This is your Hour and the Power of Darknefs. The Power* indeed of *Darknefs*, which could blind the Minds of Men, even under the present Conviction of a Miracle: *Jesus* consented to endure its utmost Efforts, and therefore yielded himself to the mad Multitude, who bound Him, and hurried Him along with Tumult and Uproar, first to the House of *Annas*, and thence to that of *Caiaphas*, where his Enemies altho' it was then Midnight, were assembled in Expectation of Him.

*Caiaphas* began with examining our Lord upon two heads, of his Disciples and of his Doctrine. *Jesus* said nothing to the first, that of his Disciples. He could say little good of them, for they had all deserted him. So he answered only concerning his Doctrine, which was the principal Point by which all others would be determined. Of this He said, with great Modesty and Ingenuity, that he was not the proper Person to be enquired of, seeing He had always taught publicly; and therefore He desired that those, who had heard him, might be examined. His Words were these, *I spake openly to the World, I ever taught in the Synagogue and the Temple, whither the Jews always resort, and in secret have I said nothing. Why askest thou me? ask them who heard me—behold they know what I said. And when He had said this, one of the Officers which stood by, struck Jesus with the Palm of his Hand. Yet Jesus shew'd no Resentment, but replied with a mild Expostulation and a charitable Reproof, directing him to inform the Court, if he had spoke amiss; and not usurp their Authority.*

*If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?* His Persecutors thus disappointed of their insidious Design, to find Occasion against our Lord out of his own Mouth, have at last recourse to Witnesses: but those they produced were confused and various, contradicting not only the Truth, but one another, so that their Evidence was of no use: and therefore the high Priest had again recourse to the former Artifice of intangling him in his own Words. But *Jesus* held his Peace, and tho' much solicited, would give no Answer, but such as justified his Silence: till the malicious *Caiaphas* attacked him with the Solemnity of Religion, saying, *I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God.* Then his Reverence for his Father's Name again opened his Mouth, to bear Testimony to the Truth. He answered, *that He was the Christ*; and added: *Nevertheless I say unto you, hereafter shall ye see the Son of Man sitting on the Right-hand of Power, and coming in the Clouds of Heaven.* These last Words were an Answer, not to their Question, but to their Thoughts. *Nevertheless*, i. e. notwithstanding your present Infidelity, you shall one Day be convinced, when you see Me coming to judge the World. At this the high Priest, colouring the Malice of his Heart, with a hypocritical Zeal, *rent his Clothes, saying: He hath spoken Blasphemy, what think ye?* They replied, *He is guilty of Death.* But as the civil Power was in the Hands of the *Romans*, their Sentence was of no Force till ratified by *Pilate*: and as it was not yet Day-light; they must wait the proper Time to address him; and in the mean while, lest *Jesus* should have any rest, they gave him up to be harra's'd and worried by their Servants and Soldiers, *who mocked him, and spit on him, and smote him: and when they had blindfolded him they struck him on the Face, and asked him, saying, Prophecy who it is that smote thee? and many other Things blasphemously spake they against him: till at length, the Day appearing, the Priests and Elders again assembled, and leading Jesus their Prisoner, went in a Body to solicit the Consent of Pilate. Pilate demanded what Crimes were laid to his Charge? They seemed to take this ill, as expecting that their Accusation should be sufficient, and that the secular Arm should execute their Sentence without farther Enquiry. They said unto him, *If he were not a Malefactor, we would not have delivered him unto thee.* But *Pilate* would not decree in a Cause which he had not heard; and so they were obliged to produce some particulars of their Charge. *They began to accuse him, saying, we found this Fellow perverting the Nation,**

and forbidding to give Tribute to *Cæsar*: saying that He himself is *Christ, a King*. Knowing that *Pilate* was obliged to be jealous of the Rights of *Cæsar*, and that a Crime against the State was most likely to make an Impression on him; they therefore now accuse *Jesus* of Sedition and Rebellion, Crimes whereof the *Roman Governor* was bound to take especial Cognizance. These Imputations were false and groundless; for *Christ* always taught Obedience to the civil Powers. He had raised Money by a Miracle to pay Tribute for himself and *Peter*, and fled from the officious Multitude who by force would have made him their King. But his Accusers only considered what would best serve to prejudice the Governor against him. He immediately calling for *Jesus*, examined him what kind of Royalty he assumed, or at least was charged with assuming; to which our Lord returned such an Answer, as sufficiently cleared him in the Opinion of *Pilate* from an Accusation which had so little Ground as his affecting Royalty in any such Sense as might give Umbrage to *Cæsar*. So *Pilate* went out again, and said to the chief Priests and to the People; *I find no Fault in this Man: and they were the more fierce* (as it is common to supply the want of Reason with Passion) *and said, He stirreth up the People, teaching throughout all Jewry, from Galilee to this Place.*

At the Mention of *Galilee*, *Pilate* gladly laid hold of this Occasion to shift off so troublesome an Affair, and sent *Jesus* away to *Herod*, as belonging to his Jurisdiction.

*Herod* had been long desirous to see *Jesus*, and was glad of this Opportunity, because he hoped to see some Miracle wrought by him. But as this *Herod* had lately apostatised from the Doctrine of *John the Baptist*, and at the Instigation of *Herodias* had murdered him; *Jesus* would not prostitute miraculous Power to satisfy his vain Curiosity; and tho' *Herod* questioned him in many Words, yet he answered nothing. This was interpreted Weakness or Idiotism, and to signify as much, *Herod* with his Courtiers, after many Insults, dressed him up in mock-Ensigns of Kingship, and in that ridiculous Habit sent him back to *Pilate*, an Object of publick Scorn.

*Pilate* was in a fresh Perplexity to find the Judgment of *Jesus* again remitted to his Tribunal: his Conscience pressed him to absolve him, while the *Jews* with incessant Cries solicited his Condemnation. In this Difficulty the coward Judge bethought himself of an Expedient, proper enough for his Design, but infinitely disgraceful to our Lord:

'twas

'twas that, whereby the notorious *Barabbas* was brought in Competition with *Jesus*, and preferred to him by the Voice of the Multitude. *Pilate* surprised at this unnatural Choice, and grieved to see his Expedient fail him; meanly betakes himself to a new Contrivance, and commits a lesser Injustice to prevent a greater. Since he could not withstand their Fury, he endeavours to compound with it, and mollify it, by reducing *Jesus* to such a Condition as might move their Pity; for *St. John* remarks immediately after the Preference of *Barabbas*, *that Pilate therefore took Jesus and scourged him*. Fastened then to the infamous Pillar, not by the feeble Cords they tied him with, but the inviolable Bands of immense Charity, He stood the Proxy of a guilty World: He stood in our stead, the Substitute for our Offences; and heavenly Justice smote by every Hand that wounded him.

When this was over, the unrelenting Executioners give him no Respite, but add to the Cruelties of Scourging a strange and new invented Torture. For as the Soldiers of *Herod*, to deride the Royalty of *Jesus*, had dressed him up in a gorgeous Robe, as a mock Ensign of Majesty: so these to improve upon their Insults, add a Reed for a Scepter, and a platted Wreath of Thorns for a Crown or imperial Diadem.

While they were acting these impious Buffooneries *Pilate* enter'd, and seeing *Jesus* in this Condition, thought that now at least the Rage of his Enemies would be satiated, and that the most envenomed Heart would relent at the Appearance of so sad a Spectacle. *Therefore* (saith *St. John*) *Pilate went forth again to the Jews, and said, Behold, I bring him forth to you, that ye may know that I find no Fault in him*. Then came *Jesus* forth, wearing the Crown of Thorns and the purple Robe, and *Pilate* said to them, BEHOLD THE MAN! He said no more, concluding that the deplorable Condition to which *Jesus* was reduced would plead sufficiently on his Behalf, and extort Compassion from the most obdurate. It was indeed a moving Sight: his Body torn with Scourges, his Head pierced with Thorns, and the Blood flowing from so many Wounds down his Face and Hair, rendered him at once an Object of Pity and Horror.

But nothing could move the Priests. They thirsted for all his Blood, and stirred up the Rabble to join with them in louder Cries to solicit his Crucifixion: *Pilate* filled with Indignation, said, *Take ye him and crucify him; for I find no Fault in him*. The Jews answered,

*swered, we have a Law, and by our Law he ought to die, because he made himself the Son of God.*

John xix. 8.

*Pilate* was startled at this ; for as he was prepossessed with the fabulous History of the Heathen Gods, and had just before been alarm'd by the strange Warning from his Wife upon her divining Dream ; he began to apprehend, that Christ, who had indubitably wrought many Miracles, might possibly be the Offspring of some of the Divinities he worshipped. And *therefore* (as the Evangelist remarks) *when he heard that Saying, that Jesus made himself the Son of God, he was the more afraid* with a religious Dread ; and presently called for *Jesus* to enquire of him concerning his Birth and Parentage. *Whence art thou ?* said he ; but *Jesus* gave him no Answer. Then said *Pilate*, *speakest thou not unto me ? Knowest thou not that I have Power to crucify thee ? and Power to release thee ?* Here *Jesus* meekly rebuked his Vanity and Insolence in presuming that His Fate was in his Hands. *Thou couldest* (said he) *have no Power at all against me, except it were given thee from above.* 'Twas not the Judgment of Men, but the eternal Decrees of his *Father*, that our Lord had in view : and he considered *Pilate* and all other Agents in his Passion, only as the Ministers and Executioners of those Decrees : But when *Pilate* fondly treated him as if his Life was dependent on *his* Will : *Jesus* took the Ascendant that was proper to his Dignity, and checked his vain Presumption. *Thou couldest have no Power at all against me, unless it were given thee from above.* *Pilate* felt the Force of this Reproof, and continued his Endeavours to release him, but all in vain ; for being intimidated with Threatnings of *Cæsar's* Resentment, he at last, after a publick Declaration of his own Innocence, as well as that of *Jesus*, consented to his Crucifixion.

Thus *Jesus* was delivered to the Will of his Enemies, who brought him forth from the Judgment-hall, sadly fatigued indeed, and almost spent with the various Torments he had endured ; yet not dejected, or dismayed. He still wore the Crown of Thorns ; and now they load him with the Cross, on which he was to be suspended. He carried it, or dragged it along through the Streets of *Jerusalem* ; but when he came out of the City his Strength failing him, they compelled one *Simon* of *Cyrene* to assist him in bearing it.

At length he climbs Mount *Calvary*, a Place infamous and noisome with Slaughter, that had its Name from the wretched Remains of executed Criminals.

The appointed Soldiers dig the Hole, in which the Cross was to be erected.

The Nails and the Hammer are ready.

The Cross is placed on the Ground :

And Jesus lies down upon that Bed of Sorrows.

They nail him to it.

They erect it.

His Nerves crack.

His Blood distils.

He hangs upon his Wounds, a Spectacle to Heaven and Earth !

It is not unusual for those who speak in publick, to profess that their Subject surpasses their utmost Efforts : and when they have exhausted their Abilities in saying all they possibly can, to break off in Interjections, and abrupt Exclamations of Wonder and Astonishment. Whatever may have given Occasion to these passionate Figures of Speech, it is sure that they can never find their Place so properly as here.

You heard in the Text, that it became Him, for whom are all Things, and by whom are all Things ; to make the Captain of our Salvation perfect through Sufferings. But what Tongue of Man or Angel can suffice to tell the Depth, and the Height ; the Profundity of His Sufferings, and the Sublimity of Perfection to which They raised Him !

We must here adore in Silence what we cannot comprehend.

DISCOURSE

# DISCOURSE XIV.

## Of the RESURRECTION.

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ISAIAH. xi. 10.

—— His Rest shall be Glorious.

The whole Verse runs thus.

*In that Day there shall be a Root of Jesse, which shall stand for an Ensign to the People; to it shall the Gentiles seek; and his Rest shall be Glorious.*

**F**OR Rest the Vulgate has *Sepulchre*, the Place of Rest. *Sepulchrum ejus erit Gloriosum.*

The whole Chapter is a lofty and figurative Description of the Blessings which were to attend the Coming of the *Messias*; and the Verse now read mentions particularly the Conversion of the Heathen, and their Concourse to his Church erected as an *Ensign* or Standard for them to resort to; and this their Conversion is principally imputed to the Death and Resurrection of our Lord: *For his Sepulchre shall be Glorious.*

The Sepulchre, the Grave is an unusual Stage for the Display of Glory; with the rest of Mortals it has a very different Appearance. The best that *Job* could say of it, when in the Anguish of his Soul he most desired it, was: *There the Wicked cease from Troubling: there the Weary are at Rest*—And some others, distressed like him, may think Death eligible, and long for the *Grave* as a Refuge from Misery. But generally speaking the Grave is an Object of Horror, too loathsome to be described—there lie the Ruins of Man sinking into Corruption and Putrefaction: And tho' a preposterous Vanity may strive to hide this Disgrace with the Magnificence of pompous Edifices: yet will such Sepulchres ever be (what our Lord used them for) Emblems of Hypocrisy and Imposture; which *indeed appear beautiful outward, but are within full of dead Mens Bones and all Uncleannefs.*



So offensive, ignominious, and loathsome is the Grave in the ordinary Course of Nature : and it was the peculiar Privilege of our Lord that, *His Sepulchre should be Glorious*; for it was the Theatre of his Resurrection.

To methodize our Discourse upon this Subject, it may be proper to consider the Glory of our Lord's Resurrection in two Views, first as it illustrates *Him*, and secondly, as it influences *us*; for it is of the Essence of *Glory* to be diffusive, and stream forth from its Subject upon all Objects within its Sphere; which occasions these distinct Considerations of the Glory of this his Resurrection, in its *Source*, and in its *Influence*.

We shall discover somewhat of the personal Glory of Christ in the Circumstances of his Resurrection, related by the Evangelists. And

Its Influence will appear in its Consequence, I mean the Effect it has upon Mankind, which I shall endeavour to detail with some seasonable Application.

But first, of the History of Christ's Resurrection. And here it is material to observe that not only the Prophets, but that He himself had often foretold it; a Circumstance which was particularly remarked by the Angel who first brought the glad Tidings to the two *Marys* at their early Visit to his Sepulchre. We read, that after *Matt. xxviii.* a great Earthquake (which probably happened at the very Instant of our Lord's Revival, as the preceeding one had at the Instant of his Death) an Angel descended from Heaven, and having rolled back the Stone from the Entrance, sat upon it. *His Countenance was like Lightning, and his Raiment white as Snow, and for fear of him the Guards did shake and became as dead Men.* While the Soldiers were in such Astonishment at the Splendor of his Appearance, he turned and said to the Women: *Fear not ye, for I know that ye seek Jesus who was crucified: He is not here, for He is risen, as He said, i. e.* according to his own Prediction, which is a Circumstance, as I shall shew, of great Moment for establishing our Faith in this Mystery, and preventing or answering the Cavils of Infidelity.

And first, He had frequently told it to his *Disciples*, as appears from many Passages of the Gospel, wherein He commonly foretels both his Death and his Resurrection together, perhaps to mitigate a little the Scandal of the Cross by the Glories that were to ensue; and at the same time to prepare their Faith by the one for the other. At first his Sufferings could not but appear highly improbable to his Disciples; for they could not conceive how a Person like Him vested

with Omnipotence, should suffer by *Jew or Gentile*; much less that He should die under their Hands. Yet they saw this verified within five Days after his triumphant Entry into *Jerusalem*, when the whole City met Him with *Hofannas* to the Son of *David*. And this in reason should have confirmed their Faith in the remaining part of the Prophecy which concerned his Resurrection: for so our Lord intended it should, as He declared upon a like Occasion, *I tell you before it come, that when it is come to pass, ye may believe that I am He.*

John xiii. 19.

But had the Disciples only been acquainted with these Predictions, sceptical Men might have had some Pretences against their Testimony; at least we should have lost many substantial Proofs of the Resurrection, which the vigilant Malice of the *Jews* has furnished. And therefore our Lord took proper Occasions to inform *them* of it: and when they pressed Him for an authentick Signal of his divine Commission He refer'd them to his Resurrection, as the final and indisputable Test of his Divinity. Thus, when upon his driving the Traders out of the Temple, they demanded some Proof or Warrant for the Authority which He there exercised: their Words are,

John ii. 18. &amp;c.

*What Sign shewest thou unto us, seeing that thou doest these Things?* He refers them to his Resurrection three Days after his Death, as what would confirm and ratify all his Pretensions. Upon this Occasion He called his *Body this Temple* with great Propriety of Speech upon account of the Divinity residing in it, and because it was a standing Tradition among the *Jews* that the *Sanctum Sanctorum* represented the *Messias*: but lest these Reasons should escape us, the Evangelist is careful to declare his Meaning: *He spake (saith St John) of the Temple of his Body.* And the *Jews* in general understood sufficiently that He appealed to such a Resurrection for the final Confirmation of his divine Mission, as appears particularly from their Address to *Pilate* for a Guard to watch his Sepulchre, wherein they mention his foretelling his Resurrection as a Thing that was notorious. *Sir (said they) we remember that that Deceiver said, while he was yet alive; after three Days I will rise again. Command therefore that the Sepulchre be made sure until the third Day, lest his Disciples come by Night and steal him away, and say unto the People, He is risen from the Dead.* *Pilate* consented to their Request, and granted them what military Force they had desired. *Ye have (said he) a Watch,*

Matt. xxvii. 63, &amp;c.

\* That the Soldiers belonged to *Pilate* appears, Matt. xxviii. 14.

*go your way, and make it as sure as ye can.* He left the Guards to their Disposal; for if he had given them their Directions himself, they might still have had some room to pretend that right Measures were not taken for securing the Sepulchre: and therefore by the especial Appointment of Providence, to remove all the Subterfuges of Infidelity, they had the ordering of the Guard themselves. *Pilate* committed it all to their Care, saying: *Ye have a Guard, or, I grant ye a Guard: Go, and make it as sure as ye can.*

Thus authorised by the Governor, and animated by the Passion which transported them, they neglect nothing. The Tomb is closed with a great Stone, that Stone is sealed, and the whole Sepulchre invested, and, as it were, besieged by Soldiers. No Precaution was omitted. There was no want of Care to reproach themselves with, that there might be no want of Evidence wherewith to reproach the Truth.

A needless Provision this against a few poor Fishermen, who were naturally timorous and mean-spirited; who had abandoned their Master at the first Appearance of Danger; who were since sunk into Consternation and Despair at his Death, and whose Hopes were all buried in the Tomb with him: who were so far from an Inclination, as well as Capacity, for so hazardous an Enterprize, that they were strangely backward even to believe the Miracle itself, when it was accomplished. For the *Jewish* Priests already knew our Lord's Resurrection, and were taking Measures to prevent the Report of it, while his own Disciples scrupled to give Credit to it: and *Thomas* in particular was so obstinate in his Unbelief, that he would not be persuaded of his Master's Revival, till he had the Testimony of all his Senses.

It was reasonable to expect that our Lord's Persecutors should have first heard of his Resurrection from his Disciples: but as they had contrived Matters, they received the News of it from their own Watch flying in Dismay from the Angelic Vision. Thus God, who in the Order of his Providence converts the evil Purposes of Men to his Glory, made the *Jewish* Malice contribute to establish the Certainty of our Lord's Resurrection by such Proofs, as could not have happened but by their Opposition.

And it was needful that his Glory should at length break forth with a Lustre sufficient to dissipate any reasonable Doubt and Surmise. For all his foregoing Transactions from the Manger to the Tomb, altho' infinitely *Excellent*, were little *Glorious*; because their

Merit was so veiled by his Humility, that it was scarce discernible. Now *Glory* is *Merit displayed*, 'tis the Manifestation of Excellence : and the Resurrection is therefore by way of Eminence the Glorious Mystery, because it was the Manifestation of the Excellency of Christ, it was a Demonstration of His Divinity, which here *emerged*, as it were, from the Abyss of Humiliations into which it was sunk. Here He shewed, that what he had done and suffered was truly meritorious, because it was voluntary. We know that He had willingly laid down his Life, when we see Him by his own Power take it up again ; and we learn to value his Death as a free-will Offering for our Redemption, when we contemplate His Resurrection. Expiring on the Cross He seemed to go the Way of all Flesh, and fall like the rest of *Adam's* Sons by a common and unavoidable Fate : but we can no longer doubt that He sought Death as a *Conqueror*, when we see Him return in *Triumph* from the Grave.

Rom. i. 4. St. Paul, in the Beginning of his Epistle to the *Romans*, speaks of this as a Fundamental of Christianity, viz. That the Resurrection of Christ certifies us of his Divinity : for he says of Him, that *He was declared to be the Son of God by his Resurrection*. This declares, and demonstrates his divine Nature : for there can be no room to doubt of it, while we believe, that He raised Himself from the Dead. Now what a Splendor and Glory does this cast upon all the Parts of his precedent Life ; which, if we consider Him only as, what He often styles himself, *the Son of Man*, is indeed exceeding pious and virtuous to a Degree never before attained : But when his Resurrection shews Him to be *the Son of God*, it is all amazing. That *the Son of God* should be born in a Stable : That *the Son of God* should live in Poverty, and die in Pain : — What Instructions ! What Examples ! What Encouragements ! But above all, how glorious is that Son of God amidst such Miracles of Goodness, such Prodigies of divine Love and Condescension, for which the Angels can never sufficiently admire Him ; for which the Universe shall eternally adore Him !

So glorious and infinitely more than Words can express is the Resurrection of our Lord with regard to Himself, as it asserts His Divinity, and puts the Seal to all His Revelations. But Glory, as I said, is of a diffusive Nature, issuing forth in bright Influences upon all Objects within its Sphere ; and therefore we are next to consider our Lord's Resurrection with regard to ourselves, and shew the certain Consequence of it, which is our own Resurrection.

The World had now lasted four thousand Years at the time of Christ's Death, and all Generations hitherto had sunk into the Grave, not knowing what would become of them. We must except here the Patriarchs and Saints of the Jewish Church, who by an anticipated Revelation of a Redeemer had their Hopes full of Immortality. But the Bulk of Mankind were in the dark concerning a future State. Good Men might wish, and wise Men expect a Life to come: but these Wishes and these Expectations were perplexed with much Doubt and Misgiving. Death was as a Gulf whereof they saw only the Entrance, and could discern nothing beyond. But the Glories of our Lord's Resurrection have enlightened the Grave, and so dissipated the Shades of Death, as to shew that to be only a Passage or Thorough-fare, which before seemed a Gulf and an Abyss. For Life and Immortality were brought to Light by the Gospel of Christ, who declared, not only that there was a Resurrection, but that He himself was *the Resurrection*, i. e. the Power whereby Men shall be raised from the Dead. *I am (said he) the Resurrection and the Life.* As the *Sun is Light in himself, and the great Source of Day to all the Worlds around him: so Christ is Resurrection to Himself, and the great Cause and Author of Resurrection to all Mankind, who after they have undergone the common Sentence of Death passed upon them in Adam the first Head of our Race, are by this second Representative of the human Species restored to Immortality: and, to use the Words of his Apostle, since by Man came Death, by Man also came the Resurrection of the Dead; for as by Adam all died, so by Christ shall all be made alive.* John xi. 25. 1 Cor. xv. 21.

And indeed it is a very natural Prerogative of Christ, as Judge of the World, that He should by his own Power summon all Men to his Tribunal. But hear the Account which He gives of Himself upon this Article. *As the Father raiseth up the Dead, and quickeneth them: even so the Son quickeneth whom He will.* John v. 21, &c. *For the Father judgeth no Man, but hath committed all Judgment to the Son; that all Men should honour the Son, even as they honour the Father.* And again at ver. 26, &c. *As the Father hath Life in Himself, so hath He given to the Son to have Life in Himself: and hath given Him Authority also to execute Judgment, because He is the Son of Man. Marvel not at this, for the Hour is coming, in the which all that are in the Graves shall hear his Voice,*

*Voice, and shall come forth: they that have done Good, unto the Resurrection of Life: and they that have done Evil, unto the Resurrection of Damnation.*

Resurrection and a future Judgment are the fundamental Principles of Morality, and they are in the Gospel not only taught, but demonstrated. The Divinity raised Christ's human Body out of the Grave, to convince us that He will also raise us at the last Day. This is a Miracle in Kind, involving the thing in Question, most pertinent, cogent, and irrefragable: so that we cannot but conclude with St. Paul, *That God has appointed a Day, in which He will judge the World in Righteousness, by that Man whom He hath ordained, whereof He hath given Assurance unto all Men, in that He hath raised Him from the Dead.*

Acts xvii.  
31.

Seeing then that you have this Assurance, Do you hope, or do you fear a Resurrection? Do you, I say, hope, or do you fear a Resurrection? for you must expect it. If upon just Grounds you hope for it, happy are ye. But if you fear it, be warned in time to remove those Fears by such an Amendment of Life, as may give you Comfort and Joy in the Prospect of Futurity. It is my Duty here to persuade you to this, and to advise and direct you in the Performance of it: But I can only persuade and advise, you yourselves must *work out your own Salvation.*

Which that we all may do effectually may God of his infinite Mercy grant, &c.

DISCOURSE

## DISCOURSE XV.

## ON WHITSUNDAY.

## ACTS ii. 2, 3.

*Suddenly there came a Sound from Heaven as of a rushing mighty Wind, and it filled all the House where they were sitting; and there appeared unto them cloven Tongues like as of Fire, and it sat upon each of them.*

**I**T has been the pious Wisdom of the Church to set apart certain Days for the solemn Commemoration of its principal Mysteries, and for the Honour of those blessed Saints and Martyrs who were most instrumental in its Establishment.

The Occasion of the present Festival is the miraculous Effusion of the Holy Ghost upon the Apostles, whereby They were qualified for the Conversion of Mankind, and the Christian Church was completely settled and established: so that the Church does now keep its own Festival, celebrate, as it were, its own Nativity: and all the Saints Days in the Calendar shine but with borrow'd Rays from this Day's Glory; for all those Virtues and Excellencies which have made their Names so precious in the Christian World, were as at this time poured forth upon them. To this it is we owe the Sanctity of their Lives, the Purity of their Doctrines, the Power of their Miracles, and all the glorious Acts of their Martyrdom.

All the other Mysteries of the Gospel prepare the Way for this, which is the End of the Incarnation, the Fruit of the Death of Christ, and the full Accomplishment of all his Designs. He had indeed already formed the Body of his Church while He was here on Earth conversing with and instructing his Disciples, but by this last Act, the Descent of the Holy Ghost, He infused a Soul into that his mystical Body, he endow'd it with a vigorous Principle of Life and Action, a Heart that would always correspond and sympathize with Him its Head.

And

And this indeed seems peculiar to this Festival Season, that whereas the Subjects of other Holy-Days are actually past and concluded, so as to require only our devout Remembrance and Acknowledgement; the Occasion of this still subsists, and ever will subsist in the Church. The same holy Spirit, which then descended upon the Apostles, does still descend upon all the living Members of Christ, according to his gracious Promise in the last Words of *St. Matthew's Gospel*, almost the last Words which He spoke upon Earth. *Lo I am with you alway, even unto the End of the World.*

This Promise is fulfilled in the Mission of the Holy Ghost. Christ is now present in his Church by his Spirit, which as it formerly descended upon the Apostles, so it ever shall descend upon all his true Disciples *unto the End of the World.* The sacred Fountain still stands open, and nothing is retrenched from the bounteous Efflux of divine Grace, but only the outward Prodigies which attended it at the Beginning of its Course. Now indeed it flows on, as some peaceful River, through opened Channels, with a silent Stream; and marking its way only by the Riches it spreads in the Parts it passes through: But the Season we celebrate was the Time of its *Eruption*, if I may so speak, when it rapidly issued forth from the divine Source to replenish the Apostles, who were the Conduits prepared to receive and convey it forward to the latest Generations. At that time, as was usual upon such extraordinary Occasions, it manifested itself even outwardly, by sensible Representations, expressive of its Energy and the Effects it produces in the Spirits of Men. These sensible Representations appear'd in the two active Elements *Air and Fire*, which kindle and keep up the Life of Nature.

For when the Apostles were assembled *on the Day of Pentecost*, i. e. the Day whereon the Law was given to the Jews: Suddenly there came a Sound from Heaven, as of a rushing mighty Wind: and it filled all the House where they were sitting. And there appeared to them cloven Tongues like as of Fire; and it sat upon each of them. For cloven-Tongues like as of Fire, according to our Version; I think the Sense of the Original is *separated or distinct Flames*. Laminent Flames; for *Tongue of Fire* is a *Hebraism* for a Flame, as may be seen in *Isaiab.* So that here was a double Prodigy, a Sound was heard from Heaven, as of an impetuous Wind filling the House; and several distinct Flames were seen, one of which resided over each of the Apostles. Now these are two proper Emblems or symbolical Representations;



presentations : and in order to judge of their Significancy we are to observe that there is such an Analogy and intimate Connexion between the material and the spiritual Worlds, that not only the Names of Things visible serve to denote Things invisible, and are the only Names we have for them, which plainly argues a notorious Analogy upon which such use of the Names is grounded : but also some extraordinary Transactions in the higher Order pass on and impress themselves upon the lower, so as to affect outward Nature in a similar Manner, such I mean as some how answers to what is then accomplished in the supernatural State. Thus, for Instance, a few Weeks before this Descent of the Holy Ghost, while our Lord was hanging on the Cross, the Sun was eclipsed ; and when He expired, outward Nature was convulsed with an Earthquake. And she sympathiz'd again, yet to a different Purpose, in a second Earthquake at his Resurrection. And now, when His Spirit with the Plenitude of divine Power was descending upon his Apostles, a Sound from Heaven was heard as of an impetuous *Wind*, and distinct *Flames* were seen over the Heads of the Apostles.

It will be proper here, as far as our scanty Knowledge will permit, to trace out the Analogy wherein these two Symbols are grounded.

Concerning the first, it has been observed \* that among those parts of the material World which are invisible, and whose Existence we discover only by their Effects, there is scarce any thing more subtle, more active, and of greater Efficacy than *Wind*, i. e. Air in Motion, or *Spirit*, which is the same thing according to the primary Sense of the Word. Hence in the common use of most Languages the Name of Wind or Spirit serves to express those things, which being not discernible to us by reason of the Subtility or Fineness of their Substance, are yet conceived to be moved with great Agility, and endued with great Force. So Naturalists, when they speak of that which is most abstruse, most agile, and most operative in any Liquor or other Body, call it *Spirit*. And for the same reason our Souls are called Spirits, for the Subtility of their Nature and those vital Powers wherewith they actuate our Bodies.

In regard to our Capacity and Manner of conceiving things, the holy Scriptures have used this Term *Spirit* to express even the adorable and incomprehensible Deity, signifying his most simple Na-

\* Barrow, Vol. II. p. 446.

ture and most powerful Energy : his most simple *Nature*, I say, which cannot possibly be the Object of any of our Senses ; and his most powerful *Energy*, which pervades and actuates all Things.

This Name Spirit, as it is common to the whole Godhead, so it is peculiarly applied to the third Person of the ever-blessed Trinity, stiled by way of Eminence *The Holy Spirit*, and the Operations of God towards Men are in an especial Manner ascribed to Him.

Now in all Languages commonly known, the Operation of a superior Mind upon an inferior to raise and invigorate it, is expressed by the Metaphor of *Inspiration*, i. e. breathing into : and the general Consent of Mankind in the use of this Metaphor demonstrates its Fitness and Propriety. And therefore when the infinite Mind vouchsafed to communicate itself with such Plenitude and Force to the Minds of his chosen Servants assembled on the Day of Pentecost, this Sound from Heaven of a mighty rushing Wind, or Torrent of mysterious *Air*, was a proper Symbol to indicate its *Descent* : as the other miraculous Appearance by the Element of *Fire* was proper to represent the *Effects* which it produces.

To *Enlighten*, to *Purify*, and to *Warm*, are the Properties of Fire. Now if we transfer these to the spiritual World, the Light of the Soul is *Truth*, the Purity of the Soul is *Holiness*, the Warmth or Heat of the Soul is an active, vigorous *Ardour* to surmount Obstacles, and zealously prosecute the End proposed. The Holy Ghost produces these three Effects, and accordingly the Scriptures describe Him as a Spirit of *Truth*, of *Holiness*, and of *Power*. As a *Spirit of Truth* He enlightens the Minds of the Faithful, and leads them into all Truth fit for them to know : as a *Spirit of Holiness*, by an intimate Union with their Hearts, He reforms them and makes them holy : as a *Spirit of Power* he gives them Vigour to resist Temptation, Strength to bear their Crosses, and full Ability to work out their Salvation. We shall take these three Properties of the Holy Ghost, for three Heads to be treated separately.

First He is a *Spirit of Truth*, and so our Lord stiled Him when he foretold his Descent upon the Apostles, *I have many Things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of Truth is come, He will guide you into all Truth*. Men may teach us diverse Truths, but to teach all Truth is the distinguishing Prerogative of the Spirit God. There are Truths, and those too of the utmost Importance, which *Flesh and Blood* have not, cannot reveal : Truths which *the World cannot receive*, which even the Apostles themselves

themselves could not *bear*, much less relish, approve, and practise before they had received the Holy Ghost. *Ye cannot bear them now*, said *Christ* in the Passage last quoted, they shock corrupt Nature, and our Passions recoil at the Mention of them. For, besides the Mysteries of our holy Religion *the deep Things of God*, which cannot be duly apprehended but by Minds enlightened by the Spirit of God: Besides these, I say, there are many moral Truths, whercof we cannot be fully and effectually persuaded but by the immediate Operation of the Holy Ghost: such are those in the Beginning of our Lord's Sermon on the Mount, "That the Poor in Spirit, the  
 " meek, those that mourn and are persecuted, are blessed above  
 " other Men. That it is better to pull out our Eyes and cut off  
 " our Hands than use either in the Commission of Sin. That  
 " our Enemies are amiable, and that the most provoking Injury  
 " ought not only to be forgiven, but requited with Benevolence." These, and others that might be named, are certain and saving Truths: but no mortal Man can convince us of them, I mean with a full, lasting, operative Conviction, such as shall determine our practical Judgment, and become the habitual Rule of our Conduct. All Demonstrations of Reason and Arts of Persuasion are vain to this end: and it is in vain that we ourselves endeavour to reason ourselves into these Truths. The Holy Ghost only can work this effectual Conviction in our Minds, and we must seek this Conviction from Him by Prayer and opening our ~~minds~~ <sup>souls</sup> to his Operations, or we shall perish in our Errors. The same Power only that made our Minds, can reform them. That holy-Spirit of God, which at the first Creation brooded over the rude Chaos, and produced this orderly World out of Darkness and Confusion, must also preside in our Minds to make the new Creation of Virtue, to bring forth Light out of our Darkness, Truth out of our Errors. St. Paul alludes to this, where he says, *God who commanded the Light to shine out of Darkness, hath shined in* <sup>2 Cor. iv. 6.</sup> *our Hearts to give the Light of the Knowledge of the Glory of God.*

Such are the Advantages we now celebrate, such are the Privileges to which we are admitted, if we do not *love Darkness more than Light because our Deeds are evil*, and we resolve to continue in them. God's School now stands open to all, his Spirit condescends to be our Master, our Teacher, and will infallibly lead us into all saving Truth, if we devoutly resign ourselves to his Direction.

We cannot have a plainer Proof of this than in the History of the Day. Consider the Apostles, see how wondrous a Change was

wrought in them by the Illumination of this holy Spirit. Observe what they were *before*, what *after* his Descent; and learn from thence what inestimable Advantages we are intitled to by Christianity.

Three long Years had the Apostles been in the School of Christ, and had tired even His Patience with their gross Stupidity and Incapacity to apprehend his spiritual Doctrine. Tho' they had made some Progress in the ways of Truth by leaving their little All to follow Him: tho' they daily heard his Precepts, and saw his Practice, that living Comment upon his Doctrine: Yet nothing could rectify their false Notions, nothing could wean their vain Desires of secular Grandeur and Magnificence. When our Lord informed them of the Necessity of Sufferings, the Benefits of Poverty, the Blessedness of Persecution, 'twas all a Riddle to them. *They understood none of these Things; these Sayings were hid from them, neither knew they the Things that were spoken.* Even after the Resurrection of Christ the Cloud was still upon their Minds, and they were yet hankering after an immediate Possession of worldly Grandeur and Dominion. *Lord, say they, wilt thou at this Time restore again the Kingdom to Israel?* Christ no longer opposed their carnal Prejudices, but refer'd them to the Holy Ghost for full Information and Conviction.

Lukexviii.  
34.

Acts i. 6.

According to the Promise of Christ the holy Ghost came. Immediately all Darkneſs, Error, and Mistake fled before Him. They understood, they believed, they taught, they practised, they were ready to lay down their Lives for those Truths, which before they could not receive, they could not bear, nor endure. The Cross of Christ was no longer an Offence to them, but their Boast and their Glory; and they rejoiced, that they themselves were *counted worthy* to partake of it, and to *suffer Shame for his Name.*

Acts v. 41.

Such and so effectual were the Fruits of the Spirit enlightening the Minds of the Apostles as a Spirit of *Truth*. We are in the next place to consider Him as a Spirit of *Holiness*. He is not only by way of Eminence the *holy* Spirit, but also the *Hallowing*, *i. e. sanctifying* Spirit, from whence all Holiness in the Creatures is derived. It would be endless to mention the places of Scripture where this Property is ascribed to him, I am more concerned how I may explain to you the precise Meaning of the Word *Holiness*, which is to be considered in two Respects, first, as it is proper to God alone, and secondly, as it is the Duty of a Creature. According to the first Sense

we say in the Communion Service. *Thou only art holy: as Thou only art the Lord.* This Holiness peculiar to the Deity, consists in the Singularity of his Nature, even that surpassing transcendent Excellence, which leaves all Creatures at an infinite Distance beneath his Majesty.

It is a common Error in Mens Notion of God, that they conceive of him as *one Being among many*: greater indeed, and higher, and better than all the rest, but yet *as one among others*, one that may be named with them, and however superior, yet not absolutely distinct from the rest. This is a wrong Conception, for God is not only *Unus*, but *Unicus*. He is One alone, the First without any second or like. But this is a Subject which no Speculations can do Justice to, and which should naturally sink the Mind into the profoundest Devotion. Suffice it then to say, that this sublime Exaltation and infinite Distance of the Creator from the Creatures, constitutes his *Holiness*. The Hebrew Word signifies *Separation*, and when applied to God, imports that unconceivable Elevation whereby He is distinguished, and stands alone in his Universe. Thus we read; *There is none holy as the Lord: for there is none besides Thee.* 1 Sam. ii. 2. There is none beside Him: He is a whole Genus by Himself, and this surpassing, singular Excellence, which excludes all possible Comparison, constitutes his *Holiness*, and the Exercise of it tends solely to the promoting his own Glory. *He is Glorious in (rather by) Holiness*, says the Psalmist; and the Angels incessantly celebrate Him by this Title *Holy, Holy, Holy Lord God of Hosts: Heaven and Earth are full of thy Glory.* The Holiness of God is founded, as was said, in the *Supremacy of his Nature*; and it is perpetually exercised in maintaining that Supremacy, in treating Himself worthily, exerting all his Attributes, and directing all his Acts, to one certain Point, which is his Glory, the Exaltation of his Nature, the Effulgency of his Excellence. The Reason why God does all Things for his own Glory is, because That is the End most worthy of God, his supreme Excellence requires it of him as a due to himself by the eternal Laws of Righteousness: Truth and Justice make this necessary in the Deity. The Glory of God therefore being the End most worthy of God, and all his Acts centering therein, all his Acts are Holy, i. e. pure from all Alloy of inferior Motives, from every thing that does not inflexibly promote that End.

Such is the Holiness of God. The Creatures too are holy, when they prosecute the same End that God does, the End for which He created

created them, *i. e.* the *Glory of God*. We call Things or Persons holy when they are separated from common use and dedicated to the Service of God, devoted to his Glory; to apply them to any other End is to *profane* them. All the Laws of God are Boundaries set to fence in the way that leads to God's Glory, and we never transgress those Laws, but we at the same time deviate from it. And therefore St Paul defines Sin to be a *falling short of the Glory of God*. *All have sinned, and come short of the Glory of God*. Holiness on the contrary aims all our Actions aright, making the Glory of God our Scope and Design. In a word, every Action directed to that End is an holy Action, and leads us on towards the Participation of the divine Glory which we had regard to in performing it, and when it is said that the Holy Ghost sanctifies Christians, the Meaning is, that He infuses this generous Motive, extinguishing the narrow Principles of Covetousness, Pride, and Sensuality, and exalting our Nature to the noble disinterested Purpose of glorifying our Maker.

Rom. iii. 23.

Those corrupt Motives of Covetousness, Sensuality, and Pride cleave intimately to our Souls in the present depraved State, rendering all Actions that proceed from them, *unholy*: and the Spirit of God does then sanctify us when it disengages us from those corrupt Motives. To *wash, cleanse, baptize, and sanctify*, are commonly synonymous in Scripture; hence the Phrase of being *baptized with the Holy Ghost*, which is elsewhere called *being baptized with Fire*, to signify the universal and intimate Purification of the inmost Springs of Action thereby. With this View the Prophet Malachi compares the Spirit to a *Refiner of Gold or Silver* destroying the Dross, and separating all heterogeneous Particles from those Metals by force of Fire, till they are reduced to a perfect Purity. Thus the Spirit sanctifies the Soul by abolishing all sordid Inclinations, by purging away the multiplicity of carnal Desires, and reducing all the Powers of the Mind to one simple constant Pursuit, *viz.* that of God's Glory. This renders the Soul holy, *i. e.* pure, all of a kind, center'd in the End of its Creation, even the Glory of its Maker.

Mal. iii. 3.

To shew how the Apostles were thus sanctified, were to relate their History, which is but one continued Narrative of their Holiness. They were purified from all corrupt Principles of Action, I mean not absolutely and in that supreme Degree which is peculiar to Heaven, but yet in an eminent and extraordinary Manner. The Love of *Riches* moved them not: for they had all the Treasures of the Faithful laid at their Feet, without any other Concern than for the right

Distribution

Distribution of them in Charity. The Love of *Ease and Pleasure* moved them not : for their Life was spent in incessant Labours : they traversed the Face of the Earth, doing Good, and suffering Evil in all the Parts they visited. *The Love of Glory and Applause* moved them not, for they gladly suffered Reproach in their Master's Cause : and when divine Honours were offered to two of them at *Lystra*, they rent their Clothes, and expressed a greater Concern for the misplaced Reverence of the Multitude, than for all the ill Usage they had ever met with. And lastly, the *Love of Life itself* moved them not, when the Glory of God required them to resign it. They rejoiced that they were accounted worthy to die in so great and good a Cause. They went chearfully to Death, altho' the Wit and Malice of their Persecutors had so circumstanced it with a horrid Variety of Tortures, that only the *Manner* of dying was the Punishment, and Death itself the Deliverance.

Such was the Holiness of the Apostles ; 'twas the Purity of their Hearts, the Unity of their Desires all meeting in one Point, the Glory of their Maker.

This *one Thing* only they desired : this *one Thing* only they pursued : They pursued it through Poverty, Infamy, and Distress ; through numberless Toils and Torments. Death in vain came athwart their Passage, they leap'd the Gulph, and were received into Glory, that Glory for which they ~~had been so~~ *zealous*.

If we would arrive where they are ascended, we must follow their Steps ; we must *be holy, as they were holy, i. e.* we must absolutely prefer the Glory of God to all other Considerations ; for Heaven stands open to none but Saints ; and *without Holiness no Man shall see the Lord*.

That we may not be disheartned in so arduous a Work, I propose the greatest Encouragements when I add in the third place, that this *Spirit of Holiness* is also a *Spirit of Power*, inspiring Zeal, Magnanimity, and Fortitude sufficient to surmount all Difficulties that occur in the arduous Paths of Duty. And of this also the Apostles were very remarkable Instances.

Our Lord having had a long Experience of their natural Weakness and Pusillanimity, when he appeared to them after his Resurrection, commanded them to live retired, and *wait for the Promise of the Father*. But (said he) *ye shall receive Power, after that the Holy Ghost is come upon you, and then ye shall be Witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost*

Acts i. 4, 8.

*most Part of the Earth.* And his Prediction was gloriously accomplished as soon as the Holy Ghost came. The Zeal which inflamed their Hearts found a ready Channel into their Tongues; their Tongues were as Tongues of Fire, communicating their sacred Ardour to the Hearts of all that heard them.

That Conceit of the Ancients who represented their famous Orator as brandishing Flames of Lightning with a Thunderbolt, was never so nearly verified as in the Apostles: they flashed Conviction into the Minds of their Hearers, and bore down all Opposition of reluctant Passion or Prejudice with a Force and Energy most irresistible. They made those very *Jews* who had lately condemned our Lord, and with bloody Cries solicited *Pilate* for his Crucifixion, now condemn themselves with bitter Remorse and Compunction. It is said, *they*  
 Acts xii. 37. *were pricked in the Heart, and said unto Peter and the rest of the Apostles, Men and Brethren, What shall we do?* Three thousand were thus converted at one Sermon, which, considering the natural Weakness of the Preachers, with the rooted Prejudices, and noted Obstinacy of the Audience, we may account one of the greatest Miracles of our Religion.

The Apostles *bear witness of Christ*, not before his Friends, or even Persons indifferent, but those that murdered Him. Those Apostles, who had deserted him shamefully at his being first seized, so far were they from *bearing witness for him at his Trial*: *Peter* in particular, who trembling before a Servant-maid had three times renounced him with Oaths; *now standing up with the eleven, lift up his Voice and said: Ye Men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and bearken to my Words.* You see he makes no timorous Apology, he uses none of the little Arts to gain Benevolence; but conscious of the divine Authority wherewith he stood invested, he charges his Hearers with all the Enormity of their Crime. *Ye have killed (said he) the Lord of Life*: He tells them, that the Person, whom *they had with wicked Hands crucified and slain*, was the *Messias*: and he proves him to be so, *by bearing Testimony of his Resurrection: Him God hath raised up from the Dead whereof we are Witnesses.* And he backs his own Evidence with irrefragable Arguments from Scripture, which he at the same time explained with such Force and Perspicuity as extorted Assent from the most obdurate. Is this the illiterate Fisher-man? Is this the carnal Disciple who presumed to rebuke his Lord, when He first mentioned the Cross to him? Is this the Fugitive, Apostate, abjuring *Peter*?  
 Acts xii. 14, &c.  
 But



But *with God all Things are possible*: Peter had now received the Holy Ghost *the Spirit of Power*, whose Property it is to strengthen us with Might in the inward Man, to create a new Heart, and renew a right Spirit within us.

And thus I have endeavoured to represent this holy Spirit in his Operations of Truth, Holiness, and Power.

It remains only that I add a Word or two concerning the Disposition by which we must prepare our Hearts to receive him: and This, as our Lord teaches us, is earnest and persevering Prayer. We have his Direction, *Luke xi. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. — If a Son shall ask Bread of any of you that is a Father, will he give him a Stone? how much more shall your heavenly Father give his holy Spirit to them that ask him?* The Terms you see are very easy, are highly reasonable: if we do not perform them we shall be without Excuse. But if by humble, fervent, incessant Prayer we seek from our heavenly Father the Gift of his Spirit, we shall infallibly receive it, we shall be enlightened, purified, and confirmed in all Goodness, we shall advance from Strength to Strength, till we become meet to be Partakers of the Inheritance of the Saints in Light.

## DISCOURSE XVI.

### The Christian BENEVOLENCE.

R O M. xii. 9.

*Let Love be without Dissimulation: abhor that which is evil, cleave to that which is good.*

IF the Generality of Mankind were to act without *Dissimulation*, they would be insupportable. If Men were to shew openly the Envy or Contempt, the Malice or Aversion which they have in their Hearts, they could not possibly bear with one another: therefore they

\* Q q q

mutually

mutually play the Hypocrites; and it is well for the publick Peace that they do so.

This Hypocrisy is found so necessary to the present Welfare of Society, that it is cultivated with great Care, and reduced into a Science by the Name of *Politeness*. It is become so considerable a part of Education, that it bears from the rest, by way of Eminence, the Name of *Good-breeding*: and the Skill to act one's Part well in the *Comedy of Manners*, is valued as a high Accomplishment. Indeed the Gesture and the Language even of the best Actors is often ridiculous to an impartial Spectator; because their Parts abound in a preposterous Humility, and a frivolous Officiousness. But there is nothing so absurd which Fashion will not reconcile us to: And upon the whole, it is well (as was said) in this corrupt State of Mankind that such Fashions are establish'd: for *good Manners* serve at present instead of *good Morals*, and in a great Degree supply the want of Charity.

But if Men would in earnest apply themselves to the Practice of Christianity, there would be no Occasion for that habitual Falshood in their Behaviour and Conversation; since a genuine Modesty and Benevolence would then succeed to the artificial Professions of both; and Men would become in reality, what they now affect to appear. They would *then love without Dissimulation*, their Hearts would then be warmed with a sincere Benevolence to Mankind: which happy Disposition every true Christian aspires after, and will attain to in the same Measure that he advances in Religion, the End and Consummation of which is *Charity*.

That which principally retards his Progress, is a most unjust *Self-love*, whereby every Man prefers himself to all other Beings whatever. This is so absurd and monstrous a Folly, that all civiliz'd People industriously conceal it: and upon many Occasions make a *Shew* of neglecting themselves, and preferring others, by an habitual use of certain Forms and Phrases prescribed by the Rules of *Politeness*: But *Politeness* is superficial, and goes no farther than Appearances; whereas the Rules of Christianity strike at the Root of this Evil, requiring a real Benevolence to Mankind, and that our inward Sentiments correspond with our Expressions of Kindness. Accordingly the first and fundamental Precept of the Gospel is to *deny ourselves*: For by *Self-love* we have engrossed to ourselves all that Benevolence, which should be diffused throughout the World; we have appropriated

priated all that Stock of Good-will, which is due to, and ought to be spread among the rest of Mankind : but *self* must be *deny'd*, renounced, and mortified ; that we may make room for the contrary Principle, which is *Charity*, to take root in our Hearts. *If any Man will come after me, let him deny himself*, saith our Master : In Conformity to Him every true Christian opposes and strives against his selfish Inclinations ; and while the Men of the World are careful only to save Appearances, and mask the Deformities of Selfishness with a superficial Civility, He is actually *denying* himself ; condemning, resisting his own unreasonable Desires ; renouncing, despising, and even hating himself for being capable of such unworthy Sentiments. The divine Grace corresponds with his honest Endeavours ; and, as he perseveres in denying Selfishness, he gradually gets the better of it : he gradually grows so convinc'd of his own Weakness and Meanness, that he loses all Inclination to despise others ; he comes at last to see their Infirmities with the same Indulgence that he does his own ; and as the *Excesses* of Self-love are the immediate Cause of all the *Defects* of Charity ; so, Self-love being thus reduced, and Charity exalted, each to their proper Term ; they both come to be adjusted in the same Level, and we *love our Neighbour as ourselves*, sincerely and *without Dissimulation*.

In our Progress towards this high State of Perfection there are two things principally to be guarded against.

First the Friendship, And

Secondly, the Enmity of the World.

As to the *first* of these : our Essays towards a general Benevolence may, if we are not upon our Guard, betray us into a vicious Complaisance. Associating with bad Men, we may see their Faults with too much Indulgence ; and be ourselves seduced by their evil Example. Therefore, to caution us on this side, the Apostle adds *Abhor that which is evil*, and, which is a necessary Consequence, *Avoid as much as you possibly can, all those who wilfully practise it*.

This Advice is of great Importance to all who desire to become truly religious : and accordingly in the Beginning of the Proverbs of Solomon we find this, among the first Lessons, in which the heavenly Wisdom instructs her Disciples, *My Son, if Sinners entice thee, consent thou not. If they say, " come with us,"—Walk not thou in the way with them : refrain thy Foot from their Path. And again, Enter not into the Path of the wicked ; and go not in the way of evil* Prov. i. 10. Prov. iv. 14.

*Men. Avoid it, pass not by it, turn from it, and pass away.* He re-

peats the Advice even to Tautology, only to make it more observ'd; and indeed with great Reason; for many a hopeful Conversion miscarries purely by the Neglect of it.

It must be understood here, that when I speak of avoiding bad Men, this relates not to the necessary Business of our Calling, the Ties of Blood, or other Circumstances in which we are engaged by Providence. But it is meant only that we must not contract *Friendships* with them, or choose them for the *Companions* of our Leisure or Diversion; because either of these is inconsistent with the Practice of Christianity.

That we ought not to engage or continue in *Friendship* with bad Men, is demonstrable from the bare Definition of Friendship; for Friendship consists in a *Conformity of Sentiments and Inclinations*; which is the Foundation of it: in a *reciprocal Confidence and Communication of the most secret Thoughts*; which is the Exercise of it: and in *mutual Services and Endeavours to promote each other's Designs*, which is its proper Effect and Consummation. To have named these shews sufficiently, that Friendship cannot be maintain'd between a real Christian and a Man of vicious Principles.

The Foundation of Friendship, as we observ'd, is a Conformity of Sentiments and Inclinations: and this cannot last when only *One* of the Parties becomes truly religious, for then he, the religious one, must have changed both his Judgment and Practice; and, forsaking his former Courses, he must at the same time desert his Companion, who still persists in them. The religious Man has some real Sense of God, and of our Obligations to seek, and to love Him with *all* our Heart, and Mind, and Strength: therefore he renounces the inordinate Pursuits of Riches, and Honours, and Pleasures; he daily endeavours to wean his Affections from them; he desires at least not to desire them: and advancing in Virtue, he comes at length to disrelish, and despise them: but the Other is still in Darkness; he has no such *Sense* of God, as can raise him above these transitory Things: and therefore he cleaves to them with his whole Heart, and values them as the only Good he is capable of. Now as Similitude of Sentiments and Manners are the sole Bond of Union: so Contrariety in both is a Source of Division and Aversion. The Preacher observes it as one of Nature's Laws. *All Flesh comforteth according to kind: and a Man will cleave to his like; but what Fellowship hath the Wolf with the Lamb? So the Sinner with the Godly.*

As their Characters are opposite, so their Sentiments are irreconcilable; for, to use our Apostle's Argument upon this Subject, *What Fellowship hath Righteousness with Unrighteousness? and what Communion hath Light with Darkness? and what Concord hath Christ with Belial? or what part hath he that believeth with an Infidel? and what Agreement hath the Temple of God with Idols? for ye are the Temple of the living God: as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my People. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and I will be a Father unto you, and ye shall be my Sons, and my Daughters; saith the Lord Almighty.* 2 Cor. vi. 14, &c.

This is a most gracious Promise, with which a Christian should nourish his Hope and Faith in God's Protection and *Friendship*, for so the Scriptures authorise me to speak: but to inherit this Promise, we must renounce all worldly Friendships, that we may cleave to Him with our whole Heart.

And farther, we must avoid all needless Conversation with worldly-minded Men; I say *needless* Conversation, by which I mean such as our Calling and Station in Life does not necessarily oblige us to.

This Advice concerns not those who are far advanced in Piety, for to such the Society of bad Men will naturally be so tedious and irksome, that it will rather be a Cross than a Temptation. But all young Persons, and indeed Persons of all Ages who are but Novices in Religion, must scrupulously avoid bad Company as the Bane of Innocence.

It is very worthy our Observation that in the first Sermon of St. Peter after his receiving the Holy Ghost, whereby he converted three thousand Persons, who being touched with a lively Compunction, earnestly addressed themselves to him and the other Apostles for Directions *what they should do*, what Method of Life they should now enter into: He, after prescribing the general Rules of Repentance, with Faith and Hope in the Promises of the Gift of the Holy Ghost; adds, as one necessary Qualification for receiving it, that they should *save themselves from the untoward Generation*. We have little Reason Acts ii. 40. to think the present Generation less untoward, less depraved, or less an Enemy to true Religion than That was, which St. Peter required those primitive Christians to retire from. The Danger is still the same, and those who do not *save themselves from it* by withdrawing from the corrupt Age we live in, are not worthy of the Name of Christians: they are not yet living Members of the Church of Christ, which consists,

lists, as we are taught in the last Verse of that Chapter, of such only, *who thus save themselves*. The Words in our Translation are, *The Lord added to the Church daily, such as should be saved*, but the Original signifies only those *who were saved*, meaning those Persons who put in practice the Advice of St. Peter mentioned a few Verses before. *Save yourselves from this untoward Generation.*

Christ came into the World, that He might call us out of it; I mean from its evil Customs and Manners: for St. Paul declares that *He gave himself for our Sins, that He might deliver us from this present evil World, according to the Will of God our Father.*

Having thus far sufficiently enlarged upon the Apostolick Advice to *abhor that which is evil*, I shall speak briefly of the last Clause in the Text, *Cleave to that which is good*, and of the many Senses wherein such general Precepts are applicable: I shall treat it as an Exhortation to adhere to our Duty, notwithstanding the *Opposition* we shall meet from those we converse with. As I interpreted the former Precept, as a Warning against the *Friendship* of the World, that we should not be seduced by it: so this may be understood, as a Caution against the *Enmity* and *Opposition* of the World, that we should not be diverted by it from our religious Engagements. *Cleave to that which is Good.*

If what is *Good* were proportionably pleasant, we should not need Persuasion to *cleave to it*. But such is now the Disorder of our Constitution, that the Things that are best for us, are commonly not delectable, as the wholesomest Physick is rarely palatable. Now at the same time that we have our own Disgust, and the Reluctance of our evil Inclinations to struggle with, it will often happen, that the Awe we stand in of the Censure and Ridicule of the World, will second our own bad Desires; and we shall find no small Difficulty in *cleaving to that which is Good*, while Temptation acts with this double Force, as well from without as from within, to draw us from it.

It is therefore very material that the new Convert should publickly declare himself for such. He should openly profess his Faith in Christ, and his firm Resolution to adhere to his Doctrine. *Whoever will confess, i. e. own me before Men (saith our Lord) him will I also own before my Father who is in Heaven. And whosoever shall be ashamed of Me, and of my Words in this adulterous and sinful Generation, of him also shall the Son of Man be ashamed when he cometh in the Glory of his Father with the holy Angels.*

There is not a more monstrous Absurdity than to be ashamed of Virtue and Piety: yet alas, monstrous as it is, it is very frequent. Bad Men make so great a Majority, and bear such a Sway in the World, that they strike an awe and a dread upon feeble Minds; for, as the Preacher observes, *There is that destroyeth his own Soul through Bashfulness.* Without Experience we could not have imagined such Weakness possible: yet we see it common. *There is that destroyeth his own Soul by Bashfulness.*

Need we bring Arguments to prove that Men ought not to destroy their Souls through Bashfulness? Does not Folly here stand self-condemned, self-condemned? And can any thing be more reasonable than that Exhortation of the same Preacher, *Be not ashamed, when it concerneth thy Soul. For there is a Shame which bringeth Sin: and there is a Shame which is Glory and Grace.* Here are two Kinds of Shame, which have most opposite Consequences. *There is a Shame which bringeth Sin: and there is a Shame which is Glory and Grace.* There is an ingenuous Shame, which is, if I may so speak, a more delicate kind of Sense in the Soul, whereby she takes alarm at the Approach of Evil: and, if through any neglect she suffers herself to be sullied by it, she in some sort expiates the Offence by a wholesome Anguish. To have this kind of Shame is *the Glory and Grace*, the Defence and Ornament of the Mind: 'Tis a beauteous Guard of Innocence, and we ought to have maintained it with a scrupulous Exactness, and prompt Attention to its Dictates. But when by often giving way to Vice the Mind becomes inured to it, and evil Habits have blunted the innate Sensibility of Remorse, then *Shame*, which was before an Outwork for the Defence of Virtue, falls into the Hands of the Enemy, and is turned against it. Then it becomes that *Shame which bringeth Sin*, and is in reality the most ignominious Species of Cowardise that disgraces the human Nature.

The true Courage, which Men pretend to value so much, and for want of which, they have substituted so many kinds of false Bravery in its stead: the true Courage, I say, consists in *daring* for the Cause of Truth; in defending what is Right against the Usurpations of Custom, and Clamours of the Crowd; and firmly practising it in the face of Scorn and Obloquy.

He who would *cleave to what is Good*, i. e. adhere to his Duty, will have frequent Occasions for this Species of Courage, and that especially at the Beginning of a religious Life, for, as things now stand, to be contented to pass for a Fool is one necessary Step towards becoming reasonable.

## DISCOURSE XVII.

*The Christian SACRIFICE.*

ROM. xii. 1.

*I beseech you therefore, Brethren, by the Mercies of God, that ye present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service.*

WHEN we see Persons, whom we are fond of, neglecting some considerable Advantage, or running into some great Danger through Ignorance or Indiscretion; the Interest which we take in their Welfare, makes us not content merely with advising them, but to our Counsel we add Intreaties, and, as if the Case were our own, we beseech them to follow the Advice we give: we ask it of them as a Favour that they would serve themselves: in pain for their Ignorance or Neglect, we suffer for them; we feel, what they should feel; and by a generous Sympathy we are as solicitous to persuade them to their own Good, as if we were to be the Gainers.

Such is the Disposition of a true Minister of Christ. He is aware of what infinite Importance it is that we should serve God: he knows the unspeakable Danger of neglecting Him: and justly alarmed for our Safety, he puts his Soul as it were in our Soul's Stead: he desires for us, what we ought to desire for ourselves: he fears, what we ought to fear: and therefore intreats, and conjures, as if his own Soul were at stake, that we would flee from the Wrath to come, that we would turn to the living God; in a word, that we would become truly religious.

Such were the Sentiments with which St. Paul addressed the Romans, in the Words I have read to you. *I beseech you therefore, Brethren: I beseech you by the Mercies of God.* He adds the Mercies of God as a Consideration, that should give force to his Request; it being natural for Persons who are solicitous, in the manner I have represented, to back their own Intreaties with the mention of some Argument, which they judge of greatest Efficacy with us; and by that they conjure us.

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The Argument used by the Apostle for that Purpose is *the Mercies of God*. *I beseech you therefore, Brethren, by the Mercies of God*. As this is an Inference from what went before, we must take in the Verse preceding, which is the last of the 11th Chapter: *Of Him, and through Him, and to Him are all Things*. All things were created by God; All things are preserved by Him; and He could have no Motive in creating, and preserving them but his Goodness, his *Mercy*. Our Existence flows from God, as Light from the Sun: from Him originally, from Him perpetually. Both the Beginning and the Continuance of Life and its Enjoyments are unmerited Favours, mere *Mercies*: which Consideration should excite our Gratitude to the universal Benefactor. So the Apostle argues: "From God all things proceeded; by God all things subsist; to God all things belong. *I beseech you therefore by these Mercies of God, that you present your Bodies a Sacrifice to him, from whom you received them, which is your reasonable Service.*"

To feel the force of this Argument, we should contemplate those *Mercies* by which St. Paul conjures us. All that we have, and all that we are, are the *Mercies of God*. Compute then yourselves and your Possessions, that you may make a true Estimate of your Obligations to Him. It is common for Men to contemplate themselves out of Pride; and then they set a high Value upon themselves: then their *Endowments* and *Abilities* all appear admirable, and of great Merit: but when Piety requires us to consider these in their true Light, as the *Gifts of God*, as his *Mercies to us*; then how little are we affected, how cold and lifeless are our Sentiments?

The Reason is because Pride forestals Gratitude. By Pride Men forget God, and assuming to themselves the Glory of what they are and possess, lose all Sense of Obligation to their Creator. They consider not, that *from him and by him are all Things*, and consequently that *all* should be refer'd to him. This is the deplorable Corruption of our Nature, the Source of Guilt and Misery.

As this Point is of great Importance, I beg leave farther to insist on it; and again remind you, that when Pride takes its Survey of our Talents and Possessions, they then appear to us very admirable. It may be remember'd with what Complacence and Self-applause we have contemplated them; how very estimable, how extraordinary they appeared. Even things the most trivial and in all Senses superficial, Things too mean or ludicrous to be mentioned here, (as the Colour of the Skin, and the Shape of the Limbs and Body) with what

secret Gladness have these filled the Heart of many, and made them set a high Value upon themselves, as possess'd of things very meritorious.

Thus it is when Vanity makes the Review : but when Men are call'd upon to consider themselves as the Work of God, and consequently belonging to Him ; many are quite insensible. Tho' *Pride* found Materials in their most frivolous Qualities, yet the greatest do not move their *Gratitude*. The Reason of this absurd and impious Procedure is, because they do not effectually, *i. e.* practically believe that capital Article of all Religion, *that God made us* ; they are not thankful to God for his Gifts, because they do not consider them as his Gifts : and their Pride springs from a wilful stubborn Ignorance, which is founded in a latent Atheism. This may sound harsh, but my meaning is, that they *live without God*, which is a State of Sin and Condemnation.

But what (may it be said) what is a more obvious, more notorious Truth, than that God created all things, that he made us, and not we ourselves—? Who does not believe this? Yet *all I want, all that is required, all I wish for you and myself*, is, that we should behave, as if we did believe it. But such is our Wretchedness, that Notion and Practice often stand in a strange Opposition. Many who profess in Words, and in Theory believe, that all they have is owing to the Mercy of God, and that they are accountable for it to his Justice, do yet slight his Mercy, and provoke his Justice, and deny him in their Works, which are the surest Interpreters of their Hearts.

In the Text the Apostle very properly calls *all we have* the *Mercies* of God. But when Men glory in their Abilities (and what alas is more common?) when Men I say glory in their Abilities, they in effect deny them to be *Mercies*<sup>a</sup>. The *Mercies* of God are his *Alms* ; for *Alms* and *Mercies* are the same in the Original : Now can a Beggar be proud of the *Alms* he receives? he must first forget they are *Alms*, and accounting them a Tribute due to his Merit, look upon them as his natural Right and Property. It is therefore a mortifying Question to Pride, which our Apostle puts, *What hast thou that thou didst not receive? now if thou didst receive, why dost thou glory, as if thou hadst not received?* No Man can boast of what belongs to another, while he remembers that *it belongs to another* : he must first appropriate it, he must imagine it his own, before he can assume to himself the Merit of it, *i. e.* glory in it.

<sup>a</sup> Hæc est Veritas, quæ fugatur Gloriæ Vanitas. Tho. a Kemp. l. 3. c. 9.

<sup>b</sup> Eleemosyna.

What is said here of Pride, may be apply'd to every other inordinate Affection, all which contradict the rightful Dominion of God, and set up the human Will in opposition to the Divine: whereas there is not in the World (as was said before) there is not in the World a more notorious Truth, than that we are *not our own*, but God's, who made us: that as we are God's Work, we belong to Him; and consequently must not dispose of ourselves according to our own Devices: in a word, that as we receive all from his Mercy, so we are accountable for all to His Justice.

This, I repeat it once again, is a notorious Truth: and in most Cases the Truth once known, is always known: it enters the Mind like Light, and remains there with a lasting Conviction: but this capital Truth, that we receive all things from God; that all we have, and are, are Mercies; this important Truth, I say, meets such malignant Opposition in the Heart of Man, that it is retain'd with great Difficulty; and a Man must do himself some Violence, before he can work in himself an effectual, habitual Conviction of it.

I speak improperly, when I say *work in himself* an habitual Conviction; for God only can effect this: and all that Man can do, is, while he finds himself for the present, under an immediate Conviction by the transient Lights of Grace, to take that Opportunity of offering himself up to God, that He may write the Truth indelibly in his Heart, notwithstanding the Repugnances of corrupt Nature, which is very averse to such Truth, because it will cast down all vain Imaginations, on which our Pride subsists: It will mortify all covetous and sensual Desires, by which we seek only our own Will, as independent Beings. And therefore in order to prepare our Hearts for the Truth; we must on our part be willing to relinquish those evil Inclinations, we must wish to be delivered from them, we must desire to make a Sacrifice of them: in a word, we must practise the Advice, which we have heard so pathetically recommended in the Text, *I beseech you by the Mercies of God, that ye present your Bodies a living Sacrifice, holy, acceptable to God, which is your reasonable Service.*

When we have duly considered all the Mercies of God, if there be any Ingenuity, any Spark of Gratitude in our Breast, it must break forth in that Inquiry of the Psalmist. *What shall I render unto the LORD for all the Benefits that He hath done unto me?* You have heard the proper Answer to that Question; we must present our Bodies a Sacrifice to God. Body is here used figuratively for the whole Man, as if it had been said, we must present ourselves a Sacri-

fice. It is added, that this is a *reasonable Service*: *Service* here signifies religious Worship, the Original is *λατρεία*, and the Apostles Meaning is, that this is a *rational Worship*, a reasonable act of Devotion from a Creature to its Creator. No Man, who uses his Reason, can doubt of this; for Devotion itself takes its Name from this Act, 'tis called Devotion, because it renders a Man devoted to his Maker.

We see the Men of the World *devoted* to their Fellow-Creatures—*devoted* to their Interests and their Appetites: or to keep to the Metaphor of the Text, we see them *sacrifice* themselves to the Objects of their Concupiscence, and often one Vice to another, as their Passions vary. Thus they sacrifice their Pleasure to their Covetousness: their Covetousness to their Ambition, or Vanity: and their Ease to All. This is Idolatry: this is robbing God of the Service due to Him: *for his Servants we are, to whom we obey*. All that Religion requires of us, is, to choose a worthy Object on whom to bestow ourselves. Happy those *who have chose God for their LORD*; who have devoted, who have given themselves up, who have sacrific'd themselves to him. I do not wonder that St. Paul besought his beloved *Romans* with so much Earnestness to make this Sacrifice: He knew the unspeakable Advantages of it: He knew by his own Experience, that Peace and Joy surpassing all Understanding, wherewith God replenishes the Hearts of his Servants.—But no reasonable Man can doubt the Happiness of a Soul united to God by an habitual Resignation; all the Difficulty is, how we may attain that beatific Disposition.

The first Part of Sacrifice is *Oblation*. We must begin, as the Text directs, with presenting ourselves for a Sacrifice. This is an Act of Religion which requires the most abstracted and ardent Devotion, when we appear before God to make a solemn Oblation of ourselves to the divine Majesty.

Our Minds should be prepared with a lively Persuasion of the Truths hitherto inculcated, viz. *That God made us, and not we ourselves*; that therefore *we are not our own, but His*, who trusting us with the use of our Talents, reserves to Himself the Property. We should farther consider how we have hitherto usurp'd his Right, by following our own Wills, and disposing of ourselves without regard to his Appointment; and being touch'd with a just Regret and Compunction for the ill Use we have made of our Faculties, tired and ashamed of our own Mismanagement of ourselves, we should call earnestly

earnestly upon God to receive our Oblation, to deliver us from ourselves, and to take us under his Guidance and Protection.

This is the fittest Method that can be prescribed for beginning a religious Life, and effectually combating that hereditary Depravation of our Nature, by which we are, if I may so speak, broke off from God, and have lost that Dependence upon the supreme BEING, wherein the Duty and the Happiness of every moral Agent must consist.

As it is difficult, so it is needless to have distinct and precise Notions of what we call *Original Sin*: but to judge of it by the Effects, we must conclude that *Adam* endow'd with Free-will, and Master of himself, fatally abus'd his Liberty by withdrawing himself from the Submission due to God, and doing his own Will, as if he were an independent Being. On the other hand, *Jesus Christ* the second *Adam*, sent to repair the Disorders induc'd by the first, from the Moment of his Incarnation, gave himself up to God without reserve, determin'd never to have other Will than His. So the Psalmist describes him at his Entrance into human Life. *When He cometh into the World, He saith, Lo, I come, that I may do thy Will, O God.* And he fully accomplish'd the end he came for: his whole Life was one continued Act of Resignation, which preserv'd his immaculate Innocence; for where Self-will is sacrificed, there can be no Possibility of Sin.

*As we have been Partakers of the earthly Adam, so we must be also of the heavenly:* as in our natural state we follow the Devices and Desires of our own Hearts, so, to enter effectually into the spiritual State, we must resign ourselves, *i. e.* give ourselves up to God, that we may be governed by his Spirit, which will lead us into all Truth and Righteousness. We ought to make this Donation of ourselves with the most sincere Devotion we are capable of; the Instant of receiving the Communion may be a proper Time to perform it in; then, while we commemorate the Sacrifice of Christ, we should join to it the Sacrifice of ourselves: We should offer up ourselves in Union with Him to the Almighty Father: and beseech Him by the Merits of his Death, to work in us the spiritual Death to Sin; to destroy in us Self-love, Self-will the Root of all Sin, that we may pass the rest of Life wholly in his Service.

After such solemn Donation of ourselves, we must continue to repeat and ratify it very frequently, 'till it becomes habitual, and we find our Resignation established with an inviolable Fidelity; and accordingly we must consider ourselves as no longer *our own*, or at  
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1 Cor. xv. 49.

our own Disposal, but as Persons devoted to God, devoted to *do* a He commands, and *suffer* all He appoints.

It is of great Consequence, especially in the Beginning of our spiritual Course, that we often repeat the Act of Self-oblation ; sometimes to exclude any Reserve of corrupt Nature ; being zealous that All, All without Exception, should be sacrificed to God : at other times to renounce some short Infidelities, in which we had began to take ourselves back again ; and at other times merely to vent and exercise our Devotion : in a word, we must endeavour to *live* in this Sentiment, upon which account our Apostle calls this a *living Sacrifice*, in opposition to the *Jewish* Sacrifices, which were short transient Ceremonies ; for the Life of the Victim flow'd out with its Blood, and the Service came to a Conclusion soon after the Death of the Animal : but in this spiritual Sacrifice the willing Victim long persists and perseveres in its State of Immolation, 'till our great High-Priest, *Jesus Christ*, consummates it by uniting it to Himself with a total, unvariable, eternal Subjection. *Amen.*

We see now, why this is called a *living Sacrifice*. St. Paul adds *Holy*, and *Acceptable to God*, two weighty Epithets, containing the most engaging Motives to this Duty.

First, of the *Holiness* of this Sacrifice. The Oblation indeed in its natural State is far from holy ; but Things become *holy* by being dedicated to God.—If we thus dedicate ourselves to Him, He will make us *holy* ; we shall belong to Him, and He will take care of his own. He will gradually sanctify us, and finally render us worthy Himself.

Let us approach then with an humble Confidence to the Throne of Grace, and say, “ The Heart, which I desire to present unto Thee, “ O Lord, is corrupt indeed, but such as it is, I give it. Make it “ such, as Thou would'st have it. I bring it to Thee, as its Physician. Thou only canst heal its Infirmities. I bring it to Thee, “ as its Creator. Thou only canst repair thy own Work. *Thou only “ canst make me a clean Heart, and renew a right Spirit within me.*”

After the *Holiness* of this Sacrifice, the Apostle adds, that it will be *acceptable to God*.

All Acts of Religion require *Faith*, and therefore to beget that *Faith* in us (for the Sense of our Unworthiness might make us diffident) therefore, as I said, to beget that *Faith* in us, we are assur'd that our Sacrifice will be *acceptable* to God, that He will receive the Oblation we make of ourselves.

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*He that cometh to God must believe that He is, and that He is a REWARDER of them that diligently seek Him.* What Reward of our Devotion should we ask of God, if all the Treasures of his Grace were open to our Choice? What Reward, O Christian Soul, would'st thou ask? Is there any Option comparable to this compendious Blessing, that God would accept us, that God would take us for his own, that God would make us His?—We may safely leave the rest to Him. He will take care of his own. He will deliver us from all our Follies: His Wisdom will govern us: His Strength will protect us: His Holiness will sanctify us to Himself his peculiar Possession. *I beseech you therefore, Brethren, by the Mercies of God, that ye present yourselves a Sacrifice, living, holy, acceptable to God, which is your reasonable Service.*

[The three following Sermons have before been printed singly.]

## *The Rich Man and* LAZARUS.

LUKE xvi. 19, 20.

*There was a certain rich Man, which was clothed in Purple and fine Linen, and fared sumptuously every Day. And there was a certain Beggar named Lazarus, which was laid at his Gate full of Sores.*

THIS Story of the Rich Man and *Lazarus* continues from the 19th Verse to the End of the Chapter. It represents two remarkable Instances of the Extremes of human Fortune, Riches and Poverty, in such a Manner, that their opposite Characters serve well to illustrate each other.

The first mention'd is the rich Man. *There was a certain RICH Man.* He therefore had Friends, he had Honour, he had Authority; these things follow Riches: he had all the Comforts, all the Pleasures,

tures, all the Ornaments of Life : *He was clothed in Purple and fine Linen, and fared sumptuously every Day.* He was, in a word, ALL that great Part of Mankind wish to be ; he was RICH.

*At his Gate there lay a certain Beggar named Lazarus, full of Sores, and desiring to be fed with the Crumbs which fell from the rich Man's Table : moreover the Dogs came, and licked his Sores.* See here the contrary Extreme of Fortune, a Wretch ready to perish with Hunger, and with Disease : one that would have been miserable, even amidst all the Alleviations, which the Rich Man's Plenty could have supply'd : But destitute as he was of the Necessaries of Life, wanting both Food and Physick, his Case seems most deplorable.

Now compare these two Men together, the Rich Man and the Beggar ; the former clothed in Purple and fine Linen, the latter, cover'd with Rags and with Ulcers : the one feasting every Day, the other pining for the Scraps of his Table : the one serv'd with numerous Attendance, and having all things at Will ; the other abandon'd by all, and a Companion only for the Dogs.

And yet they were both of the same Nature, equal in all the Privileges of Humanity. They had the same Appetites, the same Affections, the same Reason. They had been born, and were to die alike. They had the same Father in *Adam*, the same Redeemer in *Jesus Christ*, the same Créator in God Almighty. So like they were in their Capacities for Happiness, so unlike in their Enjoyments of it. Nor did this happen by chance, but by the immediate Appointment of Providence. It was the Hand of God that dispens'd to the Rich Man *his good Things*, and *evil Things* to *Lazarus*. This Appearance of a Difficulty would vanish, if *Lazarus* were as wicked, as he was miserable : if his Disease had been the Effect of Debauchery, and his Poverty of Laziness or Extravagance. And if, on the contrary, the Rich Man's Treasures were the Fruit of a long Course of virtuous Industry, the Blessings of Heaven upon Wisdom and Diligence. But the Case here was quite contrary : the Poor Man was the good Man, and the Rich a great Sinner. And the same Case happens very frequently : the Prosperity of bad Men, and the Afflictions of Good, have been often observ'd, and complain'd of, as a Reproach to the Wisdom and Goodness of the great Governor of the World. But in this Story our Lord has effectually removed that Difficulty ; He has shew'd us the END of these Men, and thereby justified the ways of Providence beyond Exception.



As first we read (Verse 22d) they *both* DIED. This goes a great way in clearing the Difficulty. Though the Difference betwixt the Rich Man and *Lazarus* was very great, and, as it might seem, unreasonable; yet it lasted not long. Death brought them both again upon the level. The Bodies of both were laid in the Dust, and quickly turn'd into it. The Worm, Corruption, and all the Dishonours of the Grave, were common to both: but in the Passage thither, *Lazarus* seem'd to have the Advantage. Tired perhaps, and weary of Life, he placidly resign'd it; and willingly took Refuge in the Grave, as a Shelter from all his Sorrows.

To DIE, was a much harder Task to the Rich Man. For, (as the Preacher speaks) the bare *Remembrance of Death is bitter to a Man that liveth at Rest in his Possessions*: but actually to suffer it, is great, is unspeakable Distress. Men are then fully convinced of the Vanity of Riches, when they cannot purchase one Moment's Reprieve, nor be of any farther Service. So this Rich Man found on his Death-bed, where, forlorn and abandon'd, without one Glimpse of Comfort, one Thought that could speak Peace to his troubled Soul, despairing in his last Agonies, he fell a Prey to the *King of Terrors*, and left the World, as naked as he enter'd it. Eccles. xli. 1.

Some of the Riches, which he left behind, furnish'd the silly Pomp of a Funeral: for it is said *He was buried*; (which is not mention'd of *Lazarus*) his Corps, probably, was attended by a numerous Train; and some hired Declaimer, perhaps, flatter'd him for the last Time, in a Funeral Panegyrick.

But where was HE the while? Alas! He was in Torments, begging for a Drop of Water to cool his Tongue. So we read at the 23d Verse, *And in Hell he lift up his Eyes, being in Torments, and seeth Abraham afar off, and Lazarus in his Bosom; and he cried, and said, Father Abraham, have Mercy on me, and send Lazarus, that he may dip the Tip of his Finger in Water, and cool my Tongue; for I am tormented in this Flame. But Abraham said, Son, Remember that thou in thy Life-time receivest thy good Things, and likewise Lazarus evil Things: but now he is comforted, and thou art tormented.*

How great a Change was here? *Lazarus* shone in Glory, while HE, once the Rich Man, was reduc'd to the last Extremities of Want and Misery. The Poverty of *Lazarus* had been confessedly great; but that reach'd no farther than the Body: He possess'd his Soul in Patience, he was Rich towards God; and his outward Wants, tho'

unreliev'd, were yet supported by his inward Virtues. But the other, torn from his large Possessions, was become destitute of every kind of Good. In this Life, he had set a Value only upon *worldly Goods*: Virtue and Religion were no part of his Care. This *Abraham* upbraids him with: *Remember, that thou in thy Life-time receivedst THY good Things*, i. e. the Things which he prefer'd to all others, and placed his Happiness in enjoying them; these he had left behind, and was sunk into a State of universal Want: he wanted even a Drop of Water; he sought it, but was refus'd, with that bitter Reproach: *Remember, that thou in thy Life-time receivedst Thy good Things*. Remember your pompous Vanities, your sumptuous Feastings, your wanton Waste of God's Creatures in expensive Luxuries, while *Lazarus* lay starving at your Gate. O severe Remembrance, the just Aggravation of his Torment!

Sadly wretched must have been his State, when thus reduc'd to beg for so small a Favour, and that too from the Hand of One, to whom he had refused the Crumbs of his Table, the Scraps of his Volder. How was his Pride humbled? Time was, when *Lazarus* begg'd, but begg'd in vain, at his Gate: 'twas now his Turn to beg, and to receive the hard Measure himself had dealt. Then was fulfilled that which was spoken by *Solomon*, saying, *Who so stoppeth his Ears at the Cry of the Poor, he also shall cry himself, but shall not be heard*.

But there is no need to enlarge farther upon the Misery of the Rich Man. It will be more to our Purpose, to enquire the Reason of it, by what enormous Guilt he had deserv'd to be so severely treated. This certainly is noted in the Story, which is related only for our Instruction: Yet according to the Notions Men generally have of the Christian Religion, it is difficult to say what this Rich Man was damn'd for. His Riches were great indeed, but not said to be unlawfully gotten: probably they descended to him by Inheritance. He was clothed magnificently, and fared deliciously. But where is the Harm of that! (will worldly Men say) he did but live up to his Quality, and enjoy the Estate which Providence had given him. He is no where accus'd of an Ambition ruinous to his Country; of fomenting Sedition, or masking Faction or private Malice with Pretences of publick Zeal; of treacherous supplanting others, that he might succeed them in their Places; of Insolence, Arrogance, Oppression; of not paying his Debts; or other the like crying Sins, so common among the Rich. The Plenty of his Table, his numerous Equipage,

Equipage, and sumptuous Manner of living, must have employed and subsisted many Poor, and render'd him a publick Benefit to Society. Alas, how many now-a-days think themselves Men of Virtue, who have not half so much to say for themselves. The ordinary Consequences of a voluptuous Life are scandalously criminal: yet none of these are laid to the Charge of *this* Rich Man; but he would have pass'd among us for a good MORAL Man, as we call it.

What the World, by a fatal Abuse of the Word, calls a *Moral Man*, was indeed his Character, and implies all the Guilt for which he was condemn'd. A *Moral Man*, as the Word is commonly used, signifies One, who with Vanity and Ostentation fulfilling some of the social Duties, neglects *those* of Religion: one who lives without Devotion, without *Faith, Hope, and Charity*, or indeed any effectual Persuasion of a future State: yet abstains from the more scandalous kind of Crimes, to which the Plenty of his Fortune, and somewhat generous in his Complexion, prevent all Temptation. Such an one, destitute as he is of all the Lights of Religion, sets his Heart upon the Enjoyments of the present Life, accounts them his only Good, and aspires to nothing beyond them. He forgets his Maker; He lives *without God in the World*; as if there were no such Being, or he had no Obligations to Him, no Dependence upon Him.

Such are the World's *Moral Men*. Such was He mention'd in the Text: ~~and for being such~~, he was justly condemn'd to the Torments of Hell. There (as we read at the 23d Verse) *He lift up his Eyes*, perhaps for the first time, to Heaven: for before he had not believ'd that there were such States as Heaven and Hell, as appears from his Desire that *Lazarus* might be sent to inform his surviving Brethren of the Certainty of those States, *lest they also should come into that Place of Torments*: from whence I conclude, that he did not himself believe it in his Life-time; because he was so positive, as the Story shews, that his Brethren wanted only the full Assurance of a Hell, to deter them from the wicked Courses that lead thither.

This Rich Man was indeed an *Israelite* by Profession, as appears from his calling *Abraham, Father*, and being acknowledg'd by him for his *Son*, as at the 25th Verse. But tho' he profess'd the true Religion, yet, as is very common with Professors, he did not really and effectually believe it: He did not think about it; he forgot it, or put it out of his Mind. He was so intent upon his Feasting and his Finery; the Enjoyments or the Amusements of the present Life,

that he did not allow himself any Leisure to consider that which was to come. Hence, careless and indifferent about spiritual Things, he accounted the Pleasures of Sense his *chief*, his *only* Good ; which, as I observ'd before, *Abraham* upbraids him with. *Thou in thy Lifetime receivedst THY good Things, i. e.* such as he accounted Good : as for Virtue, Devotion, Holiness, the Knowledge and the Love of GOD ; those were *Goods*, which he had no Notion of, and consequently no Desire to attain.

But to sum up all the Guilt of his Character in one word. He was so intent upon his worldly Enjoyments, that *He forgot GOD* ; and for that reason he was most justly condemn'd, according to the righteous Sentence pass'd by the Psalmist ; *The wicked shall be cast into Hell, and all the People that forget GOD.* Nothing is more equitable than this Sentence : yet those, who are most obnoxious, do not apprehend it as such. They are not aware of the great Guilt of forgetting GOD, nor how much that surpasses most of those Crimes, for which the World has the utmost Abhorrence. One Reason is, because having little or no Zeal for GOD's Glory, and a great Concern for their own Interests, they are much less sensible of Offences committed against GOD only, than of those against Men : these latter may happen to themselves, and they resent them accordingly. If you speak of an ungrateful Man, who, after numberless Favours receiv'd, forgets his Benefactor ; who, harden'd against reiterated Obligations, continues to forget, even while he continues to receive the greatest Benefits : our Indignation is presently rais'd against such a Wretch, and all are forward to express their Abhorrence of him. But when we speak of Mens *forgetting* GOD ; GOD, the Source of all their Enjoyments ; no Abhorrence is felt, no Indignation rais'd. Yet that is a Sin, which surpasses by infinite Degrees all kinds of Ingratitude that can happen between Man and Man. For Men, who are GOD's Creatures, to neglect and forget their Creator : for Men, who daily use and enjoy the other Creatures of GOD, to forget their Benefactor ; to render Him no Homage, no Thanks, no Obedience ; is, I say, beyond all Comparison a greater Act of Ingratitude, or to speak more properly, of Injustice towards GOD, than one Man can possibly commit against another. Nothing is more hateful among Men than Ingratitude ; nothing more penal than Injustice, for we punish the more flagrant Acts of it with Death. Now He, who, in the constant Tenour of his Practice, forgets GOD, lives in

in one continual Act of such *Ingratitude*, and *Injustice*, as is the most hainous and abominable that can be committed.

First of *Ingratitude*, which in our Rich Man was the greater, inasmuch as He had greater Obligations to the Bounty of Heaven: and *to whomsoever much is given, of him shall be much required*. He had receiv'd a large Measure of temporal Goods, and in Proportion to his Fortune, his Heart too should have been enlarg'd in a grateful Sense of God's Goodness to him. But He thought of nothing less. He was so intent upon the Gifts, that he absolutely forgot the Giver: and in this appears his *Ingratitude*.

Nor is his *Injustice* less notorious. To view it in a proper Light: Suppose a Steward, who should use the Estate intrusted to him absolutely as his Own, as if he were no way accountable for it: who should deny he had a Master; or, which is much the same, live as if he had none; spending the Revenue upon his Pleasures, as his Lust or Fancy led him, without any kind of Regard to his Master's Appointment: such, so unjust a Steward was this Epicure: and when his Master call'd him to give an Account of his Stewardship, what could he answer? What Excuse could he make for his Mismanagement? Nothing could be pleaded in his Defence, for his own Conscience ratify'd the Sentence by which he was condemn'd.

That He did not in this Life, and that Others like him, do not yet condemn themselves, is owing to their wilful stubborn Ignorance of God, wherein for the present they harden themselves, stifling the Checks of Conscience, by perpetually applying their Minds to worldly Cares or Pleasures. They forget God in this Season of His Mercy; but being in Torments, they will lift up their Eyes, and remember their Creator, when the heavy Hand of his Justice inflicts the sore Punishment they have deserved. *O consider this, ye that forget God; Psal. l. 22 lest He pluck you away, and there be none to deliver you.*

And thus I have shew'd in general the Reason why this Rich Man was so severely treated: 'twas because he liv'd, as so many others do, *without God in the World*, regardless of all his Obligations to him; by which Means, his whole Life was one continued Course of Disobedience: for altho' the greater Part of his Actions might not in themselves be contrary to the Laws of God; yet because they were not done in obedience to those Laws, they were sinful. For Obedience does not barely consist in doing *what* we are commanded, but in doing it *because* we are commanded, so that the Authority

Authority of God be the Motive and Reason of our Actions ; without which, our whole Life becomes one perpetual Error, and must end, as it deserves, in certain Misery.

Such, in general, was the Reason of this Rich Man's Condemnation. We learn too from the Gospel one particular Circumstance, (a natural Consequence of an irreligious Life) that much aggravated his Guilt, and seem'd to fill up the Measure of his Iniquities ; I mean, his Neglect of the Poor : for amidst all the Superfluities and Waste of his Table, *Lazarus* lay unrelieved at his Gate \*. And therefore, before I dismifs this Subject, I must take Occasion from it, in obedience to the express Orders of St Paul, to *Charge them who are rich in this World, that they be ready to give, and glad to distribute, laying up in Store for themselves a good Fund against the time to come, that they may attain everlasting Life.* Let them revolve in their Minds this Story, and take care that it do not one Day become their own Case. *Jesus Christ* has for their Conviction open'd, as it were, a Prospect into the other World ; and among the Variety of reprobate Spirits that suffer there, He has singled out one Character for your Sakes, O ye Rich. One once a Rich Man like yourselves : He dress'd, and revell'd, and spent his Life in Pleasure and Diversion, quite neglecting the Poor, and giving them no part of his Superfluity. You have seen the sad Event. — I shall insist no farther, but leave it to yourselves to make the proper Application, and also to choose proper Objects, on whom to practise it. A great Variety is presented to you. Well-disposed Persons have form'd themselves into different Societies, according to the different Wants of the Poor ; and making some one Branch of Alms-giving their peculiar Care, they prosecute it more effectually with their united Force, than it were possible to do by single Endeavours. These Societies, by the Blessing of Providence, have of late been increased among us ; and Charity, without deserting its former Channels, has open'd new ones, in which it flows plenteously, to the Glory of God, and the seasonable Relief of our Fellow-Christians.

I esteem, and heartily recommend all these different Methods of Christian Beneficence. As \* This, wherein the present Assembly is engaged, was, if I am not misinform'd, one of the first among

\* Luke xvi. 21. *Nemo illi dabit*, Vulgar Latin ; with which many Greek Copies agree.

\* This Sermon was preach'd at the yearly Meeting of the Children educated in the Charity-schools of London and Westminster, A. D. 1734.

these laudable Institutions; so it still holds its Rank in Success, as in Merit. What a Spectacle have we now before us? — Some Objects of Charity strike us with a secret Horror; and extort our Alms, because in relieving them, we relieve ourselves, and discharge as it were our Share in their Misery: while other Objects are of so amiable an Aspect, that by contributing to their Happiness, we partake of it. Altho' Christian Charity does not spring from such Motives, yet it does not exclude them: and a pleasing Object is not therefore less a proper Object, because it pleases. A Prison or an Hospital are mortifying Sight, that raise a painful Compassion. *This* affects the Heart in a very different Manner. — You, that behold it, feel more than I am able to express. It speaks for itself, with far greater Efficacy than any Arguments I can offer to persuade it: and even in these I am so prevented by the many eloquent Discourses already publish'd, that I think all farther Recommendation superfluous.

What I have most at heart is, that the pious Intention of Contributors may be faithfully executed: and that this good Work may be preserv'd pure from Abuses, to which all human Institutions are more or less liable.

We who are publick Teachers, must often mention Faults by way of Precaution: and it would be great Perverseness to interpret our Advice as an Accusation, when it is meant only as a seasonable Premonition. I shall not therefore scruple to admonish the Trustees of these CHARITY-SCHOOLS, that they are under the strictest Obligations to discharge their Trust, not only with exact Justice, but with Frugality. Alms are a *Sacred Thing*: they belong to God immediately: and to divert them from the End intended, is no less a Crime than Sacrilege. Not to Give Alms is a Sin that merits Damnation: but to *steal* them (and they steal them who misapply them) is a monstrous Iniquity. This was the Crime of *Judas*: He *had the Bag*, (saith the Evangelist) and he robbed the Poor. All Approaches to his Guilt are dreadfully dangerous: and there can be no Pardon for Sins of this Nature, but by the sincerest Contrition, and ample Restitution.

In the next place, I apply myself to the *Masters* and *Mistresses*, exhorting them to discharge their Office conscientiously in all its Branches; but especially in that, which is the main Design of pious Benefactors, I mean the infusing and cultivating the Principles and Practice of Christianity in the Hearts of their Scholars, and above  
all,

all, in *teaching them to pray*. For Prayer is the Life, the Spirit of Christianity : and without it our Religion becomes a useless Formality, and a senseless Superstition.

I know that Prayers are daily read in your Schools, and that the Children are brought regularly to the publick Prayers of our Church. But, alas ! Prayers may be heard and read too, without *praying* : and Forms, that are mere Forms, destitute of inward Piety, are the bane of Religion. A Christian Professor, who should never pray at all, must be *sensible* that he is in a reprobate State : and a Sense of Danger naturally puts Men upon avoiding it : but those who use Forms of Prayer without Devotion, go on blindfold to Destruction.

It is strange to see how they will grow harden'd by this Method. Many of them dispatch what they call their *Devotions*, as the most insipid Work of the Day. They can read over a Chapter in the Bible with much less Attention, than will serve to understand a common History : and in their Prayers they make the most solemn Declarations of all religious Affections, of Humiliation, of Contrition for Sin, of seeking, desiring, and loving God with all their Souls—and all a Lye. They neither mean, nor endeavour to mean one Word they utter. Thus abusing the Means of Grace, they gradually extinguish the Light of Conscience, and all Sense of real Christianity : so that after twenty or thirty Years Perseverance in such Abuse of religious Offices, an habitual Self-approbation spreads such Darkness over their Minds, that they lose all Consciousness of Sin, altho' they live in the daily Practice of it.

You must therefore make it your principal Care to engage these Children to pray, not with their Lips only, but with their Understanding and their Will ; that they may be brought to *mean* and really *desire*, what their Prayers express ; and no longer incur that Reproach of our Lord ; *This People draweth near to me with their Lips, but their Heart is far from me.*

Matt. xv. 8.

For this End, you should labour much to convince them of the Omnipresence of the Divinity : I mean, That God is always present in every Place : and that an intimate and feeling Conviction of this great Truth, is a necessary Disposition for Prayer ; which Sentiments duly impress'd upon their Minds, will excite in them an awful Sense of God, and consequently a serious and earnest Devotion accompanying the Words they utter. This, and only this can curb the Ravings of their Imagination, and fix their Attention to the Offices of Religion.

You



You should often repeat to them that God is their Father, who loves them as his Children; and requires that they should give their Hearts up to Him, that He may guide and rule them by his holy Spirit; which will dwell in them, if they faithfully resign themselves to his Direction, by obeying his Commands revealed in the Scriptures. This they ought to mean and desire, when they say, *Thy Kingdom come: Thy Will be done on Earth, as it is in Heaven.*

But I must not enter into any farther Detail of this Subject, which is so clearly and copiously taught in those Scriptures, that are daily sounded in your Ears: yet you will never teach them effectually, unless you practise them yourselves. I must conjure you therefore to make that your principal Care: for Example has a strange Power. And if your own Hearts are raised in Devotion, they will easily communicate Devotion to the tender Hearts of these little Ones. The Spirit of God will be with you, and prosper your Endeavours: It will enlighten your Minds to instruct them aright, and it will enforce your Instruction with a divine Efficacy. In a word, you will *train them up in the right Way*, if you go before them in it yourselves.

## *The Obligation of Rich Men to Alms-giving.*

I T I M. vi. 17, 18, 19.

*Charge them that are Rich in this World — that they do good, that they be rich in good Works, ready to distribute, willing to communicate; laying up in store for themselves a good Foundation against the time to come, that they may lay hold on eternal Life.*

**W**HAT is here translated *a good Foundation*, should rather be rendered *a good Fund*: *laying up in store for themselves a good Fund*, which Metaphor is more natural, and now so well understood, that it needs no Explanation,

The Words are a Part of St. Paul's Advice to Timothy for the Execution of his ministerial Office; wherein, among other Directions

proper for the different Ranks under his Care, he bids him charge the Rich to give Alms largely, and with Alacrity. *Charge, i. e.* command with all Authority, intreat and conjure with all Earnestness: and to move them more effectually, he was to shew how much it was, not only their *Duty*, but their *Interest* so to do; since thereby they would lay up a *good Fund*, a most profitable and inexhaustible Fund for Eternity.

*Duty* and *Interest* are the two great Springs of human Action. *Duty* stands enforced by Reason, as *Interest* by Self-love: and where these concur, it should seem that nothing can withstand them. Both are proposed in the Text, which commands Alms-giving as our *Duty*, and recommends it as our *Interest*. I shall follow the Method which St. Paul here prescribes, and shew the Rich,

I. That Alms-giving is our indispensable Duty:

II. That it is our greatest Interest.

As to the First, there can be no doubt, when we consider from Whom, and to what End we have received our Riches. But it is too common to look upon Riches as the Gifts of a blind Fortune, which shifts them from hand to hand; and bestows them, or takes them away with a capricious, but irresistible Power. Many who have succeeded to their Wealth by Inheritance look no farther, but intent only upon enjoying it, regard not whence, or to what end they received it. They do not consider, that all an *hereditary Right* implies, is, that God gave their Ancestors the Goods which they now possess, and provided for them, perhaps before they were born. Others, who have got an Estate by their Labour, or Care, or Skill, think it sufficiently earned by the Pains they have taken: they make no grateful Return for the Blessing of Providence upon their Endeavours; but keep or spend their Riches, as what they have an absolute Right to use at Pleasure, without any Reflexion upon the Account they are to give of them. To such the Admonition of Moses is very seasonable, *Beware that Thou forget not the Lord thy God—and say in thine Heart: My Power and the Might of my Hand hath gotten me this Wealth. But thou shalt remember the Lord thy God, for it is He that giveth thee Power to get Wealth.* So David acknowledged, when he made the costly Oblations recorded in the 1st Book of Chronicles. *Thine, O Lord, is the Greatness and the Power—for all that is in the Heaven and the Earth is thine. Both Riches and Honour come of thee—all Things come of thee: and of thine own have we given unto thee.*

Deut. viii.

As therefore Riches are the Gift of God, we should consider wherefore He bestows them. Are they given to maintain Sloth ; to equip Vanity, or to pamper Luxury ? Are they given for Covetousness to hoard, or for Prodigality to squander ? No, for they are the Gifts of God, and as his Gifts intended for our Good, for the Exercise of Virtue, to furnish Liberality, to make us the *Instruments* of his Mercy, the Channels through which his Provision for the Poor should pass, and enrich us with good Works in its way to the Relief of their Indigence.

The different Ranks of Rich and Poor are, in the Intention of Providence, an Occasion of uniting Men together ; the Superfluity on one part *suits* the Wants on the other, and should be a Provision for it : they fit like Indentures, where the Redundancy fills the Vacancy. *They meet together*, as *Solomon* expresses it. *The Rich and the Poor meet together : the Lord is the Maker of them all.* He made <sup>Prov. xxii. 2.</sup> them thus answering to each other, that Excess might supply Defect, and reduce things to an Equality ; no where an useless Abundance, or a helpless Indigence. The Superfluities therefore of the Rich are the Provision appointed for the Poor, they are their just Due, and we *defraud* them in refusing it. Such is our Obligation to this Duty ; <sup>Eccles. iv. 1, 3.</sup> 'tis a part of Justice, which requires it as an indispensable Debt : and eternal Prisons are prepared for those who refuse Payment.

To the ~~Motive of Duty~~ we now add that of *Interest*, for Self-love is so predominant a Principle, that to engage Men to what is their Interest, it may seem sufficient to shew that it is their Interest. But the Mischief is, their Self-love, tho' most excessive, is also most absurd : it is blind and ignorant of their real Interests ; and while it pursues some trivial Advantage with a strange and ridiculous Impetuosity, it is quite insensible to such Advantages as are of the highest Importance and nearest Concern.

Our Interest may be considered with regard to the present Life, or the future. I shall speak first of our Interest in this Life ; and by *Interest* I here mean that which contributes most to our present Happiness. This one would think should be sufficiently understood, and yet Nothing is more mistaken ; for the greater Part of Mankind, who are in *mean* Circumstances, think that a good Estate would gratify all their Desires, and that if *Fortune*, as they call it, would but make them *rich*, they would make themselves *happy*. But those who are rich, know the contrary : they know that the Mind of Man may continue restless and wretched in the most splendid Circumstances

of Wealth and Power ; that Wants may multiply faster than the Means to gratify them, and, as Poverty has its Hardships and Inconveniencies, so Riches too bring with them their Troubles, Anxieties, and Temptations, which sorely afflict their Possessors, and often render them more miserable, than those whom Poverty and Day-labour have ranked in the lowest Stations.

Where there is not a Principle of Religion to keep the Mind erect amid the Incumbrances of Riches, and to direct the Distribution of them according to the Appointment of the Donor ; the Proprietor, as he is called, suffers much more than he enjoys by them. The single Article of being exempted from the Necessity of Labour, is excessively prejudicial to many whose Circumstances place them above it. Both Mind and Body grow distempered in a lazy Opulence and wanton Plenty. The Mind contracts a false Delicacy, and an exquisitely painful Sensibility about Trifles, which to common Sense are quite contemptible : and every one must have observed, “ That the most humoured and indulged State is aptest to receive the most Disturbance from every Disappointment or smallest Ail.” And hence it comes to pass that the Rich, who have most indulged themselves, and, if I may so speak, taken a *Surfeit* of having had their own Wills, thereby break the native Vigour of the Soul, and become a Prey to imaginary Woes, which imbitter their Lives, and make them a Burden to themselves. To many of them their *Tables* are a continual *Snare*, where Luxury feeds Disease, and Life is oppressed, shortened, and even extinguished by the Means appointed to cherish and prolong it.

Rom. xi. 9.

But are they not sensible of this ? Are they not aware that they abuse their Riches *to their own Hurt* ? Does not their Reason represent to them that they are themselves the Authors of their Misery ? Yes certainly, for they have lucid Intervals in which Reason remonstrates the Mischiefs they do themselves, and convinces them that their present Interest, their Happiness in this Life, sometimes even the Preservation of Life, always the true Enjoyment of it, depends upon their moral Conduct, upon a sober, discreet and regular Behaviour. I say their Reason must often convince them of this ; why then do they not follow its Dictates ? 'Tis because Men, who have not a Principle of Religion, have not the Strength to follow their Reason. They are Slaves to their Appetites and Passions : they are tied and bound with the Chain of their Sins : they have forsaken God, and are forsaken by him. They will not be governed by God, and

and therefore he gives them up to their own Mismanagement, on purpose to reclaim them by that Misery which they bring on themselves.

I say that Men void of Religion, often have not sufficient Power over themselves to follow the Dictates of Reason. Both Riches and the Power to follow Reason, are the Gifts of God; but Gifts of a different Order: and He does not give the latter, *viz.* Power over themselves, to those who abuse the former, *viz.* Power over the worldly Goods which he has allotted them. So our Lord teaches us in a beautiful Passage most worthy your Attention, which I shall lay before you, after premising the fundamental Principle whereon his Reasonings are grounded, which is that *our Life here on Earth is a State of Trial and Probation*; a principal Part of which Trial or Probation is made by Means of the different Measure of worldly Goods now allotted us. Thus the Poor have their *Trial*, proper to their low Station, which more immediately binds them to Parsimony, Industry, and humble Submission to their Superiors; while the Rich have their *Trial*, where they would *choose* to have it, *viz.* in the Abundance of worldly Goods: And their devout Thankfulness should rise in proportion to the greatness of their Obligations. For by these temporal Benefits God puts their Gratitude to the Test: He proves and tries their Fidelity by committing so large a Trust to their Disposal. Their Duty certainly is to dispose of it according to his Appointment, and shew their Gratitude for his Bounty, by a liberal Distribution of their Wealth: for *Liberality* is the proper Virtue of a Rich Man; like *Courage* in a Soldier, 'tis essential to his Character; 'tis the Duty to which he is especially called by Providence, and if he faithfully discharges it, God rewards his Fidelity in the use of his temporal Gifts, by crowning them with his spiritual Favours, which are the Blessings of his Right Hand, and reserved for those who are disposed to profit by them. These may all be summ'd up under the two Heads of Virtue and Wisdom: By *Wisdom*, I here mean the Knowledge of our true Interest; and by *Virtue*, the Power to promote it, even that Power over ourselves, without which, as was said before, we cannot follow the Dictates of Reason. These are the *Heavenly Riches*, concerning which I shall now lay before you the Words of Christ himself, who has the Distribution of them.

He treats of the Use and Abuse of Riches through the whole XVth Chap. of St. Luke, and in his Application of the Parable of the *Steward* he says: *He who is faithful in that which is least, is faithful also in much.* Here you see the Distinction which I made between the temporal

temporal and the spiritual Gifts; the first (tho' accumulated in great Abundance, as *Riches* imply) he calls the least species of God's Gifts; *he who is faithful in that which is least*, and as a just Steward of temporal Goods, dispenses the Stock intrusted to him according to God's Appointment; *he is faithful also in much*, i. e. Matters of great Moment, meaning the far nobler Gifts of divine Grace, which enrich the Mind with Wisdom and Virtue. Our Lord proceeds, *He that is unjust in the Least, is unjust also in Much. If therefore ye have not been faithful in the unrighteous Mammon, who will commit to your Trust the true?* *Riches* is here added by our Translators instead of Mammon, tho' that is the Term our Lord intended; for Mammon, according to its Derivation, imports, *whatever Men are apt to confide in*: The original Term for *Faith* is of the same Derivation as Mammon; and for the same Reason; it implying such a Reliance on God, as worldly-minded Men have on *Riches*. And hence Mammon is transferred to signify *Riches*, because Men so commonly put their Trust in them. Our Translation too has *unrighteous*; but the Word in the Original often means *false and deceitful*, and should be so rendered here, as appears by the Sequel: *If ye have been unfaithful in the false Mammon, who will trust you with the true? If ye have been unfaithful in the false Mammon, i. e. Riches, called Mammon as was said, because Men have Faith in them; but by our Lord named the false Mammon, because they deceive and elude our Confidence. — If ye have been unfaithful in the false Mammon, who will trust you with the true? i. e. the divine Graces, which may truly be called Mammon, because they may be securely confided in: for they enlighten and strengthen the Mind to discern, and attain its true Good: they also gradually confer a Self-dominion, whereby we may follow our better Judgment, and resist the Temptations which would otherwise ensnare and enslave us. Our Lord goes on: And if ye have not been faithful in that which is anothers, who will give you that which is your own?* Here, as indeed very frequently in the Discourses of our Lord, the Expression is so simple, and the Sense so profound, that we should not wonder if it is sometimes mistaken. Our Translators say, *if ye have not been faithful in that which is another Man's*; but *Man* is not in the Original, and it is not *Man* but *God* that is here meant: *if ye have not been faithful in that which is anothers*, meaning *God's*; for our *Riches* are his Property, and he does not so give them, as to alienate his Right in them: our Possession of them is precarious and dependent, the Title we hold them by is only that of *Stewards*, and if ye are unjust Stewards of these external transient Goods which

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are another's, which are not your own ; *Who* (says our Lord) *will give you that which is your own ?* That *which is your own*, is your Mind, your spiritual Faculties, in a word yourselves. Without Virtue no Man is Master of himself, he has not the Disposal of himself, so as to direct his Course of Life in the Manner he himself approves. He is justly displeased with himself for his own Mismanagement ; yet he cannot help it, for, as I said before, *he has not the Strength to follow his own Reason, and control those inordinate Desires which he himself condemns, and would resist, if it were in his Power ;* but the Power over ourselves is a Gift of God, reserved for those who have been duly grateful for the lesser Favours by which he makes previous Trials of our Fidelity.

And thus the Rich have *their Trial in their wordly Possessions, which are not their own*, but lent them for a time, that by the liberal Distribution of them they may be qualified for those divine Favours which would restore them to themselves, and put them *in possession of their own Soul*. And hence appear the Beauty and Force of those Words of our Lord, *If ye have not been faithful in that which is another's, who will give you that which is your own ?* intimating, that those who are unfaithful in the Administration of his temporal Gifts, which are but a Trust ; forfeit his spiritual Graces, whereby he would give us *that which is our own, by restoring us to the Possession, and consequently the Enjoyment of ourselves*, which is our proper Bliss, and contains the whole of our Interest with regard to the present Life.

As to our Interest in the future Life, our Lord has in that Respect declared *the Danger of Riches*, with the Difficulties of a Rich Man's being saved, so positively, and with such Emphasis, as should justly alarm us who find ourselves in plentiful Circumstances, and make us heedfully examine where this Danger lies, that we may escape it. Riches may be considered with relation to the *Acquisition, Possession, and Use*, in which three Respects they are too often dangerous. In the *Acquisition* they are dangerous, when obtained, not only by Fraud or Oppression, but also by too vehement Care and Solitude, such as withdraws our Affections from God. They are dangerous in the *Possession*, when hoarded by Covetousness ; and dangerous in the *Use*, when they are spent in Vanity and Luxury. Every Rich Man must incur one at least of these Dangers, if he does not expend a due Proportion of his Wealth in Alms-giving.

For as to the first of them which attends the *Acquisition* of Wealth: It is notorious that the ordinary Ways of getting an Estate are too often indirect, or in plain Terms, unjust. Now if that Injustice be not repented of, it is impossible for such a Rich Man to enter into the Kingdom of Heaven; and if it be repented of, then Restitution is a necessary Consequence. For, to repent of an Action implies to wish it not done, undone, and consequently to undo it to the utmost of our Power, *i. e.* to restore the unjust Gains we are possessed of: but oftentimes we cannot find the proper Owners, and in that Case the only Remedy is to refund, what has hitherto been wrongfully detained, in some Work of Charity.

As for those whose Hands are clear, and their Hearts only defiled with worldly solicitous Cares to raise an Estate, which Cares have stunted, if not stopped their Growth in Virtue; I must exhort them to relinquish a part of their Wealth for the Relief of the Poor, and testify to God their Regret for having neglected their Duty to him, by retaining no Fruit of those wicked Cares which occasioned it. And if this were duly performed; if these two kinds of Restitution were made by the unjust and the worldly-minded, it would yield an ample Fund for Works of Charity. But indeed that is not my principal-Intention in this Discourse. God will provide for his Poor: and it is chiefly for the sake of the Rich that I lay these things before you: and I may say, as our Apostle, *not because I desire a Gift for them: but I desire Fruit, which may abound to your Account*, and open a Way to your Salvation, which is not attainable without such Restitution.

Phil. iv. 17.

The second Abuse of Riches which renders them so dangerous is in the *Possession* by *Covetousness*. Covetousness is a Vice which no Man owns, and few have the Sense or Ingenuity to discover in themselves: but there is a sure Mark to know it by, and such as may serve to undeceive those who most deceive themselves. The Rich Man who is not *rich in good Works*, who is not ready to give and glad to distribute upon proper Occasions, is certainly covetous, and his Conscience will convince him that he is so, if he will consult it sincerely and in the Presence of God.

The third Mischief of Riches is, when they minister to Pride or Luxury. Every uncharitable rich Man comes under this head or the former; he either spends, or lays up the Portion which belongs to the Poor, and is equally guilty of defrauding them, whether it be by Avarice or Prodigality. Many reconcile these Vices, making the one provide



provide for the other, making Covetousness the Steward for Luxury. He was of this Character whose foolish Soliloquy is recorded in the Gospel, where it is said that he thus bespoke his Soul: *Soul, thou hast much Goods laid up for many Years, take thine Ease; eat, drink and be merry. But God said to him, thou Fool! this Night shall thy Soul be required of thee, then whose shall those things be, which thou hast provided? So is he that layeth up Treasure for himself, and is not rich towards God; so are all uncharitable Rich Men, and such shall be their Punishment.*

A few Verses before the Text, St. Paul thus warns us of the Danger of Riches. *They who will be rich, fall into Temptation and a Snare, and into many foolish and hurtful Lusts, which drown Men in Perdition; for the Love of Money is the Root of all Evil, and the Possession of it is a general Supply for, and Incitement to all the Vices: it nourishes Pride, Ambition, and Revenge; it maintains Vanity, Sloth, Luxury: in a word, it is the general Support of every wicked Lust and Passion; so that the Rich are exposed to great Temptations, and we see to our Grief that they frequently fall into them: but when to their other Vices they add Hardheartedness to the Poor, this fills up the Measure of their Iniquities, and as it were sets the Seal to their Reprobation. Let it not be thought here that I aggravate Matters, and with declamatory Art magnify my Subject beyond its natural Importance, for I follow herein the infallible Guidance of holy Writ. So the Prophet ~~Ezechiel~~, *Behold this was the Iniquity of Sodom; Pride, Fulness of Bread, and Abundance of Idleness was in her and in her Daughters; these are the ordinary Vices of the Rich both Men and Women: it is added, as the Completion of the Crimes of Sodom, Neither did she strengthen the Hand of the poor and needy; behold this was the Iniquity of Sodom!**

In the xxvth Chapter of St. Matthew's Gospel, we have from our Lord himself his most express Declaration upon this Subject. He there makes the Damnation of uncharitable Rich Men an Article of Faith, and specifies the very Words of the Sentence which shall be passed upon them. In that Sentence he names not their other Vices, but mentions only their Uncharitableness as the Consummation of the rest, and, as what finally excludes *them* from all Pretensions to the Mercy of God, *who* have shewed none to their Brethren.

And thus it has been shewed that Alms-giving is our Duty, and our Interest: you yourselves are to judge who are the proper Objects

for it. Those now proposed are notoriously such — but they have been already so often recommended to you, and their Circumstances speak so loudly on their Behalf, that it is needless, and might be tedious, to add any thing farther on that head. I conclude therefore in the Words of our Lord, *Make yourselves Friends with the Mammon of Unrighteousness, that, when ye fail, They may receive you into everlasting Habitations.*

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*A SERMON preached in the Chapel at Lambeth, December 3, 1738. At the Consecration of the Right Reverend Father in GOD, JOSEPH, Lord Bishop of Bristol.*

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2 TIM. ii. 15, 16.

*Study to shew thyself approved unto God; a Workman that needeth not to be ashamed; rightly dividing the Word of Truth. But shun profane and vain Babblings.*

THE Epistles to *Timothy* and *Titus* are the last St. *Paul* wrote. His former Epistles are rich with all kinds of Advice proper to edify the Body of the Faithful: to complete his Apostolic Function, it remained only, that he should instruct the Instructors; and, consummate as he now was in the Arts of *teaching* and *governing* the Church, communicate to its Ministers the Rules which he judged most necessary for the Discharge of their sacred Office. Although these have been in our Hands almost from our Infancy, and have been often considered, yet the Repetition of them will not be tedious to those who practise them. Good precepts are to Virtue as a Glass, wherein she may with Delight behold herself, and by which she may be animated with fresh Zeal to Perseverance, and, perhaps, Improvement.

I shall

I shall pass over his Rules for governing the Church, as a Subject too extensive, and lying out of my Province; and confine myself to his Directions for *teaching*, which are briefly comprehended in these two Precepts of the Text, viz. *rightly to divide the Word of Truth*; and to *avoid prophane and vain Babblings*.

The last is a Repetition of what had been said in the Conclusion of the former Epistle to *Timothy*; where for *νενοσφιας Verborum Inanitates*, which we find in the printed Editions, the Vulgate read *καινοσφιας Verborum Novitates*, which is authorized by most of the Fathers who have quoted this Passage. Both Readings are good: both are consonant with, and authorized by other equivalent Precepts here enjoined: and therefore, without attempting to decide in favour of either, I shall take occasion from both to remark all those Abuses of the Pulpit, which the Apostle censures in these Epistles.

Under the first Sense of *empty Discourses*, called in our Translation *vain Babblings*, he represents those, who without any serious Purpose of Edification, rambling in loose Generals, seek only to acquit themselves; and have so low a Notion of their Duty, that they think it discharged, by filling up the usual Space of Time with a trivial lifeless Speech, which passes through the Ears of an Audience without Profit or Pleasure; without making any the least Impression on their Conscience, and scarce so much as a Trace in their Memory or Imagination. This is sowing Chaff instead of good Seed, and may well challenge the first Place among the several Species of *vain Babbling*, which the Text prohibits.

Next to preaching nothing, is preaching what is nothing to the Purpose: as some Men of Spirit and Parts, whose Talents put them above the insipid frivolous Manner before-mentioned, yet choose Subjects quite improper for their Audience. Of this kind there is an endless Variety, as the Ways of missing the Mark are innumerable. We can specify only some of the principal and most in Vogue. As when Preachers move Disputes unreasonably, or upon frivolous Subjects; or, as it often happens, upon Subjects which they themselves are not fully instructed in. These are censured by the Apostle, as *setting up for Teachers, though they understand neither what they say*, 1 Tim. i. 7. *nor whereof they affirm*, i. e. decide about, as Men who dote about Questions and Strifes of Words, whereof cometh Envy, Contention, Railings, evil Surmises, perverse Disputings of Men of corrupt Minds, 2 Tim. ii. 14.

who strive about Words to no Profit, but to the subverting of the Hearers.

We have deplorable Instances of this in some Preachers of Controversy, or, as they are called, *Polemic Divines*, who not only use an unchristian Bitterness of Style, but also heighten Satire with Fiction; and, overcharging their Opponents, calumniate, that they may confute.

Such is the *νερολογία*, or *vain Babbling*, as we read in the present Editions of the *Greek*. The various *Lectiō* before-mentioned was *νερολογία* *Novitas Verborum*, which comprehends all other Faults of publick Teachers reprehended by the Apostle.

In the Beginning of the former Epistle to *Timothy*, he tells him, that he *therefore left him at Ephesus*, that he might restrain some  
 1 Tim. i. 3. Preachers from venting Novel Doctrines. *That thou mightest charge them*, (saith he) *that they teach no other Doctrine*, viz. than that already established. And again, *If any Man teach otherwise, and does*  
 1 Tim. vi. 3, 4. *not adhere to the wholesome Words*, i. e. salutary Instructions, of our Lord Jesus Christ; *he is proud, knowing nothing*: he is presumptuous and ignorant. And in this Epistle he thus warns *Timothy* himself, *Hold fast the Form of sound Words which thou hast heard of me*.  
 2 Tim. i. 13. This he calls the good *Depositum*, or *Trust* which was committed to him, which he was to defend with a godly Zeal, and severely rebuke all who departed from it.

And thus far we have the Apostle's Directions what not to preach. To this negative Precept, he adds the positive. The former is the proper Preparation for the latter. For when Things trivial, useless, and hurtful, are rejected, the important Doctrines will present themselves: we shall happily be confined to the *Word of Truth*, and all our Care and Skill will be employed in what the Apostle calls *rightly dividing it*: which is the Phrase used in the Text to express the right Method of Preaching, as that before explained prohibits the Abuses of it.

The *Word of Truth* is the compleat System of Christian Doctrines, and the *Division* here spoken of relates to the *Doctrines* themselves, or to the *Auditors*. We are, as the Apostle speaks, *Stewards of the Mysteries of God*. Now the Office of a Steward is to be thoroughly acquainted with all the Stores committed to his Charge: to survey them with a judicious Discernment, so as to understand their Nature, their Use, and how they may be best employed. By this he

1 Cor. iv. 1,  
2.

is qualified to dispense them properly, seasonably, and in due Proportions to his Fellow-servants.

The Office of a Steward then relates to the *Stores* under his Care, and the *Persons* to whom they are to be distributed. And thus also in the spiritual Stewardship there are two Things to be considered; the *Doctrines* wherewith we are intrusted, and the *Persons* to whom they are to be dispensed: and in a due Regard to these must consist what the Apostle intends by this peculiar Expression of *rightly dividing the Word of Truth*.

As to the *Persons* to whom the Word of Truth is to be dispensed, Respect is to be had to their various Characters and Capacities. The general Truths, wherein all are concerned, rarely make great Impressions: Men easily admit them in the gross, without deducing the proper Consequences for their own Use and Instruction. The Preacher therefore, in obedience to his Lord's Command, must do that for them, *and give to every one his Portion of Meat in due Season*. He must endeavour to select from the universal Doctrines each Man's peculiar Duty; and, specifying what belongs to the various Characters or Classes of his Hearers, inculcate separately their respective Obligations, by deducing from the general Truths, what suits their particular Circumstances.

Luke xii. 42.

The Epistles of St. *Paul* abound with such practical Deductions. All the different Ranks and Orders of Men are peculiarly apply'd to: Husbands, Wives, Widows, Parents, Masters, Children, Servants, the Rich, the Poor, the Old, the Young, every Condition, every Relation, every Age, have their distinct Lesson; they have each, as it were, their separate Portion in the *Division* which he makes for them of the *Word of Truth*. He enters into a Detail of the lowest Duties of domestic Life, without hazard of his ministerial Dignity, because he inforces them by the proper Motive of *Piety*; a Motive which ennobles the meanest Offices, and gives them a Merit far superior to the highest, if destitute of that Principle.

That noble Principle equally belongs to all Persons in all Stations: and accordingly we find the Apostle applying it to all in such Manner as best suits their Circumstances; for he inforces all the various Duties of Life with one and the same Motive, that of *Piety* or *Godliness*, only differently accommodated to the different Circumstances of those he addresses. Thus, he presses the Duty of *Masters*, by the Consideration, that *they have a Master in Heaven*: and he commands

Eph. vi.

mands *Servants to be obedient as unto Christ ; not with Eye-service, as Men-pleasers, but with Good-will doing Service as to the Lord, and not to Men.* After the same Manner he teaches all the social Duties, as part of our Duty to God, and animates his moral Instructions with the Spirit of Piety. Mere Morality had been already taught not contemptibly by the Heathen Philosophers. The peculiar Glory of Revelation is, that it supports and perfects the moral Duties by the most exalted Principle ; and hence Christianity itself is called by our Apostle (to distinguish it, I suppose, from the various Religions of the Heathen, which were termed their *Mysteries*)

1 Tim. iii. 16.

1 Tim. vi. 3.

Tit. i. 2.

1 Tim. i. 5.

Μυστήριον εὐσεβείας, the *Mystery of Godliness*, and again, Διδασκαλία ἡ κατ' εὐσεβείαν, the *Doctrine which instructs in Godliness*, and again, Ἀληθεία ἡ κατ' εὐσεβείαν, the *Truth so taught as to promote Godliness.* When a devout Regard to God is the Motive of our Actions, Morality so practised becomes the most improving Exercise of Piety : we grow more and more in the *Knowledge of God*, and consequently advance in his *Love*, which is the Consummation of all Duties, and ought to be the End and Aim of all Instruction ; for so the Apostle says expressly, *The End of preaching is Charity.* In our Translation it is said, *The End of the Commandment is Charity ;* for *Commandment* the Original has παραγγελία, which our Translators themselves twice in the same Chapter render *Charge*, meaning thereby the *Episcopal Charge*, or other public Instruction. And the Context requires the same Sense here ; for the Apostle was speaking of bad Preachers, and directing *Timothy* to give them in charge not to preach novel Doctrines, not to mind Fables and endless Genealogies, which minister Questions rather than godly edifying ; for (says he) *the End of \* preaching is Charity.*

This leads to the other Part of our Office before-mentioned, which regards the *Doctrines* wherewith we are intrusted. And here it is of great Importance to distinguish the *Means* from the *End* ; because the *End* solely is to be fought for its own Sake, and the *Means* are only so far to be insisted on, as they conduce to it. And therefore among the *Means*, we are further to distinguish the *nearer* from the *more remote* ; those which are *indispensably necessary*, from those which are only *expedient* for the Sake of higher Duties,

\* The Noun παραγγελίας, in this fifth Verse, answers to the Verb παραγγέλλω in the third.

to which they relate, and without which they are of no Moment ; for, (as was observed by a great Writer of the last Age \*) " there is " a certain Scale of Duties, a certain Hierarchy of upper and lower " Commands, which for want of studying in right Order, all the World " is in Confusion." There are, *weightier*, and consequently *less weighty* Matt. xxiii. Parts of the Law : and it is necessary to distinguish them aright, that, <sup>23.</sup> when they interfere, we may know which ought to have the Preference. There is not Room here further to unfold this important Truth concerning the *Means*, with their respective *Subordinations*; yet it well deserves to be deliberately considered and digested by those, whose Office it is to instruct in public.

But what is still of greater Consequence, is to keep the *End* steadily in view. which will be our *best Direction* in choosing, among the various *Means*, those which are most conducive to it. *Whatsoever thou takest in hand* (saith the Son of Sirach) *consider the End,* <sup>36.</sup> *and thou shalt never do amiss.* Now, the *End* of all Religion is *Charity*, i. e. the Love of God, with its inseparable Concomitant, the Love of Men for his Sake. As Charity is the End of all Religion, the End of all preaching is to inculcate it ; for *Love* is the predominant Passion, to which the other Passions or Affections of the Mind conform so punctually, that they may be considered only as Love diversified according to the different Situation of the Object. Like *Gravitation in the material World*, it is the great Cause of Motion, according to that of *Augustine* † : *Ponderibus suis aguntur omnia, & Locum suum petunt. Amor meus est Pondus meum, eo feror quocunque feror.* Love is the Master-spring in the human Frame; and as Charity is *Love rightly directed*, where that takes place, all other Affections are regulated by it : the Heart is set right ; and thence the whole Man will go true, as it were, mechanically, and by a happy Necessity.

If we were to propose the Notion of Charity, as the Idea of Perfection, to a Philosopher, who had never heard of Christianity : if we should represent to him, that Man ought to love God with all his Heart, and all his Soul, the utmost stretch of all his Faculties, and his Neighbour as himself: he must presently assent to the Rectitude and immense Felicity of such a Disposition ; all his Doubts

\* Milton. † Conf. Lib. xiii.

would be about its Possibility ; and, indeed, with too much Appearance of Reason. For, in the present State of human Nature, before some Change is wrought in it, this *End* of Religion is so very remote, that however desirable, yet it will appear scarce attainable. Great part of Mankind are so far from loving God, that they know him not : they scarce believe his Existence. Their Belief is rather a blind Deference to the Authority of public Opinion, than any distinct and lively Conviction of a Deity. An Object so little known can raise no Desires ; and therefore Men must be practised in the Knowledge of God, before they are capable of loving Him. To this End, the *faithful Instructor* strives continually to inculcate vivid and efficacious Sentiments of the Deity : he lays the good Foundation of natural Religion ; and teaches Men to revere God as the *Creator*, depend on Him as the *Governor*, and stand in awe of Him as the *Judge* of the World. He endeavours to excite their Gratitude, engage their Obedience, and work upon their Hopes and Fears, by strong Representations of their future everlasting Interests. This will dispose them to receive the Doctrines of Christianity : for, if we can effectually persuade them to set about the Practice of moral Justice, they will easily be convinced of the Corruption of their Nature, and thence joyfully embrace the glad Tidings of our Redemption by Christ. They will gradually relish his Precepts ; and reflecting, how by indulging themselves, they have been *Authors of their own Misery*, they will see the Necessity of following his Directions, by *denying themselves*, and walking in the *narrow Way*, as the only Way to Happiness.

It will then be seasonable to display the many various Stages, wherein the Man, cooperating with divine Grace, gradually wears out of his Heart the Love of this World, sacrifices all inordinate Self-love, and thereby advancing in the Knowledge of God, becomes more and more susceptible of his Love. This Road is too long to be here distinctly traced out. But the appointed Guides will remind themselves to have a steady Regard to the *End* of it, in all their Instructions ; since without that, they will be in Danger of misleading those they conduct. When an Architect gives Directions for digging a Foundation, he has in his Mind the Plan of the future Edifice, and suits his Directions to it : so, while we are teaching the previous Lessons, we should keep this in view, as the Point to which all should tend.



Charity itself is the great Gift of God, into which he directs the Hearts of such as are duly prepared for it: and I am aware, that Men, <sup>2 Theff. iii. 4.</sup> who have not their Hearts so prepared, by a Progress in moral Virtue, <sup>5.</sup> are apt to form wrong Notions of it. They may think it consists in fond, passionate, or rapturous Sentiments: and striving to excite these in themselves by the Efforts of a heated Imagination, grow rank Enthusiasts. St. Paul's Meaning therefore is not that Charity should be always the Subject of our Sermons; but the Rule by which to judge, whether they are to the Purpose. *The End of preaching is Charity.*

All the Means of Religion have such a Dependence upon this End, that there will be frequent Occasion to have Recourse to it, for explaining the other Duties, which are so connected with it, that they will appear inexplicable and absurd without it. For Instance: the first Article in the baptismal Covenant, and consequently a momentous one; is, *That we renounce the World*: which if we should teach, without shewing the Reason of it, which is to qualify the Mind for infinitely higher Pursuits, it must be liable to great Objections. It may be said, "Why may not I indulge the Desire of Riches, or Honours, or sensual Enjoyments, in any Degree whatever, as long as I refrain from injuring myself in my Health, or other Men in their Property?" To answer this, it must be shewed, that we are commanded to renounce the Desires of temporal Goods, because, capable as we are of knowing and loving the supreme Good, those Desires themselves, though they should not carry us into overt Acts of Intemperance or Injustice, may yet be in Degrees utterly inconsistent with such Knowledge and Love. The *Israelites* were not bid to go out of *Egypt* into a Desert, merely for the sake of so doing; but, because *Canaan* lay beyond that Desert, and there was no other Passage to it: nor were they qualified to get Possession of the Land of Promise, till they had worn away the servile abject Temper they brought with them from the *House of Bondage*: well typifying the Indulgence of worldly Desires, which is a certain Obstacle to that Knowledge and Love of God which constitute the heavenly *Canaan*. That worldly Desires are such Obstacles will be obvious, if we consider the Word *God* as a relative Term, denoting, *Whatsoever a Man sets his Heart upon, and places his Happiness in possessing*. The Scriptures often use the Word in this Sense, because, <sup>Phil. iii. 19.</sup> as our Love was made for God, so whatsoever we love becomes <sup>Eph. v. 5.</sup>

Col. iii. 5.  
&c.

as a God to us: it becomes what God ought to be to us; it governs us, and is in us the Reason of Action. Now if That be any temporal Good, the Creator is thereby excluded, and such Person lives in actual Idolatry; which certainly imports nothing less than a negative of Charity, or that Love of God, which is to take up all our Heart, and all our Mind, and all our Strength. So St. *John* declares, with his majestic Simplicity. *Love not the World, neither the Things that are in the World: if any Man love the World, the Love of the Father is not in him.* Of such Importance is the Doctrine of Charity to the first Rudiments of true Christianity, that the initiating baptismal Covenant cannot be explained without it. As therefore our Master, treating of Charity in its two Branches of the Love of God and our Neighbour, says, that *upon these two Commandments hang all the Law and the Prophets*; so must all our Sermons too: *For the End of preaching is Charity: which End* (so the Apostle subjoins) *some having swerved from, or* (as it is rightly rendered in the Margin) *not aiming at, have turned aside unto vain jangling.*

1 John ii. 15.

1 Tim. i. 5.

Acts x. 33.

1 John ii. 15.

Matt. xvi.

24.

To conclude, When the Minister of Christ is preparing himself to instruct in public, he should consider well the Characters of his Audience; and what is, at least ought to be, the Disposition in which they will attend to him. He may imagine them to address him in the Words of *Cornelius* to St. *Peter*: *Now are we all here present before God, to hear all Things that are commanded thee of God.* He should consider, that he too *is before God*, appointed to *speak on God's behalf*. This will dispose him to answer their just Expectations; and not (as the Manner of some has been) to amuse them with dry and barren Speculations, or provoke their evil Passions with unchristian Disputes and Calumnies, or pervert their Faith with novel and unsound Opinions: but he will fully and practically instruct them in the moral Duties; and will add to these the Christian Doctrines of *renouncing the World*, and *denying themselves*, without which they cannot attain to the Knowledge, much less to the Love of God; seeing God cannot be known, but as what He is, viz. our Supreme Good: and no Man can apprehend Him as such, as his Supreme Good, so long as any temporal Good has the Preference in his Esteem.

These Observations, 'tis evident, are applicable to private Instruction in more familiar Conversation (which very particularly belongs

to the Christian Ministry) as well as to publick. The Directions of the Text comprehend both, and both are liable to the like Abuses, and require the like Care.

By attending to these Things, the good Stewards over the Household of God rightly dispense the Word of Truth, both in publick and private ; and from the sacred Stores of Scripture, distribute wholsom Instructions, and such as are well suited to the Wants, the Capacities, and the present Disposition of those committed to their Trust. And thus *they watch for their Souls, as they that must give an Account, that they may do it with Joy, and not with Grief.*

F I N I S.





## I N D E X.

N. B. The Letter D refers to the Discourses.

## A

**ABRAHAM**, why his Faith was counted for Justice, 137—140.  
**Adam**, in what Sense used by the Rabbinical Writers, 16. wherein consisted his original Justice, D. 21.  
 Alms, the Term in the Original used for all acts of Kindness, 84. the Mercies of God, D. 130. Alms-giving our Duty, D. 146.—our Interest, D. 147.

Angels, why happy, 43, 49.

Antinomian Enthusiasts, 35.

Apostles, their Office, 75. to whom particularly sent, 176, 187. the Effusion of the Holy Ghost upon them, D. 111—121. its Effects, D. 116. their Holiness, D. 118, 119. their Power, D. 120.

## B

Baptism, the same as Purification, 12—24. D. 38, 118. the Substance of it Repentance, 25.—with holy Wind and Fire, 26, &c.

Beatitudes, Paradoxes, 72, 73.

Breks of Devotion, their Use and Abuse, 85, 86, 94.

Bread natural, 108.—spiritual, 111—113.

## C

Centurion, his Faith, 157.

Ceremonies, their Use, D. 35—37. defined, D. 38.—to Morality, as means to an End, D. 38.

Chaff, in the Gospel, explained, 33.

Charity Schools, Duty of their Trustees, Masters and Mistresses, D. 143—145.

Christ, the Signification of this Name, 5—frequently used to express the same Mind or Disposition that was in him, 17.

Christianity, whence it takes its Rise, D. 50. the best Defence of it, D. 51.—requires real Benevolence, D. 122.—why called a Mystery, D. 158.

Christians, the Temples of God, 96. Christian Doctrines peculiar to select Spirits, 179. what kind of Men the first Christians must have been, and the Absurdity of applying to nominal Christians what is said of them, 74.

Church meant by the Kingdom of Heaven, 169. of a national Church, 186, 187.

Connexion in our Lord's Discourses often latent, 154.

Conscience the internal Eye, 69, 70.—put for Faith, 143.—the first Revelation of the divine Will, D. 28. Abuse of the Word, D. 29, 32.—the Force of Conscience better felt than denied, D. 31.—tends to Practice, D. 32.—an Emanation of the Deity, D. 33.

Corn, the Parable of it, 27—30, 176, 183, 184.

Courage true, wherein it consists, D. 127.

Crosses, why the Word us'd of Sufferings in general, D. 90, 91. come from God—therefore to be accepted, D. 92. Opportunities of Virtue, D. 93. the Steps to Union with Christ, D. 94.

## D

Death, what it is, D. 25.

Debts rightly put for Faults, 115.

Demon different from Devil, 154.

Devotion in private indispensable, 91.—how to be exercised, 92.

Diffimulation, the Expediency of it, D. 121.

## E

Election to Christianity, D. 70, 71, 72.

Elements, figuratively said to operate in the Progress of Virtue, 29.

Eye signifies the Intention, 79, 126, 153.

Excellence of different kinds, D. 54. why some kinds rejected by Christ, D. 56.

## F

Faith, a Term in Jewish Theology, 131, 138, 140.—defined, 134. Reasons for the Term, 135. derived from the same root in the Original with Mammon, 132. D. 150.—the Foundation of natural Religion, 136.—of the Religion of the Patriarchs, 136.—the same as walking with God, 137, 138, 143. D. 48. Justification by it, 139.—put for Trust in God, 141. Meaning of it in Scripture, 142.—implies a Knowledge of God—Sense of Duty—Obedience, 142.  
 \* Y y 144.

144.—distinguished from Reason, 145.—various Degrees of it, 151. the Gift of God.—its Effects wonderful, 158. Faith in Christ, 166, 167.

Fan or Van applied to spiritual Purification, 27, 184.

Feeding applicable to the Mind, 39, 111, 131, 132. D. 12.

Forgiveness of Injuries how evaded, 115, 116. why equitable, 117.

Fortune under God's Direction, 122.

Free-Will, why Man endow'd with it. D. 7. the Fountain of good and evil—the Use of it, D. 13.

Friendship with bad Men dangerous, D. 124, 125.

## G

Generosity must be founded in Religion, D. 47.

Gifts of the Holy Ghost, how to be obtained, D. 121. Gifts temporal and spiritual distinguished, D. 150.

Glory is Merit display'd, D. 108. of God why his End, D. 117.

God, what it is to see Him, 70. to walk with Him, 122, 138, 143. D. 48, 49. why his House to be attended, D. 40. the knowledge of Him the Work of Christ, D. 50. His Will the Cause of all Things, D. 72. His Works various, D. 73. all we have are his Mercies, D. 129, 130. the great Guilt of forgetting Him, D. 140, 141. God a relative Term, D. 162, 167.

Good, whence it proceeds, D. 13.—and Evil, relative Terms, D. 12, 13, 56.

Gospel preached to Abraham, 43. Meaning of the Word, 48. a general System of Duty not to be applied indiscriminately, 73. why called the last Days, 78. why it gave Offence, 55—58.

Grace different in kind, 29.—not irresistible, D. 71.—free, D. 72.—given, for Proficiency, only to the humble, D. 89.—why truly called Mammon, D. 150.

## H

Hallowing the Name of God, what is meant by it, 100—109.

Harvest allegorical, 29, 30, 176, 183, 184.

Heaven and Earth in Man, 63. Heaven used of God, 168, 169.

Heroism is suffering for a good Cause, 72.

Holiness, what it is in God, D. 117. what in Creatures, D. 118.

Holy Ghost, Importance of his Descent on the Apostles, D. 112. still descends, D.

112. His Character and Office, D. 114—120. what it is to be baptized with Him, D. 118. how His Gifts to be obtained, D. 121.

Humility is walking with God, D. 49.—must be learnt, D. 82.—best taught by the Example of Christ, D. 83—88.—why recommended above all his Virtues, D. 88.

Jesus fulfilled all Justice, 34. why led into the Desert, 39. why he baptized none, 47. His unparallel'd Meekness, 60. why He healed bodily Diseases, 164, 165. His Omnipresence, 165. why his Excellence gave Offence, D. 54—58. the Sign of him at his Birth highly proper, D. 59—63. the Saviour of all Men, D. 70. especially of Believers, D. 72—74.—subject to *Joseph* and *Mary* D. 75—80.—humble in his Incarnation, D. 84.—in his Birth and throughout his Life, D. 85.—in his Miracles, D. 86. before and at his Passion, D. 87, 88. his Passion related, D. 96—103. his Sepulchre glorious, D. 104. his Resurrection, D. 105—110. why his Body called the Temple, D. 106.

Industry christian, distinct from covetous Labour, 110.—not dispensed with by Faith, 129.

Intention evil produces false Judgment.—right Intention but one, 127.

John the Baptist, his History and Character, 13—19. why called *Elias*, 16. his Name stands for his Character, 24, 25. why he refused to baptize Jesus, 30, 31.

Judgment of others why commonly bad, 153. implies a Law, D. 67.

Justice, why a better Term than Righteousness, 7, 8, 66.—comprehends all Virtue, 7, 8, 31, 66. two kinds of it, 32. our own Justice, 33.—of God, 33—35.—used in two Senses, general or particular, 66.—assigns the Measure of Love due to each Object, 67.—is Perfection,—must be first endured, then enjoyed.—Hunger and Thirst after it, 67, 68.—not to be done ostentatiously, 84.—Extent and Motives of it, 125.—synonymous to and inseparable from Truth, D. 4. why not established mechanically, D. 7. original Justice, D. 21, 22.—the first Law of Morality, D. 46.

## K

Kingdom of Heaven, and of God, synonymous, 168, 169.—a Phrase in the Jewish Theology

Theology, 19. to signify Love and Fear of God, 20. defective Notion of it among the *Jews*, 21. accounted for, 23. Kingdom of Heaven, in a larger Sense, 42. consists of the Poor in Spirit, 56. why a Motive to Repentance? 103. why preached by Christ and his Apostles? 104. why few enter it? 105.—distinguish'd into natural and spiritual, 119.—put for the Christian Church, 169. D. 69. the Tokens of it to Individuals, 170. the Gospel-Comparisons of it accounted for, 170, 171.—Subjects of it why compared to Sheep, 175, 176.

Knowledge of Good and Evil in Paradise explained, D. 12.

## L

The Law a Preparation for the Kingdom of Heaven, 19, 29. Meaning of the Word, 32.—the second State, 44.—of perpetual Obligation, 77.—improv'd by Christ, 78. moral Law peculiar to Mankind—why called the Law of Works, 183. Works of the Law, 184, 185.

Learning, its Advantages in reading the Scriptures, 1.

Life, what it is?—Life and Death relative Terms, D. 25. Life of Man a State of Trial, D. 149.

Love the Master Passion, D. 5, 159.—rectified coincides with Truth and Justice, D. 5. is in the spiritual World analogous to Gravitation in the material, D. 6, 159.

Love of God how desirable, D. 159. why seemingly impossible, D. 160.

Lord's Day why instituted, D. 59. Lord's Prayer. See Prayer.

## M

Mammon and Faith derived from the same Root in the Original, 132. D. 150.

Man, his Resemblance to other Animals, 15, 175.

Manna a Type of Christ, 112, 113.

Matter why so regular, D. 8.

Meekness controls all the Passions, 59.

Merit, some Degree of it requir'd of Man, D. 16.

Merits of Christ coextended with the Demerits of Adam, D. 19.

Metaphors in Scripture difficult, 124. necessary, 174. D. xi. 113.—cf Sheep and Shepherds, 175, 176.—of old and new Wine, 180.—of Inspiration, D. 114.

Milk opposed by St. Paul to strong Meats, 179.

Mind, the Progress of it, D. 56, 57.

Miracles of Christ of what Use to us, 162, &c.

Moral Knowledge of two Sorts, by Reason and Faith, 148, 149.—Virtue and Religion inseparable, D. 43. mere moral Character a bad one, D. 139.

Moses used in Scripture to signify the Law, 17.—distinguish'd for Meekness, 59.

Mote opposed to Beam, 154.

Mourners, two Sorts of them,—blessed, 65.

## N

Naaman, the Story of him applied, D. 41.

Name stands for Idea of a Thing, 101.

Nature the Minister of God, 121.

Natural Religion, two Senses of it, D. 3. the Want of it the Cause of Infidelity, D. 10.

## O

Obedience to God, what it is, D. 76.—why due to Superiors, D. 77, 80, 81.—in what Case dispensable, D. 81.

Oblation the first Part of Sacrifice, D. 132.—of ourselves highly necessary, D. 133, 134.

Omnipotence of God, 121.

Omnipresence of God, 120. D. 144.—of Christ, 165.

Original Sin, the Use of it, D. 14. Complaints of it answered, D. 15, 16.—not impossible nor unjust, D. 18.—the Fault of our Nature not our own, D. 19. Cause of it, D. 24. Effects of it, D. 133.

## P

Paradise of the Mind, D. 12.

Pascal's Mistakes about Original Sin, D. 17.

Passions, their Nature and Use, 60—63.

Peace-Makers the same as Peaceable, 71.

Perfection to be attained by Suffering, D. 95.

Philo, his Account of Paradise, D. 23.

Plant used for Doctrine, D. 11.

Possession explained, 63.

Poor, why the Gospel preached to them, D. 53.

Poverty in general—spiritual—the Case of all Men, 53.—of Sin, 54.—in Spirit, 53, 55, 56. D. 52, 53.—inconsistent with Pride, 57.—real and imaginary distinguish'd, 109.—recommended by the Example of Christ, D. 63.—why chose by Him, D. 64.

Prayer and Obedience the whole of Religion, 57. Difference between repeating Prayer and praying, 86. D. 144. what it is to pray by the Spirit, 87, 88. Effects of it, 89. of wandering Thoughts in Prayer, 90, 96. D. 144. the End of Prayer, 94, 95. the Lord's Prayer, 97. the Virtues of it,

it, 98. what Christians ought not to pray for, 111. Prayer a Duty of natural Religion, D. 9. 45. the Means of obtaining spiritual Gifts, D. 45, 121.

Preachers, their Duty, D. 157-163.

Preaching, the Abuse of it, D. 155, 156.

Pride, the Effects of it, D. 49, 129, 130.

Promises of God abused, 181.

Pure in Heart, 69.

Purification, two kinds of it, 24, 32. the want of the second, 183.

# R

Raca explained, 78.

Reason, different Meanings of it, 146. right Reason, 147, false Reasoning, 150. true Reasoning vain without Religion, 150, 151.

Recollection, why difficult, 93.

Religion inseparable from Morality, D. 43.

—shewn to be reasonable, D. 47. —walking with God, D. 48. —without it we cannot follow our Reason, D. 148.

Repentance, meaning of it as preached by John, 22. —Fruits of it, 25. —the Entrance into the legal State, 45. —why called *metanoia*, 175.

Resistance to Injuries, 80, 81.

Resurrections different meant in Scripture, D. 70. —of Christ, D. 105-110. —a Proof of his Divinity, D. 106, 108. the glorious Mystery, D. 108. brought Immortality to Light, D. 109.

Riches, Mistakes about them, D. 146, 147. —Danger of them, D. 148, 151, 155.

# S

Sacrament of the Lord's Supper the spiritual Bread, and typified by Manna, 114.

Sacrifice, the Origin and Use of it, D. 37. —the Obligation to it still remains, D. 89, 131, 132.

Self-Denial, Reason for it, D. 90. —the Foundation of Benevolence, D. 123. —and of the Love of God, D. 160.

Self-Love to Conscience as Earth to the Seed, 127. —how to be restrained, 181. —when criminal, D. 6. —an Obstacle to Benevolence, D. 122. —absurd, D. 147.

Sermon on the Mount address'd to the Apostles as Apostles, 74, 80.

Servants of God, the Title of Angels and good Men, 123.

Shame, two kinds of it, and their Effects, D. 127.

Sinners in our Lord's Genealogy, 6.

Socrates, his Piety, D. 45.

Spirit distinguish'd from Soul, 57. —why the Distinction disused, 58. —why applied to the Deity, D. 113, 114.

States or Periods in Man's Progress in Religion, three, 43.

Sweat of Blood in our Saviour accounted for, D. 96, 97.

# T

Technical Terms, the first Difficulty in Sciences, 35.

Temptation, why God is said to lead into it, 118.

Treasures different of different Men, 125.

Tree of Knowledge, a Symbol, D. 11, 23.

Truth propos'd in Scripture as the Substance of Duty synonymous to Justice, D. 4.

# V

Brood of Vipers explained, 15.

Virgins put for Souls of great Purity, D. 69.

Virtue the Object of divine Complacence, 36. —her own Reward, 37. —of twofold Extraction, 181. —the chief Good of Man, D. 42. —inseparable from Religion, D. 43. the Measure and Extent of it, D. 44. —exercised in Affliction, D. 93. —shines only in Distress, 95, 96. to be ashamed of it a monstrous Absurdity, D. 127.

# W

Want, the Fear of it a Source of Injustice, 109.

Will of God to be done and suffer'd, 106. our Will to be submitted to it, 106-108.

Words change their Meaning, 133, 140.

Works of the Law how distinguish'd from good Works, 184, 185.

World, Mistakes about it, D. 91. compared to an Hospital, D. 91. Warning against the Friendship of it, D. 123-125. and against the Enmity of it, D. 126. —why to be renounced, D. 161.

Worldly-mindedness, how far prohibited, 128.

Worship, Reason for it in Public, D. 40.

# Z

Zealots, of false ones, 68.



A N  
INTERPRETATION  
OF THE  
NEW TESTAMENT.  
PART THE SECOND.

CONTAINING,

The Acts of the APOSTLES and the several EPISTLES.

To which are added,

Select DISCOURSES upon the Principal Points of  
*REVEAL'D RELIGION.*

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By *JOHN HERLYN*, D.D. late Prebendary of *Westminster*,  
and Rector of *St. Mary-le-Strand*.

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L O N D O N:

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MDCC LXI.



# P R E F A C E.

**T**HE learned and ingenious Doctor HEVLYN, who bequeathed this Volume to the World, having prepared it himself for the Press, was distinguished in his time, as an eminent Divine, a celebrated Preacher, and a Christian Philosopher.

He never appeared in Public, without impressing a lasting Opinion of his Piety and Abilities. But his Fame was much less extensive than it might have been; for Humility was one of the strongest Features of his Character. He was not only averse to an active Display of his Excellencies, but too diffident of himself, to aspire to the Stations from which his Light might have shone more diffusively.

However he was so warmly admired and esteemed, for many Years, by all who knew and heard him, that his Character will still secure a favorable Reception to any Work of his.

He had all the Advantages of Education which form Men for the World; strong natural Parts; a fine Imagination, improved by an early and intimate Acquaintance with the best Writers; and he had spent

many Years of his Life in foreign Parts, in Conversation with the most pious and eminent Men of their Time.

The Reader will trace these several Advantages in his Works; and the unprejudiced Reader will not be offended, if his Sermons should retain some Tincture of the Life and Energy with which Preachers in warmer Climates, either naturally or artificially, address their Hearers. He might insensibly adopt their Manner, but it appeared natural in him, and as it resulted in great measure from his own Thoughts, and his own Heart, it became so peculiarly his, that, notwithstanding the Success he always had in Preaching, no one has yet ventured to imitate him.

He had every Talent requisite in an excellent Preacher. Of his Language the Reader will judge; but his Action, every Look and Gesture of his, was so adapted to the Nature and Variations of his Subject, that he hardly ever failed to inforce and enliven his Language by his Manner; and by the united force of Manner, Language and Sentiment, a single Period from him had sometimes the Power, at once to Convince, to Awaken, to Delight and to Inculcate.

The principal Rule of his Eloquence was, to carry his real Thoughts into the Pulpit, and to preach, as if he were SPEAKING to his Congregation. Many of his Expressions were singular, because many of his Thoughts were so; but he was only singular, either in Thought

or Expression, because the Strength of his own Mind supplied him with Reflexions, and Words in which to express them, without the Aid of what had been written or said upon the Subject by other Men.

He was stiled by some, the MYSTIC DOCTOR, and he was deeply read in the Writings of the MYSTIC Divines. It is no uncommon thing for Men of the best Understanding, to carry about them some Marks of the Company they keep. But though many things, in that Mode of Divinity, had naturally Access to a Mind and Heart formed like his, he was ever averse to any thing that had the Appearance of Faction in the Christian Religion, and professed himself of no Party, being indeed as true a Member of the Church of Christ as any since the earliest Ages. He would even confess in Conversation, that some things in those Writers argued a disordered Mind, and, by way of Apology for any thing, that seemed extravagant in them, he would ingeniously apply to them a Spanish Proverb, of which the import is, That Light makes its way into a dark Room through a CRACK.

It would be small Praise to attribute to so pure a Character the common Virtues of a good sort of Man. It would sound like attributing to a Scholar a competent skill in the Rudiments of Learning. His Character was such as presupposed the good Qualities, by the bare Profession of which Men often pass reputably through the World.

He

He had formed his Mind early for an indifference to the common Pleasures and Pursuits of human Life; and this early Habit, invigorated by a religious Fortitude, frequently broke out in Conversation, in so cool and radical a Contempt of the Objects upon which Men are apt to be seriously bent, that a single incidental Expression of his would sometimes convey all the force of a regular Satire, even though it proceeded from a most benevolent Mind.

Hence many things, both in his Conversation and Preaching passed for WIT, which were not intended so by him; for he delivered only his natural Sentiments, which being Original, Lively, and uninfluenced by Prejudice or Fashion, had sometimes the Appearance of being ludicrous, and, in many Cases, recommended a severe Morality, even to those, who hear and converse merely for Entertainment.

He affected not the Superiority of a Philosopher, or a Contempt of the Persons and Things which the Order of the World had placed above him. He was too sincere to affect any thing, and too humble to despise other Men with Petulance. But as his Observations sometimes fell insensibly upon ridiculous Men or Things, he was in his own Heart too superior to the World to dissemble an instructive Thought. To this part of his Character we are indebted for many lively Passages in his Sermons, and he was no less delightful to his private Friends, than instructive to his Hearers, by this

happy

happy Mixture of Vivacity and good Humour with Affections intirely set on Things above.

According to the vulgar Idea of Good-breeding, it should seem hardly credible, that he excelled in that Accomplishment. But he was a striking instance of the close Connexion between a good and a well-bred Character. Without the Advantage of a graceful Person, and probably without having ever studied the Exterior of Good-breeding, he was always engaging. He had so easy and natural a Complacence to others, and such Inattention to himself, in matters of an inferior nature, about which Good-breeding is chiefly conversant, that, with all his Abilities, he never appeared arrogant, and, with great bodily Infirmities, he seemed rather intent upon the Case and Condition of his Friends, than sensible of his own.

It is hoped, that no part of this Character is exaggerated. Some Persons now living knew him intimately; and if it be their Opinion that he resembled this Account of him, the Public will admit, that such a Character, so negligent of Praise and Popularity during Life, merited at least so cheap a Tribute as this, after his Death. Among his surviving Friends, some are too discerning to be imposed on by the Extravagance of Panegyric; and those, who were unacquainted with Doctor HEYLYN, will think this Account of him corroborated, if we may take the Liberty of naming the DUKE of ARGYLE, the EARL of GRANVILLE, and the late

late Bishop BUTLER of *Durham*, as Persons whose Esteem he had the Honor to enjoy.

This Volume, as has been already mentioned, was prepared for the Press by himself. He had studied the New Testament critically for many Years, and thought his Interpretation might be of some use, whenever a new Version is authoritatively undertaken. He had found, in reading the French Translators, particularly *Beaufobre* and *Enfant*, some pleasure and use in seeing the Language of Christ and his Apostles more familiarised; than it is in our public Translation, and he meant so much of his Interpretation, as imitates them in that respect, by way of Experiment, to revive Men's Attention to the History and Doctrine of Christianity.

The Success of any such Design will be precarious, whilst Men differ in Opinion about the meaning and force of Words; but whatever Exceptions may be formed, either to the Design, or to the Execution of it, the pious Zeal which prompted him to the Undertaking, was pure and unexceptionable.



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# INTERPRETATION

## OF THE

# NEW TESTAMENT.

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### The ACTS of the APOSTLES.

#### CHAPTER I.

**I**N the former Treatise, O *Theophilus*, I related all that *Jesus* did, and <sup>a</sup> taught <sup>a</sup> until that Day whereon, after having by the Holy Spirit instructed his chosen Apostles, he was taken up into Heaven. <sup>3</sup> He had [soon] after his Passion <sup>b</sup> shewed them himself alive with indubitable Evidences, appearing to them forty Days, and discoursing with them concerning the Kingdom of God. <sup>4</sup> [One Day in particular] Being present with them when

<sup>a</sup> Ver. 1. *all that Jesus did, and taught*] Literal, *began to do, and teach*. It has been already observed that *began* is redundant, being a Hebraism frequently used by the sacred Writers, and particularly St. *Luke*. It is more material to observe here the Order in which *Christ* proceeded: it is dangerous to pervert that Order, and undertake to teach what we have not practised.

<sup>b</sup> Ver. 3. *He had soon after his Passion, &c.*] The *Greeks* weave long Periods by connecting many Clauses with relative Pronouns, Participles and Prepositions in one Sentence, which, according to the genius of our Language, should be divided in several Sentences, whose Brevity facilitates the Attention of the Reader by holding it less in suspense. I therefore scruple not frequently to change the grammatical construction of the Original, and sometimes insert a Word or two, that I may render the Sense more intelligible, which is the principal purpose of this Interpretation.

they were assembled, he ordered them not to depart from *Jerusalem*, but to wait for the Promise of the Father, whereof, said he, I have informed you: <sup>5</sup> for *John* baptized only with Water, but you shall be baptized with holy Wind <sup>c</sup> within these few Days. <sup>6</sup> Whereupon those who were assembled, asked him, saying, Lord, will you at that time <sup>d</sup> re-establish the Kingdom of *Israel*. <sup>7</sup> But he said to them, It is not for you to know the Times or the Seasons, which the Father hath reserved in his own Disposal. <sup>8</sup> But you shall receive the Power of the Holy Spirit, who will descend upon you; and you shall be Witnesses for me in *Jerusalem*, in all *Judea*, in *Samarita*, and to the remotest part of the Earth.

<sup>9</sup> When he had thus spoken, they saw him taken up, and a Cloud received him out of their sight. <sup>10</sup> And while they were looking stedfastly towards Heaven as he went up, on a sudden two Men in white Raiment appeared before them; <sup>11</sup> who said, Ye Men of *Galilee*, why stand ye gazing up to Heaven? This same *Jesus*, who is taken up from you into Heaven, shall come in the same manner as you have seen him go thither. <sup>12</sup> Then they returned to *Jerusalem* from the Mountain of Olives, which is from *Jerusalem* a Sabbath-day's Journey.

<sup>13</sup> When they were entered the City, they went to an upper Chamber, where abode *Peter*, *James*, *John*, *Andrew*, *Philip*, *Thomas*, *Bartolomew*, *Matthew*, *James* the Son of *Alpheus*, *Simon Zelotes*, and *Judas* the Brother of *James*. <sup>14</sup> All these unanimously continued in Prayer, with the Women, and with *Mary* the Mother of *Jesus*, and with his Brethren.

<sup>15</sup> One Day the Disciples being assembled to the number of about one hundred and twenty, *Peter* stood up in the midst of them, and said, <sup>16</sup> Brethren, the Prophecy which the Holy Ghost spoke by the Mouth of *David* concerning *Judas*, who was guide to those

<sup>c</sup> Ver. 5. *You shall be baptized with holy Wind.*] In opposition to *John's* Baptism with Water. Those two Elements Water and Wind are Symbols of different Energies of the Holy Ghost in Persons differently qualified, as has been shewed in the Comment upon *Matt.* III. 11, 12.

<sup>d</sup> Ver. 7. *at that time*] At the time when they should be baptized, as was promised just before.

who seized *Jesus*, must be <sup>e</sup> fulfilled. <sup>17</sup> (He was of our number, and had a share in the Functions of this Ministry. <sup>18</sup> But after a Field was purchased with the reward of his Crime, he falling head-long burst asunder, and all his Bowels gushed out: <sup>19</sup> a Fact so well known to all the Inhabitants of *Jerusalem*, that in their Tongue they call that Field *Acheldama*, which is to say, the Field of Blood.) <sup>20</sup> For it is written in the Book of Psalms. "Let his Habitation be desolate, let no Man dwell therein: and let another take his Office." <sup>21</sup> Wherefore out of these Men, who have accompanied us all the time that the Lord *Jesus* lived with us, <sup>22</sup> from the time of *John's* Baptism to the Day that he was taken up from us; out of these Men, I say, one must be ordained to be a Witness with us of his Resurrection. <sup>23</sup> Hereupon two were proposed, *Joseph* called *Barsabas*, who was surnamed *Justus*, and *Matthias*. <sup>24</sup> Then they prayed saying, "Thou, Lord, who knowest the Hearts of all Men, shew which of these two thou hast chosen <sup>25</sup> to be admitted to this Ministry and Apostleship, from which *Judas* by transgression fell, that he might go to his own Place." <sup>26</sup> After this the Lots were drawn, and the Lot fell upon *Matthias*, and he was added to the eleven Apostles.

<sup>e</sup> Ver. 16. *must be fulfilled.*] His Place must be supply'd by a new Election as in the Sequel. See Ver. 20.

## C H A P. II.

<sup>1</sup> **O**N the Day of *Pentecost* the Disciples, all in the same Disposition, were assembled, <sup>2</sup> when on a sudden there came a Sound from Heaven, as of a rushing mighty Wind, and it filled all the House where they were sitting. <sup>3</sup> And there appeared to them Tongues as it were of Fire, distinct from one another; and it sat upon each of <sup>4</sup> them: <sup>4</sup> and they were all filled with the Holy Ghost, and

<sup>1</sup> Ver. 3. *Tongues as it were of Fire, distinct from one another; and It sat upon each of them:*] The singular *it* after the plural *Tongues* denotes the unity of the Spirit, which

and began to speak in different Languages as the Spirit gave them utterance. <sup>5</sup> Now there were at that time in *Jerusalem* many pious *Jews*, who were come thither from all parts of the <sup>6</sup> World; <sup>6</sup> and when this was noised abroad, a Multitude of them came together, and were confounded to hear them speak in their several Languages. <sup>7</sup> All were amazed, and wondring said to one another, Are not all these that speak, *Galileans*? <sup>8</sup> How comes it then that each of us hears them in the Language of our native Country? <sup>9</sup> *Partbians, Medes, Elamites*, the Inhabitants of *Mesopotamia, Judea, Cappadocia, Pontus, Asia*, <sup>10</sup> *Phrygia, Pamphylia, Egypt*, and the parts of *Lybia* about *Cyrene*, also those who are come from *Rome*, as well *Jews* as Profelytes, <sup>11</sup> *Cretes* and *Arabians*, we hear them speak in our Language the great things of God. <sup>12</sup> And they were all amazed and perplexed, saying one to another, What can this mean? <sup>13</sup> Others in derision said, These men are drunk with new Wine.

<sup>14</sup> Then *Peter* standing up with the Eleven, raised his voice, and said, Ye Men of *Judea*, and all you who dwell at *Jerusalem*, be this known to you, and hearken to what I say. <sup>15</sup> These are not drunk, as you suppose, since it is but the third Hour of the Day. <sup>16</sup> But this is the accomplishment of what was said by the Prophet *Joel*, <sup>17</sup> It shall come to pass in the last Days, saith God, " I will pour  
" out my Spirit upon all Flesh, your Sons and your Daughters  
" shall prophesie; your young Men shall see Visions, and your old  
" Men dream Dreams; <sup>18</sup> and on my Servants, as well Women  
" as Men, I will pour out my Spirit in those Days, and they shall

was here manifested in the form, not of *cleven Tongues*, but severed, or separate and distinct Flames, one of which was seen on the Head of each Disciple. *Tongue of Fire* is a Hebraism for *Flame*, as may be seen in the Original of *Isaiab* V. 24. We say *Lambent Flames* by the same Metaphor, and *Virgil* uses it in those remarkable Lines,

Ecce levis summo de vertice visus Iuli  
Fundere lumen apex, tactuque innoxia molli  
*Lambere flamma comas, & circum tempora pasci.*

[<sup>e</sup> Ver. 5. *Who were come thither from all parts of the World*;] Not only upon account of the Festival then celebrated, but in expectation of the *Messias*, who was to be manifested about that time according to the concurrent Testimony of the Prophets.

“ prophetic. <sup>19</sup> I will also shew Prodigies in Heaven above, and  
“ Signs in the Earth beneath; Blood and Fire, and vapour of  
“ Smoke. The Sun shall be turned into Darkness, and the Moon  
“ into Blood before that great and illustrious Day of the Lord come.  
“ <sup>21</sup> And then whosoever shall call on the Name of the Lord, shall  
“ be saved.”

<sup>22</sup> Ye Men of Israel, attend to what I say. *Jesus of Nazareth*  
was a Man whose divine Authority was evidenced by God to you  
in the powerful Acts and Wonders, and Miracles, which God  
wrought by him in the midst of you, as you yourselves well know:  
<sup>23</sup> Him (who was given up by the determinate Counsel and Fore-  
knowledge of God) you have taken, and put to death upon the  
Cross by the Hands of wicked Men. <sup>24</sup> But God hath raised him up,  
having delivered him from the Pains of Death; as in effect it was  
not possible that he should be overpowered by it. <sup>25</sup> For *David*  
spoke in his Person, when he said, “ I had the Lord ever present  
“ before me: for he is on my right Hand that I should not be  
“ shaken. <sup>26</sup> Therefore my Heart rejoiced, and my Tongue ex-  
“ ulted: moreover even my Flesh shall rest in Hope. <sup>27</sup> Because  
“ thou wilt not leave my Soul in the Grave, nor suffer thy Holy  
“ One to see Corruption. <sup>28</sup> Thou hast made known to me the  
“ Ways of Life: Thou wilt fill me with Joy at thy Appearance.”  
<sup>29</sup> Brethren, I may tell you with assurance, that the Patriarch *David*  
is dead and buried, and his Sepulchre remains among us to this  
Day: <sup>30</sup> but as he was a Prophet, and knew that God had assured  
him by an Oath, that out of his Posterity according to the Flesh,  
he would raise up the *Christ* to sit on his Throne: <sup>31</sup> He, by his  
knowledge of Futurity spoke concerning the Resurrection of the *Christ*,  
when he said that his Soul was not left in Death, and that his  
Flesh did not see Corruption. <sup>32</sup> Now this is that *Jesus*, whom  
God hath raised up, whereof all we are Witnesses. <sup>33</sup> He therefore  
being exalted by the right Hand of God, and having received  
from the Father the accomplishment of what had been promised  
concerning the Holy Spirit, has poured out that Spirit, the effects  
of which you now see, and hear. <sup>34</sup> For *David* is not ascended  
into

into the Heavens, yet he says \* “ The LORD said unto my Lord, “ Sit thou on my right Hand, 35 until I make thine Enemies thy Foot-stool”. 36 Therefore let all the House of *Israel* know assuredly that God hath made that same *Jesus*, whom you have crucified, both Lord and Christ.

37 At this Discourse their Hearts were pierced with compunction, and they said to *Peter* and the rest of the Apostles, Brethren, what shall we do? 38 *Peter* replied, Repent, and be baptized every one of you in the name of *Jesus Christ*, for the remission of Sins; and you shall receive the Gift of the Holy Spirit. 39 For the Promise is to you, and to your Children; and to all that are afar off, 40 even as many as the Lord our God shall call. 41 And he alledged many other proofs, and exhorted them to save themselves from that depraved Generation.

42 Then they who readily embraced his Doctrine, were baptized; and that Day there were joined to him about three thousand Persons, 43 who continued stedfastly in the Doctrine of the Apostles, in the Communion of breaking Bread, \* and in Prayers. 44 And the Minds of all Men were struck with awe at the many Wonders and Miracles that were wrought by the Apostles. 45 But all the Believers lived in union, and had all things in common, 46 and they sold their Possessions and Goods, and distributed the value to every Man according to his Wants. 47 And being unanimously constant in their daily attendance upon publick Worship in the Temple, and

\* Ver. 34. *David is not ascended into the Heavens, yet he says, &c.*] It was a Truth well known and established among the *Jews*, that many of the *Psalms* and other prophetic Writings were spoke in the Person of the *Messias*: And accordingly *St. Peter* authorizes his applying to *Christ* what had been spoke by *David*, by shewing that, as it was not compatible with *David's* Character or Circumstances, it must relate to the *Messias*.

4 Ver. 39. *to all that are afar off,*] This refers to Time as well as Place: the Promise is also to us and to our Children.

\* Ver. 42. *in the Communion of breaking Bread,*] So the Vulgate.

at the Breaking of Bread at Home, they received Nourishment <sup>1</sup> with joy and simplicity of Heart, <sup>47</sup> praising God, and having favour with all the People. And the Lord added daily to the Church those who were saved <sup>5</sup>.

<sup>1</sup> Ver. 46. *they received Nourishment*] By the Breaking of Bread is meant the celebration of the Eucharist, and this with their worship in the Temple being spoke of as the occasions of their *Nourishment*, we conclude that Nourishment to be spiritual, as *Heb. V. 12, 14. 1 Cor. III. 2. &c.*

<sup>5</sup> Ver. 47. *those who were saved.*] Or *those who saved themselves*, for this is meant of those who followed St. Peter's Advice at Ver. 40. *save yourselves from this depraved Generation.*

### C H A P. III.

**N**OW at the time of evening Prayer *Peter* and *John* went together up to the Temple, <sup>2</sup> where there was a certain Man lame from his Birth, who was daily carried and laid at that Gate of the Temple which is called *Beautiful*, to ask Alms of those who went into the Temple. <sup>3</sup> He, seeing *Peter* and *John* going into the Temple, asked an Alms. <sup>4</sup> *Peter* with *John*, fastening his Eyes upon him, said, Look on us. <sup>5</sup> He then looked on them attentively, expecting to receive something of them. <sup>6</sup> And *Peter* said I have no Gold nor Silver, but what I have I give thee, in the Name of *Jesus Christ of Nazareth* arise, and walk. <sup>7</sup> Then taking him by the right Hand he helped him up; and immediately his Feet and Ankle-bones received strength, <sup>8</sup> so that he leaped up, and stood firm: then walked, and entred with them into the Temple, walking, and leaping, and praising God. <sup>9</sup> All the People saw him walking and praising God; <sup>10</sup> and knowing that it was he who used to sit begging at the *Beautiful* Gate of the Temple, they were filled with Wonder and Amazement at that which had happened to him.

<sup>11</sup> While the lame Man, who was cured, held *Peter* and *John*, all the People, full of admiration, ran to them in the Porch that

is called *Solomon's*: <sup>12</sup> which *Peter* seeing, said to the People, Ye Men of *Israel*, why do you wonder at this? or why do you look so earnestly upon us, as if by our own Power or Piety we had made this Man to walk. <sup>13</sup> The God of *Abraham*, of *Isaac*, and of *Jacob*, the God of our Fathers hath glorified his Son. \* *Jesus*, whom you delivered up and disowned before *Pilate*, when his Judgment was that he should be discharged: <sup>14</sup> but you renounced the Holy One and the Just. You interceded for a Murderer, and killed the Author of Life: <sup>15</sup> but God hath raised him from the Dead, and we are Witnesses of his Resurrection. <sup>16</sup> And his Name, through our Faith in it, has procured strength to this Man whom you see and know: the Faith, I say, which is by him, has effected this perfect Cure which you all behold. <sup>17</sup> And now, Brethren, I am sensible that both you and your Rulers have acted thus through ignorance. <sup>18</sup> But thus God has accomplished those things which by all the Prophets he had foretold that the *Christ* should suffer. <sup>19</sup> Repent therefore and be converted that your Sins may be blotted out, and so the season of Refreshment may proceed from the Lord, <sup>20</sup> and he may send *Jesus Christ*, who is already preached to you; <sup>21</sup> but must reside in Heaven until the times of Restitution of all things, which God hath spoken by the Mouth of all his Holy Prophets, since the World began. <sup>22</sup> For *Moses* said to the Fathers, "The Lord your God shall raise up for you from among your Brethren, a Prophet like to me; Observe whatsoever he shall say unto you. <sup>23</sup> And whosoever will not obey that Prophet, shall be exterminated from among the People." <sup>24</sup> Since that *Samuel* and all who prophesied after him have likewise foretold these times. <sup>25</sup> You are the Children of the Prophets and of the Covenant which God made with our Fathers, when he said to *Abraham*, "All the Families of the Earth shall be blessed in your Race." <sup>26</sup> To you then in the first Place, God having raised up his Son *Jesus*, has sent him to bless you, to the end that every one of you should renounce his evil Practices.

\* Ver. 13. *Son*] Or *Servant*. *Jesus* is both, and the Word in the Original signifies either.



## CHAP. IV.

**W**HILE they were speaking to the People the Priests with the Captain of the Temple and the Sadducees came upon them, <sup>2</sup> being grieved that they taught the People, and maintained the Resurrection from the Dead in the Person of *Jesus*. <sup>3</sup> And they laid Hands on them, and put them in custody till the next Day; for it was then late. <sup>4</sup> However many of those who heard the Apostles Discourse, believed: and the number of them was about five thousand.

<sup>5</sup> On the Morrow the Magistrates, the Elders, and Scribes that were at *Jerusalem*, assembled <sup>6</sup> with *Annas* the High Priest, *Caiaphas*, *John*, and *Alexander*, and all that were of the Kindred of the High Priest: <sup>7</sup> and having caused the Apostles to appear before them they asked, By what Power, or in whose Name have you done this? <sup>8</sup> Then *Peter*, filled with the Holy Ghost, said to them, Ye Rulers of the People, and Elders of *Israel*, <sup>9</sup> since we are this Day called to account for the good we have done to the lame Man, and examined by what means he was cured; <sup>10</sup> Be it known to you all, and to all the People of *Israel*, that by the Name of *Jesus Christ* of *Nazareth*, whom you crucified, whom God hath raised from the Dead, even by him was this Man recovered, who now stands here before you. <sup>11</sup> He is the Stone rejected by you Builders, which is become the Head of the Corner. <sup>12</sup> Salvation cannot be had by any other: for there is no other Name under Heaven given among Men whereby we can be saved.

<sup>13</sup> Now when they saw the assured Behaviour and freedom of Speech with which *Peter* express'd himself, as did also *John*; and understood that these were mean illiterate Men, they were amazed: they knew too that these had been Disciples of *Jesus*, <sup>14</sup> yet seeing the Man who was cured standing with them, they could say nothing against it. <sup>15</sup> Therefore having ordered them to withdraw from the Council, they conferred among themselves saying, <sup>16</sup> What

shall we do with these Men? For it is evident to all the Inhabitants of *Jerusalem* that indeed a notable Miracle has been done by them, and we cannot deny it. <sup>17</sup> But to prevent its spreading farther among the People, let us charge them, under pain of severe Punishment, not to speak for the future to any Man in that Name. <sup>18</sup> So they called them in, and charged them upon no account to harangue, nor teach in the Name of *Jesus*. <sup>19</sup> But *Peter* and *John* answered, do ye yourselves judge whether it be right in the sight of God to obey you rather than God: <sup>20</sup> for we cannot but speak the things which we have seen and heard. <sup>21</sup> So when they had further threatned them, they let them go, not being able to find any way to punish them because of the People, who all glorified God for that which was done. <sup>22</sup> For the Man was above forty Years old upon whom this miraculous Cure was performed.

<sup>23</sup> As soon as they were discharged they went to their own Company, and related all that the Chief Priests and Elders had said to them; <sup>24</sup> which when the Company heard, they unanimously lifted up their Voice to God and said, Lord, thou art the God who hast made the Heaven, the Earth, the Sea, and all that is in them: <sup>25</sup> who by the Mouth of thy Servant *David* hast said, Why did the Heathen rage, and the People form vain Designs? <sup>26</sup> The Kings of the Earth rose together, and the Rulers combined against the Lord and against his <sup>a</sup> Anointed. <sup>27</sup> For certainly against thy holy Son *Jesus*, whom thou hast anointed, both *Herod* and *Pontius Pilate* with the Gentiles and the People of *Israel* have combined <sup>28</sup> to execute what thy Power and Wisdom had before determined to be done. <sup>29</sup> And now, Lord, behold their threatnings, and enable thy Servants to preach thy Word with all confidence, <sup>30</sup> by exerting thy Power so that Cures and Miracles and Prodigies may be performed in the Name of thy holy Son *Jesus*. <sup>31</sup> And when they had prayed, the Place was shaken wherein they were assembled:

<sup>a</sup> Ver. 26. *Anointed.*] Or Christ.

they were all filled with the Holy Ghost, and spoke the Word of God with confidence.

<sup>32</sup> Now the whole body of Believers were of one Heart and one Soul: nor did any of them call what he possessed his own, but all things were in common among them.

<sup>33</sup> The Apostles on their part attested the Resurrection of the Lord *Jesus* with great efficacy: and all in general were highly endowed with Grace. <sup>34</sup> Nor was any one among them in want, because those who had Lands or Houses sold them, and bringing the Price <sup>35</sup> laid it at the Feet of the Apostles: and distribution was made to every Man according to his Wants. <sup>36</sup> So *Joseph*, who by the Apostles was surnamed *Barnabas*, (which signifies the Son of Consolation) a *Levite* and Native of *Cyprus*, <sup>37</sup> sold his Estate, and bringing the Money he had received for it, laid it at the Feet of the Apostles.

## CHAP. V.

<sup>1</sup> **A**T that time a certain Man named *Ananias* with *Sapphira* his Wife, sold a Possession, <sup>2</sup> and kept back part of the Price by his Wife's Consent; and bringing the remainder he laid it at the Feet of the Apostles. <sup>3</sup> But *Peter* said, *Ananias*, why has Satan so possessed your Heart that you should lie to the Holy Ghost, and keep back part of the Price of the Land? <sup>4</sup> Before it was sold, was it not your own? And after it was sold, was it not in your own Power? Why then did you imagine this Device? You have not lied to Men, but to God. <sup>5</sup> As these Words were uttered, *Ananias* fell down dead. And great dread came upon all who heard these things. <sup>6</sup> Some young Men came, who wrapped him up, and carried him away to be buried. <sup>7</sup> About three Hours after his Wife came, not knowing what had happened. <sup>8</sup> *Peter* said to her, Tell me whether you sold the Land for such a Price? She answered, Yes for so much. <sup>9</sup> Then

said *Peter*, How comes it that you have thus agreed to tempt the Spirit of the Lord? See, those who buried your Husband, are now at the Door, and they shall carry you out. <sup>20</sup> At that instant she fell down at his Feet, and expired. The young Men coming in at the same time found her dead: so they carried her out, and buried her with her Husband. <sup>21</sup> This spread a great Awe through the whole Church, and in the Minds of all that heard it.

<sup>22</sup> Thus were many Signs and Wonders wrought among the People by the Apostles, who met unanimously in the Porch of *Solomon*, <sup>23</sup> where others were afraid to mix in their Company: however the People held them in great Veneration.

<sup>24</sup> In the mean time the Number of those who believed in the Lord, encreased more and more; <sup>25</sup> insomuch that they brought the Sick into the Streets, and laid them on Beds and Couches, that at least the Shadow of *Peter* might pass over some of them as he went along. <sup>26</sup> There came also a Multitude out of the adjacent Cities to *Jerusalem*, bringing their Sick and those who were tormented with impure Spirits: who were all cured.

<sup>27</sup> The High Priest and his Party, which was the Sect of the Sadducees, being roused at this, and filled with Indignation, <sup>28</sup> seized on the Apostles and put them in the common Prison. <sup>29</sup> But in the Night an Angel of the Lord opened the Doors of the Prison, and having brought them out said, <sup>30</sup> Go, stand in the Temple, and declare to the People the whole Doctrine of Life. <sup>31</sup> They, thus directed, went early in the Morning into the Temple, and taught. In the mean time the High Priest, and those of his Party, having summoned the Council and all the *Jewish* Senators, sent to the Prison to have the Apostles brought before them: <sup>32</sup> but the Officers who went, not finding them in the Prison, returned, and gave this account. <sup>33</sup> We found indeed the Doors of the Prison very securely fastened, and the Keepers standing before them: but when we opened the Prison, we found no body there." <sup>34</sup> When the High Priest, the Captain of the Temple, and the Chief Priests heard this, they

they were in great perplexity about the Apostles, and what this matter might come to: <sup>25</sup> when one came, and said to them, The Men whom you put in Prison, are now standing in the Temple, and teaching the People. <sup>26</sup> Then the Captain went thither with the Officers, and brought away the Apostles, but without using any Violence, for fear of being stoned by the People. <sup>27</sup> When they had brought them, they set them before the Council, where the High Priest said to them, <sup>28</sup> Did not we expressly command you not to teach in this Name? and yet you have spread your Doctrine through *Jerusalem*, and you endeavour to make us responsible for the Blood of this Man. <sup>29</sup> Then *Peter* and the other Apostles answered, We ought to obey God rather than Men. <sup>30</sup> The God of our Fathers hath raised up *Jesus*, whom you crucified. <sup>31</sup> He is the Prince and Saviour, whom God hath exalted with his Right-hand for the conversion of *Israel*, and remission of Sins. <sup>32</sup> And we are his Witnesses in what we say, and so is the Holy Ghost, whom God hath given to them that obey him.

<sup>33</sup> When those of the Council heard him speak thus, they were so enraged that they had thoughts of destroying the Apostles: <sup>34</sup> but a Pharisee, named *Gamaliel*, a Doctor of Law, who was respected by all the People, stood up in the Council, and ordered that the Apostles should be withdrawn for a short time. <sup>35</sup> And then he said, Ye Men of *Israel*, be cautious how ye proceed with regard to these Men. <sup>36</sup> For sometime ago one *Theudas* set himself up, pretending to somewhat extraordinary, and he got about four hundred Men to be of his Party; but when he was slain they all dispersed, and were reduced to nothing. <sup>37</sup> After him started up *Judas of Galilee* when the Tax-rolls were settling, and he too drew many after him: yet as soon as he was destroyed, all his Followers were dispersed. <sup>38</sup> My Opinion therefore is, that you should not further prosecute these Men, but let them alone: for if this be an Enterprize or Work of Men, it will fall of itself: <sup>39</sup> but if it be from God, ye cannot defeat it. [Desist then,] lest you should be found fighting against God.

<sup>40</sup> To him they agreed: and after calling the Apostles in, and scourging them, they charged them not to speak in the Name of *Jesus*, and then released them. <sup>41</sup> So they went from the Council rejoicing that they were counted worthy to suffer Shame for the Name of *Jesus*. <sup>42</sup> And they persisted to teach daily in the Temple and in private Houses, and to declare the glad Tidings of *Jesus* the *Christ*.

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## C H A P. VI.

<sup>1</sup> **A**T that time, as the number of the Disciples was greatly encreased, there arose a murmuring of the *Grecians* <sup>2</sup> against the *Hebrews*, because their Widows were neglected in the daily distribution. <sup>3</sup> Therefore the Twelve assembled all the Disciples, and said, It is not fitting that we should leave the Word of God to take care of the Tables. <sup>4</sup> Wherefore, Brethren, do you choose out of your own Body seven Men of good Credit, full of the Holy Ghost and Wisdom, to whom we may commit this Business. <sup>5</sup> Whilst we ourselves continue our application to Prayer and to Preaching. <sup>6</sup> This Proposal pleased the whole Assembly: and they chose *Stephen*, a Man full of Faith and the Holy Ghost, with *Philip*, *Prochorus*, *Nicanor*, *Timon*, *Parmenas*, and *Nicolas* a Proselyte of *Antioch*. <sup>7</sup> These they presented to the Apostles, who when they had prayed, laid their Hands, on them. <sup>8</sup> So the Word of God was spread, the number of Disciples encreased very much at *Jerusalem*, and many of the Priests embraced the Faith.

<sup>9</sup> In the mean time *Stephen*, full of Faith and Power, did great Wonders and Miracles among the People: <sup>10</sup> and some out of the several Synagogues belonging to the Freed-men, to the *Cyrenians*, *Alexandrians*, and those of *Cilicia* and *Asia*, came to dispute with him. <sup>11</sup> But as they were not able to withstand the Wisdom and

<sup>1</sup> Ver. 1. *Grecians*] *Hellenists*, i. e. Jews who came from the Cities of *Greece*.

the Spirit by which he spoke, <sup>11</sup> they suborned Men, who said, we have heard him speak blasphemy against *Moses*, and against God. <sup>12</sup> Thus they stirred up the People, and Elders, and Scribes, who joining with them, came and seized him, and brought him before the Council, <sup>13</sup> where they produced false Witnesses, who said, This Man is continually holding blasphemous Discourses against this Holy Place, and the Law. <sup>14</sup> For we have heard him say, that this *Jesus of Nazareth* shall destroy this Place, and change the Customs which *Moses* delivered to us. <sup>15</sup> And all that sat in the Council, looking stedfastly on him, saw his Face, as it had been the Face of an Angel.

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## C H A P. VII.

**T**HEN said the High Priest, are these things so? <sup>2</sup> *Stephen* answered, my Brethren, and you my Fathers, hear me. The God of Glory appeared to our Father *Abraham* when he was in *Mesopotamia*, before he dwelt in *Charran*, <sup>3</sup> and said to him, Depart from your Country and Kindred, and come into the Land which I shall shew you. <sup>4</sup> Thereupon he departed out of the Land of the *Chaldeans*, and dwelt in *Charran*: and from thence, when his Father was dead, God removed him into this Country which you now inhabit. <sup>5</sup> Where he gave him no Place in Property, no not so much as a Foot of Land: yet he promised to give it to him for a Possession, and to his Posterity after him, though he had then no Child. <sup>6</sup> God declared likewise that for the space of four hundred Years his Posterity should sojourn in a strange Land, where they should be enslaved and sorely afflicted. <sup>7</sup> And the Nation to which they shall be in Bondage will I judge, said God: and after that they shall come from thence, and serve me in this Place. <sup>8</sup> Moreover he gave him the covenant of Circumcision: and so *Abraham* begat *Isaac*, and circumcised him the eighth Day: and

*Isaac*

*Isaac* was Father of *Jacob*, and *Jacob* was Father of the twelve Patriarchs. <sup>9</sup> The Patriarchs out of envy sold *Joseph* into *Egypt*, but God was with him: <sup>10</sup> He delivered him out of all his Afflictions, and gave him Wisdom whereby he became acceptable to *Pharaoh* King of *Egypt*; who made him Governor of *Egypt*, and of all his Household. <sup>11</sup> In the mean time a Famine spread over all the Land of *Egypt* and *Canaan*; and the Distress was so great, that our Fathers knew not where to get Sustenance. <sup>12</sup> But when *Jacob* heard that there was Corn in *Egypt*, he sent our Fathers thither for the first time. <sup>13</sup> And the second time they went, *Joseph* was made known to his Brethren, and the Family of *Joseph* became known to *Pharaoh*. <sup>14</sup> Then *Joseph* sent to invite his Father *Jacob* to come, and all his Kindred, being threescore and fifteen Persons. <sup>15</sup> So *Jacob* went down into *Egypt*, and died, he and our Fathers, <sup>16</sup> and were from thence carried into *Sychem*, and laid in the Sepulchre which *Abraham* bought for a Sum of Money of the Sons of *Emmor* the Father of *Sychem*.

<sup>17</sup> Now when the time was approaching to accomplish what God had sworn to *Abraham*, the People grew and multiplied in *Egypt*, <sup>18</sup> till another King arose, who knew not *Joseph*. <sup>19</sup> This King employed all his Arts against our Nation, and to distressed our Fathers, that he made them expose their young Children, in order to extirpate the Race. <sup>20</sup> In which time *Moses* was born, who was exceeding fair, and he was nursed in his Father's House three Months. <sup>21</sup> And when at last he was exposed, the Daughter of *Pharaoh* took him up, and bred him for her adopted Son. <sup>22</sup> Thus *Moses* became instructed in all the Learning of the *Egyptians*: and was mighty in Words and in Deeds. <sup>23</sup> When he was full forty Years old it came into his Heart to visit his Brethren the Children of *Israel*. <sup>24</sup> And seeing one of them abused by an *Egyptian*, he defended him, and avenged the Injury by the death of the *Egyptian*. <sup>25</sup> He thought that his Brethren would have understood by this, that God designed to make him the Instrument of their Deliverance: but they did not understand it. <sup>26</sup> The next Day he saw some of  
them



them fighting, and would have reconciled them, saying, Sirs, ye are Brethren, why do ye injure one another? <sup>27</sup> But he who injured his Neighbour, thrust him away, saying, Who made you a Ruler and a Judge over us? <sup>28</sup> Will you kill me, as you killed the *Egyptian* yesterday? <sup>29</sup> At these words *Moses* fled, and sojourned in the Land of *Madian*, where he became the Father of two Sons. <sup>30</sup> When forty Years were expired, there appeared to him an Angel of the Lord in a flaming Bush. <sup>31</sup> *Moses* was astonished at this Vision, and as he drew near to observe it, the Lord said to him, <sup>32</sup> I am the God of thy Fathers, the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*: and *Moses* trembling for fear durst not look up at the Bush. <sup>33</sup> Then said the Lord to him, Put off your Shoes from your Feet; for the place where you stand is Holy Ground. <sup>34</sup> I have considered the affliction of my People in *Egypt*; I have heard their groaning, and am come down to deliver them. And now I will send you into *Egypt*. <sup>35</sup> This *Moses* whom they rejected, saying, who made thee a Ruler and a Judge? the very same did God send to be a Ruler and Deliverer by the Guidance of the Angel that appeared to him in the Bush. <sup>36</sup> He it was who brought them out, doing Wonders and Miracles in the Land of *Egypt*, in the Red Sea, and in the Wilderness for forty Years. <sup>37</sup> This is that *Moses*, who said to the Children of *Israel*, A Prophet shall the Lord your God raise up to you of your Brethren, like to me; him shall ye hear. <sup>38</sup> This is he, who, when the People were assembled in the Wilderness, was with our Fathers, and with the Angel that spoke to him on Mount *Sina*: This is he who received the lively Oracles for our use. <sup>39</sup> Him our Fathers would not obey, but rejected him, and in their Hearts returned to *Egypt*, <sup>40</sup> and said to *Aaron*, make us Gods to be our Guides: for as for this *Moses*, who brought us out of the Land of *Egypt*, we know not what is become of him. <sup>41</sup> 'Twas then they made a Calf, and offered sacrifice to the Idol; and made rejoicings at the Works of their own Hands. <sup>42</sup> Then God turned, and gave them up to worship the Host of Heaven; as it is written in the Book of the *Prophets*, Is it to me, O House of *Israel*, that

ye have offered Victims and Sacrifices for the space of forty Years in the Wilderness? <sup>43</sup> On the contrary ye have carried the Tabernacle of *Moloch*, and the Star of your God *Rempban*, Figures which ye made to worship: wherefore I will carry you away beyond *Babylon*. <sup>44</sup> Our Fathers had the Tabernacle of Testimony in the Wilderness, as he had appointed, who directed *Moses* to make it according to the Model which he had seen. <sup>45</sup> Which Tabernacle our Fathers having received, carried it afterwards under the conduct of *Joshua* into the Country of those Nations whom God drove out upon their arrival; where it stayed to the time of *David*, <sup>46</sup> who was favoured by God, and desired to find a place of Residence for the God of *Jacob*. It was however *Solomon* that built him a Temple. <sup>47</sup> Although the most High dwelleth not in Temples made with Hands, as his Prophet declares in those Words, <sup>48</sup> Heaven is my Throne, and Earth my Footstool: What House will ye build me? saith the Lord: or what is the place of my Rest? <sup>49</sup> Hath not my Hand made all these things? <sup>50</sup> Ye stubborn People, and uncircumcised in Heart and Ears, you always resist the Holy Spirit: as your Fathers did, so you also do. <sup>51</sup> Is there any Prophet, whom your Fathers did not persecute? they have slain those who foretold the coming of the Just One, whom you have now betray'd, and murdered, <sup>52</sup> you I say who received the Law by the ministration of Angels, but have not observed it.

<sup>54</sup> When they heard these things, they were exceedingly provoked, and they gnashed on him with their Teeth. <sup>55</sup> But he, full of the Holy Ghost, and looking stedfastly to Heaven, saw the Glory of God, and *Jesus* standing on the right Hand of God, <sup>56</sup> and he said, I see the Heavens opened, and the Son of Man standing at the right Hand of God. <sup>57</sup> Then they raised loud Clamors, and stopping their Ears they rushed upon him all at once, <sup>58</sup> and when they had dragged him out of the City, they stoned him, the Witnesses having laid their Clothes at the Feet of a young Man, whose name was *Saul*. <sup>59</sup> While they stoned *Stephen*, he prayed, and said, Lord *Jesus*, receive my Spirit. <sup>60</sup> Then he

kneeled

kneeled down, and cried with a loud Voice, Lord, lay not this Sin to their charge. And when he had said this, he fell asleep <sup>4</sup> and *Saul* was accessory to his Death.

<sup>a</sup> Ver. 60. *he fell asleep*] The Scripture Phrase for dying, which intimates the certainty of a Resurrection.

## C H A P. VIII.

<sup>1</sup> **A**T that time there was a violent Persecution of the Church at *Jerusalem*, so that all, except the Apostles, were dispersed through the regions of *Judea*, and *Samaria*. <sup>2</sup> Yet some devout Men buried *Stephen*, and made great Lamentation over him. <sup>3</sup> As for *Saul*, he ravaged the Church, going from House to House, and dragging thence both Men and Women, he committed them to Prison. <sup>4</sup> But they who were dispersed, preached the Gospel wherever they went.

<sup>5</sup> Thus *Philip* being come to the City of *Samaria*, there preached *Christ*: <sup>6</sup> and the People hearing his Discourses, and seeing the Miracles he performed, attended to him with unanimous approbation. <sup>7</sup> For impure Spirits with loud exclamations came out of many that were possessed: and many others, who were paralytic or lame, were cured: <sup>8</sup> which caused great Joy in that City.

<sup>9</sup> Now there was a certain Man called *Simon*, who for some-time before had practised magical Arts in that City, and had seduced the People, pretending, that he was some extraordinary Person.

<sup>10</sup> So that all from the least to the greatest were his Followers, saying, This Man is the great Power of God. <sup>11</sup> And the reason why they had such a regard for him was, because he had for a long time infatuated them with magical Practices. <sup>12</sup> But when they believed what *Philip* preached concerning the Kingdom of God and the Name of *Jesus Christ*, they were baptized, both Men and Women. <sup>13</sup> *Simon* himself believed also: and when he

was baptized he continued with *Philip*, admiring the Miracles and Signs which were done.

<sup>14</sup> In the mean time the Apostles at *Jerusalem*, hearing that the Word of God was received in *Samaria*, sent thither *Peter* and *John*. <sup>15</sup> Who, when they were come down, prayed for them, that they might receive the Holy Ghost. <sup>16</sup> (For as yet he had not descended on any of them; they having only been baptized in the Name of the Lord *Jesus*.) <sup>17</sup> Then laid they their Hands on them, and they received the Holy Ghost. <sup>18</sup> And when *Simon* saw that the Holy Ghost was conferred through laying on of the Apostles Hands, he offered them Money, <sup>19</sup> saying, give me also this Power, that on whomsoever I lay Hands he may receive the Holy Ghost. <sup>20</sup> But *Peter* said to him, your Money perish with you for thinking that the Gift of God may be purchased with Money. <sup>21</sup> You are in no wise capable of this Gift: for your Heart is not right in the Sight of God. <sup>22</sup> Repent therefore of this your Wickedness, and pray God<sup>a</sup> that the thought of your Heart may be forgiven, <sup>23</sup> for I perceive that you are in the Gall of Bitterness, and in the Bond of Iniquity. <sup>24</sup> *Simon* answered, Do ye pray to the Lord for me, that nothing of what you mention may befall me. <sup>25</sup> After this the Apostles having bore witness to the Truth, and taught the Word of the Lord, returned to *Jerusalem*, and preached the Gospel in many Villages of the *Samaritans*.

<sup>26</sup> Now an Angel of the Lord said to *Philip*, arise and go toward the South into the road<sup>b</sup> from *Jerusalem* to *Gaza*, which is desert. <sup>27</sup> Accordingly he departed, and saw there an *Ethiopian* Eunuch of great authority under *Candace* Queen of the *Ethiopians*, who had the charge of all her Treasure: he had been at *Jerusalem* to worship, <sup>28</sup> and was now returning in his Chariot, and reading the Prophet *Isaias*. <sup>29</sup> Then the Spirit said to *Philip*, Go up to this

<sup>a</sup> Ver. 22. *that the thought, &c.*] *εἰς* pro *ἐν*, See the Lexicon. The Expletive *αὐτῷ* is commonly joined when the Event is dubious as here, and Chap. XVII. 27.

<sup>b</sup> Ver. 26. *into the Road, &c.*] Into the way which leads through the Desert from *Jerusalem* to *Gaza*. So the *Ethiopic* version.

Chariot: <sup>30</sup> *Philip* ran to him, and hearing him read the Prophet *Isaias*, said, Do you understand what you read? <sup>31</sup> He replied, How can I except some Man explain it to me? And he desired *Philip* to come up to him in the Chariot. <sup>32</sup> The place of Scripture which he had been reading was this. "He was led as a Sheep to the Slaughter, and as a Lamb dumb before his Shearer, so opened he not his Mouth: <sup>33</sup> In his humiliation was his Crisis<sup>c</sup>; he was taken away: but who shall declare his Generation? For his Life is taken from the Earth." <sup>34</sup> The Eunuch asked *Philip*, Pray, of whom does the Prophet say this? Of himself, or some other Person? <sup>35</sup> Then *Philip* began from that passage of Scripture to preach to him the Gospel of *Jesus*. <sup>36</sup> And as they went on in the Road, they came to a place where there was Water: and the Eunuch said, See, here is Water; what should hinder my being baptized? <sup>37</sup> *Philip* said, if you believe with all your Heart, you may. And he answered, I do believe that *Jesus Christ* is the Son of God. <sup>38</sup> So he ordered his Chariot to stop; and they went down into the Water both *Philip* and the Eunuch, and he baptized him. <sup>39</sup> And when they were come out of the Water the Spirit of the Lord caught away *Philip*, and the Eunuch saw him no more; yet he went on his way with joy. <sup>40</sup> But *Philip* was found at *Azotus*, and thence passing on he preached the Gospel in all the Cities till he came to *Cesarea*.

<sup>c</sup> Ver. 33. *Crisis*;] 'Tis the Word in the Original, which I understand here in its *English* signification for a *decisive Trial* in which he stood the Test. The Subject brings to mind that apt Phrase of the Chemists. *Experimentum Crucis*.

## CHAP. IX.

**I**N the mean while *Saul* still breathing out Threatnings and Slaughter against the Disciples of the Lord, went to the High Priest, <sup>2</sup> and desired of him Letters to the Synagogues of *Damascus*, that if he found any of this Profession, whether Men or Women, he might bring them bound to *Jerusalem*. <sup>3</sup> As he was on his Journey and near *Damascus*, on a sudden a Light from Heaven shone around him: <sup>4</sup> and falling to the Earth he heard a Voice, which said to him, *Saul, Saul*, why persecutest thou me? <sup>5</sup> And he said, who art thou, Lord? And the Lord said, I am *Jesus* whom thou persecutest: It is hard for thee to kick against the Goad. <sup>6</sup> Then he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said to him, Arise, and go into the City, there it shall be told thee what thou must do. <sup>7</sup> The Men who journeyed with him, were in a great Consternation, hearing a Voice, but seeing no one. <sup>8</sup> At length *Saul* rose from the Ground, and though his Eyes were open, yet he could not see: so they led him by the Hand, and brought him to *Damascus*, <sup>9</sup> where he was three Days without Sight, and did neither eat nor drink.

<sup>10</sup> Now there was at *Damascus* a certain Disciple named *Ananias*, to whom the Lord said in a Vision, *Ananias*. And he said, Lord here I am. <sup>11</sup> And the Lord said to him, Arise, and go into the Street, which is called *Straight*, and enquire at the House of *Judas* for one called *Saul* of *Tarsus*: for he is there at Prayer. <sup>12</sup> (*Saul* at the same time in a Vision saw *Ananias* <sup>a</sup> come in and lay his Hand upon him to restore his Sight) <sup>13</sup> *Ananias* answered, Lord I have heard from many how great Injuries this Man has done to thy Saints at *Jerusalem*; <sup>14</sup> and here he has authority from the Chief Priests to imprison all that call on thy Name. <sup>15</sup> But the Lord said

<sup>a</sup> Ver. 12.] This Verse is a Parenthesis in which the Historian speaks what passed at the same time with the Vision of *Ananias*.

to him, Go, for he is my chosen Vessel <sup>b</sup> to bear my Name before the Gentiles, and Kings, and the Children of *Israel*. <sup>16</sup> And I will shew him how much he must suffer for my Name's sake. <sup>17</sup> Accordingly *Ananias* went to the House, and putting his Hands on him, said, Brother *Saul*, the Lord, even *Jesus* who appeared to you on your Journey hither, hath sent me, that you may recover your Sight, and be filled with the Holy Ghost; <sup>18</sup> at the same instant there fell from his Eyes, as it were, Scales, upon which he recovered his Sight: then he arose and was baptized. <sup>19</sup> And when he had taken Food his Strength returned: and he continued some Days with the Disciples at *Damascus*. <sup>20</sup> Where he immediately preached in the Synagogues, maintaining that *Jesus* <sup>c</sup> is the Son of God. <sup>21</sup> But all who heard him were amazed, and said, is not this he, who destroyed those who called on this Name at *Jerusalem*, and came hither on purpose to carry them Prisoners to the High Priests? <sup>22</sup> But *Saul* improved more and more, and confounded the *Jews* of *Damascus*, proving that *Jesus* is the *Christ*.

<sup>23</sup> A long time after, <sup>d</sup> the *Jews* consulted together about destroying him: <sup>24</sup> but their Design was discovered to *Saul*: and as the *Jews* were watching Night and Day at the Gates of the City in order to kill him, <sup>25</sup> the Disciples took him by Night, and let him down the Wall in a Basket. <sup>26</sup> And when he was come to *Jerusalem* he endeavoured to associate with the Disciples: but they were all afraid of him, not believing that he was a Disciple; <sup>27</sup> whereupon *Barnabas* took him with him to the Apostles, and informed them how the Lord had appeared to him on the Journey, and had spoken to him: and how *Saul* had publicly preached at *Damascus* in the Name of *Jesus*. <sup>28</sup> From that time he held intimate Conversation with them during his stay at *Jerusalem*; <sup>29</sup> where he openly preached in the Name of the Lord *Jesus*, and disputed against the Hellenists: but

<sup>b</sup> Ver. 15. *Vessel*] Or Instrument.

<sup>c</sup> Ver. 20. *Jesus*] So the Vulgate and some MSS. the *Jews* knew that *Christ* is the Son of God.

<sup>d</sup> Ver. 23. *a long time after,*] Here passed an interval of three Years. *Gal. I. 17-*  
they

they endeavoured to kill him. <sup>30</sup> Which when the Brethren knew, they brought him down to *Cesarea*, and thence sent him away to *Tarsus*.

<sup>31</sup> At that time the Churches through all *Judea*, *Galilee*, and *Samaria* had peace, being edified and advancing in the fear of the Lord: and they became more numerous by the Assistance of the Holy Ghost. <sup>32</sup> And as *Peter* was making a general Visitation he came also to the Saints who dwelt at *Lydda*, <sup>33</sup> where he found one named *Eneas*, a Paralytic, who had kept his Bed eight Years. <sup>34</sup> And *Peter* said to him, *Eneas*, *Jesus* the *Christ* restores your Health: arise and make your Bed: immediately he rose. <sup>35</sup> And all that dwelt at *Lydda* and *Saron* saw him, and were converted to the Lord.

<sup>36</sup> Now there was at *Joppa* a certain Disciple named *Tabitha* (which signifies *Dorcas* \*) she was a Woman full of good Works, and gave much Alms. <sup>37</sup> She happened to fall sick at that time, and died: after they had washed the Body it was laid in an upper Chamber. <sup>38</sup> As *Lydda* was near *Joppa*, the Disciples having heard that *Peter* was there, sent two Men, desiring him that he would come to them without delay, <sup>39</sup> *Peter* immediately went with them, when he was come, they brought him into the upper Chamber, where all the Widows came to him, weeping, and shewing the Coats and other Garments which *Dorcas* had made while she was with them; <sup>40</sup> † but *Peter* caused them all to withdraw. Then kneeling down he prayed, and turning to the Body said, *Tabitha*, arise. She opened her Eyes, and when she saw *Peter*, she sat up. <sup>41</sup> Then he giving her his Hand, lifted her up; and having called the Saints and Widows he presented her alive. <sup>42</sup> This was soon spread through all *Joppa*; and many believed in the Lord. <sup>43</sup> So *Peter* stayed there a considerable time with one *Simon* a Tanner.

\* Ver. 36. *Dorcas*,] *Caprea*. A Kid.

† Ver. 39. *had made while she was with them*.] The Vulgate says *had made for them*.



## CHAP. X.

**T**HERE was in *Cesarea* a certain Man called *Cornelius*, a Centurion in the *Italic* Legion, <sup>2</sup> a devout Man, and one that feared God with all his Family, who gave much Alms to the People, and prayed to God alway. <sup>3</sup> He distinctly saw in a Vision, about the ninth Hour of the Day, an Angel of God coming to him, and saying, *Cornelius*. <sup>4</sup> He was seized with fear at the Sight of the Angel, and said, What is it Lord? The Angel said to him, your Prayers and Alms are had in remembrance before God. <sup>5</sup> Send therefore immediately Messengers to *Joppa*, for *Simon* surnamed *Peter*: <sup>6</sup> (he lodges with one *Simon* a Tanner whose House is by the Sea-side) he shall tell you what you are to do. <sup>7</sup> When the Angel who spoke to *Cornelius* was departed, he called two of his Servants and a devout Soldier under his command, <sup>8</sup> and having informed them of the whole affair, sent them away to *Joppa*.

<sup>9</sup> Next day, as they were on their Journey, and drew nigh the City, *Peter* went upon the House-top to pray, about the sixth Hour. <sup>10</sup> And becoming very hungry, he would have something to eat: but while they were making it ready, he fell into a Trance, <sup>11</sup> and saw the Heaven opened, and something descending in the form of a great Sheet tyed at the four Corners and let down to the Earth: <sup>12</sup> in it were all sorts of Quadrupeds, Reptiles, and Birds. <sup>13</sup> And a Voice said to him, Rise, *Peter*, kill, and eat. <sup>14</sup> But *Peter* said, not so Lord; for I have never eaten any thing that is common or unclean. <sup>15</sup> And the Voice said to him the second time, Do not treat that as common, which God has cleansed. <sup>16</sup> This was done thrice: and then the Sheet was taken up into Heaven.

<sup>17</sup> While *Peter* was considering with himself what this Vision should mean, the Messengers from *Cornelius* had enquired out

<sup>2</sup> Ver. 4. *had in remembrance before God.*] So *Cornelius* himself understood this part of the Angel's Message, as may be seen at Ver. 31.

*Simon's House*, and were now at the Door, <sup>18</sup> asking whether *Simon Peter* lodged there. <sup>19</sup> And as *Peter* was still pondering on the Vision, the Spirit said to him, three Men are now enquiring for you below: <sup>20</sup> go down therefore, and without hesitating go along with them; for I have sent them. <sup>21</sup> So *Peter* went down to the Messengers of *Cornelius*, and said, I am the Person ye enquire for: what is the occasion of your coming? <sup>22</sup> They answered, *Cornelius* the Centurion, a Man of Probity and Piety, and of a good Character among all the *Jewish* Nation, has been ordered by an holy Angel to send for you to his House, and to hear you discourse, <sup>23</sup> Then he invited them in, and lodged them. On the Morrow he departed with them, and some of the Brethren from *Joppa* accompanied him. <sup>24</sup> The next Day they came to *Cesarea*, where *Cornelius* was waiting for him, having invited his Relations and intimate Friends to his House: <sup>25</sup> and as *Peter* was entring it *Cornelius* met him, and falling at his Feet worshipped him; <sup>26</sup> but *Peter* raised him, saying, stand up, I myself also am a Man. <sup>27</sup> And discoursing with him he went into the House, where he found many Persons assembled together, <sup>28</sup> and said to them, ye know how we *Jews* have been prohibited to keep company with, or come unto one of another Nation: but God hath shewed me, that I ought not to look upon any Man as common or unclean. <sup>29</sup> I therefore came upon your Invitation without hesitating: and now I ask upon what account ye have sent for me. <sup>30</sup> *Cornelius* replied, four Days ago I kept a Fast, and while I was at Prayers in my own House, at the ninth Hour, a Man in bright Raiment stood before me, <sup>31</sup> and said *Cornelius*, your Prayer is heard, and your Alms are had in remembrance before God: <sup>32</sup> send therefore to *Joppa* for *Simon* surnamed *Peter*, he lodges in the House of *Simon* a Tanner by the Seaside: when he comes, he will instruct you. <sup>33</sup> Immediately I sent to you, and you have done well to come. Now here we are all in the presence of God, to hear whatever he has commanded you to teach us. <sup>34</sup> Then *Peter* thus began. I now plainly perceive that God is no respecter of Persons: <sup>35</sup> but in every Nation, he who feareth

feareth him and acts justly, is acceptable to him. <sup>36</sup> God has reveal'd himself <sup>b</sup> to the Children of *Israel*, publishing the Gospel of Peace by *Jesus Christ*: He is Lord of all Men. <sup>c</sup> <sup>37</sup> You know the Doctrine which has been taught through all *Judea*, after having begun in *Gallilee*, since the Baptism which *John* preached: <sup>38</sup> and how God anointed *Jesus of Nazareth* with the Holy Ghost and with Power, who went about doing good, and healing all that were under the Oppression of the Devil: because God was with him. <sup>39</sup> And we are Witnesses of all things which he did in *Judea*, and in *Jerusalem*. They put him to death on a Cross, <sup>40</sup> but God raised him up the third Day, and granted that he should again openly appear, <sup>41</sup> not to all the People, but to Witnesses fore-ordained by God; even to us, who did eat and drink with him after his Resurrection. <sup>42</sup> And he commanded us to publish and to testify to the People, that he is the Person appointed by God, to be the Judge of the Living and the Dead. <sup>43</sup> He is the Person concerning whom all the Prophets bear witness, that every Man who believes in him, shall receive remission of Sins through his Name.

<sup>44</sup> While *Peter* was yet speaking, the Holy Ghost descended on all that heard him. <sup>45</sup> And the *Jewish* Believers, who came with *Peter* were astonished when they saw that the Gift of the Holy Ghost was poured forth upon the Gentiles. <sup>46</sup> For they heard them speaking diverse Languages, and magnifying God. Then *Peter* said <sup>47</sup> Can any one refuse the Water of Baptism to these Persons, who have received the holy Spirit as well as we? <sup>48</sup> So he directed that they should be baptized in the Name of the Lord. Then they desired him to stay some time with them.

<sup>b</sup> Ver. 36. *has revealed himself*] Literal *has sent his Word*. The Vulgate is, *Verbum misit Deus*.

<sup>c</sup> *id. He is Lord of all Men*] Therefore no respecter of Persons or outward Characters, as Ver. 34.

## C H A P. XI.

<sup>1</sup> SOON after this the Apostles and Brethren who were in *Judea* heard, that the Gentiles had also received the Word of God. <sup>2</sup> And when *Peter* was returned to *Jerusalem*, the *Jewish* Converts contested with him about it, <sup>3</sup> saying, Wherefore did you associate and eat with the uncircumcised? <sup>4</sup> Then *Peter* thus related the whole Affair to them. <sup>5</sup> At the City of *Joppa* being in Prayer I fell into a Trance, and saw in a Vision somewhat descending in the form of a great Sheet let down by the four Corners from Heaven, and it came close to me. <sup>6</sup> Looking on it very attentively I saw there all sorts of Quadrupeds, and Reptiles, and Birds. <sup>7</sup> And I heard a Voice which said, Rise, *Peter*, kill and eat. <sup>8</sup> But I said, Not so Lord, for I have never eaten any thing that is common or unclean. <sup>9</sup> But the Voice from Heaven again answered me, do not call that common which God has cleansed. <sup>10</sup> This was done three times, and then the whole was drawn up again into Heaven. <sup>11</sup> At the same instant three Men who were sent to me from *Cesarea*, came to the House where I was. <sup>12</sup> And the Spirit bid me make no difficulty of going with them: moreover these six Brethren here present accompanied me; so we went together to the House of the Person who had sent for me. <sup>13</sup> He related to us how he had seen an Angel in his House, who had said to him, send Messengers to *Joppa* for *Simon* surnamed *Peter*: <sup>14</sup> he will teach you what is necessary for the Salvation of yourself, and your Family. <sup>15</sup> And as I was speaking, the Holy Ghost descended upon them, as heretofore it did upon us. <sup>16</sup> Then I remembered the Words of the Lord, how he said, *John* baptized with Water, but ye shall be baptized with an holy Spirit. <sup>17</sup> Since therefore God has granted the same Gift to them, as to us who believed on the Lord *Jesus Christ*, how was it possible for me to withstand God? <sup>18</sup> When they heard these things they acquiesced; and they glorified God, saying, Then hath God also to the Gentiles granted Repentance unto Life.

<sup>19</sup> In the mean time those who had been dispersed upon the Persecution that arose about *Stephen* travelled as far as *Phenice*, and *Cyprus*, and *Antioch*, preaching the Word to none but *Jews*.  
<sup>20</sup> Yet some of them, who were of *Cyprus* and *Cyrene*, coming to *Antioch*, addressed themselves to the *Grecians*, and preached to them the Gospel of the Lord *Jesus*.  
<sup>21</sup> And as the Power of the Lord was with them, a great Number believed and were converted to the Lord.  
<sup>22</sup> The Church at *Jerusalem* being informed of this sent *Barnabas* to *Antioch*.  
<sup>23</sup> Who at his arrival was rejoiced to see there such effects of God's Grace; and he exhorted them all to adhere to the Lord with full purpose of Heart.  
<sup>24</sup> For he was a good Man, and full of the Holy Ghost and of Faith. And many Converts were made to the Lord,  
<sup>25</sup> upon which *Barnabas* went in quest of *Saul* to *Tarsus*,  
<sup>26</sup> and having found him, brought him to *Antioch*, where they continued a whole Year in that Church, and instructed abundance of People. And it was at *Antioch* that the Disciples first went by the Name of *Christians*.

<sup>27</sup> About that time some Prophets came from *Jerusalem* to *Antioch*.  
<sup>28</sup> And one of them, named *Agabus*, foretold by the Spirit that there should be a great Famine through all the World, which accordingly happened in the Days of *Claudius Cæsar*.  
<sup>29</sup> Then the Disciples resolved to send, each one according to his Abilities, some Relief to the Brethren who dwelt in *Judea*.  
<sup>30</sup> And this they performed, sending it to the Elders by the Hands of *Barnabas*, and *Saul*.

## C H A P. XII.

<sup>1</sup> ABOUT that time King *Herod* began to persecute some of the Church.  
<sup>2</sup> And he caused *James* the Brother of *John* to be put to death by the Sword.  
<sup>3</sup> And finding that the *Jews* were pleased with this, he resolved to seize *Peter*, likewise ('twas in the Days of unleavened Bread.)  
<sup>4</sup> And having apprehended him he put him in Prison, committing him to the custody of four Quaternions of Soldiers and he intended to execute him publicly after *Easter*.

*Easter.* <sup>5</sup> Thus *Peter* was guarded in Prison: but the Church made incessant Prayer to God for him. <sup>6</sup> And the very Night before that Day whereon *Herod* would have had him executed, as *Peter* was sleeping between two Soldiers, bound with two Chains, while other Guards before the Door secured the Prison; <sup>7</sup> suddenly an Angel of the Lord came in, and the Place was filled with Light; and the Angel touching *Peter* on the Side, awaked him, saying, Rise quickly. Then his Chains fell from his Hands. <sup>8</sup> And the Angel said, put on your Girdle, and bind on your Sandals: he did so. The Angel added, cast your Cloke about you, and follow me. <sup>9</sup> So he followed the Angel out, without knowing that what passed was real, but took it for a Vision. <sup>10</sup> When they were passed the first and second Guard, they came to the Iron Gate that leads to the City, which opened to them of itself: so they went out, and passed on through one Street; and suddenly the Angel disappeared. <sup>11</sup> Then *Peter* coming to himself said, Now I know for certain that the Lord has sent his Angel, and has delivered me out of the Hand of *Herod*, and from all the expectation of the People of the *Jews*. <sup>12</sup> And after deliberating with himself he went to the House of *Mary* the Mother of *John*, whose surname is *Mark*, where many were assembled at Prayers. <sup>13</sup> When *Peter* knocked at the Door, a Maid named *Rhoda* came to ask who was there. <sup>14</sup> And when she knew *Peter's* Voice, she was in such Joy, that instead of opening the Door, she ran in, and told them that *Peter* was there. <sup>15</sup> They said to her, Thou art mad: but she insisted on it, that it was so. Then said they, It is his Angel. <sup>16</sup> *Peter* the while continued knocking: and when they had opened the Door, and saw that it was he, they were greatly surprised. <sup>17</sup> But he making a sign to them with his Hand that they should be silent, related to them how the Lord had brought him out of Prison, and then gave orders that *James* and the Brethren should be informed of his Deliverance. After which he departed to another Place.

<sup>18</sup> As soon as it was Day, there was a great disturbance among the Soldiers about what was become of *Peter*. <sup>19</sup> *Herod* ordered that

that a strict search should be made after him, and not finding him, he had the Guards tried and executed. After this he went down from *Judea* to *Cæsarea*, and resided there.

<sup>20</sup> As he was preparing to make War upon the *Tyrians* and *Sidonians*, they by Agreement among themselves came to him, and having gained *Blasphus* the King's Chamberlain, they asked Peace, because their Country was subsisted by the King's Country. <sup>21</sup> And on a certain appointed Day *Herod* arrayed in his Robes of State, and seated on his Throne, made an Oration to them. <sup>22</sup> Upon which the People loudly applauded him, and said, It is the Voice of a God and not of a Man. <sup>23</sup> In that instant an Angel of the Lord smote him, because he gave not God the Glory: so he was eaten of Worms, and died.

<sup>24</sup> But the Word of God grew, and multiplied, <sup>\*</sup> <sup>25</sup> and *Barnabas* and *Saul* having discharged their Commission, returned from *Jerusalem*, taking along with them *John* surnamed *Mark*.

<sup>\*</sup> Ver. 24. *grow and multiplied*] Or made continual progress.

### C H A P. XIII.

<sup>\*</sup> **N**OW there were in the Church at *Antioch* several Prophets and Teachers; as *Barnabas*, *Simeon* called *Niger*, *Lucius* of *Cyrene*, *Manaën* who had been brought up with *Herod* the Tetrarch, and *Saul*. <sup>2</sup> As these were worshipping the Lord, and fasting, the Holy Ghost said, Separate me *Saul* and *Barnabas* for the Work to which I have appointed them. <sup>3</sup> And when they had fasted and prayed, and laid their Hands on them, they sent them away. <sup>4</sup> Being thus sent forth by the Holy Ghost, they went to *Selucia*; and thence sailed to *Cyprus*, <sup>5</sup> and when they were come to *Salamis*, they preached the Word of God in the Synagogues of the *Jews*, and had *John* for their Assistant.

When

<sup>6</sup> When they had passed through the Island as far as *Paphos*, they found there a certain *Jew*, a Magician and a false Prophet whose Name was *Barjesus*. <sup>7</sup> He was then with the Proconsul *Sergius Paulus*, a prudent Man, who had sent for *Barnabas* and *Saul*, desiring to hear the Word of God. <sup>8</sup> But *Elymas* the Magician (for so the Name signifies,) opposed them, endeavouring to pervert the Proconsul from the Faith. <sup>9</sup> Then *Saul* (who is above called *Paul*) full of the Holy Ghost, fixed his Eyes on him, <sup>10</sup> and said, thou most wicked Impostor, Offspring of the Devil, and Enemy to all Justice; wilt thou never cease to pervert the right Ways of the Lord? <sup>11</sup> Behold his Hand is now upon thee: thou shalt be struck with Blindness, and for a time not see the Sun. Upon this he was instantly struck with Blindness: and went about seeking somebody to lead him by the Hand. <sup>12</sup> The Proconsul seeing this, and being filled with admiration of the Christian Doctrine, embraced the Faith.

<sup>13</sup> After this *Paul* and his Company set out from *Paphos*, and came to *Perga* in *Pamphilia*: (but *John* left them, and went back to *Jerusalem*.) <sup>14</sup> from *Perga* they came to *Antioch* in *Pisidia*, where they went on the Sabbath Day to the Synagogue and there sat down. <sup>15</sup> And after the Lessons out of the Law and the Prophets were read the Rulers of the Synagogue sent to them, saying, Brethren, if ye have any Exhortation for the People, deliver it. <sup>16</sup> Then *Paul* stood up, and having made a sign with his Hand for their attention he said, Men of *Israel*, and ye that fear God, give Ear. <sup>17</sup> The God of *Israel* chose our Fathers, and signalized his People when they sojourned in the Land of *Egypt*, from whence he brought them forth with high demonstrations of his Power. <sup>18</sup> He maintained them in the Wilderness forty Years. <sup>19</sup> And after he had destroyed seven Nations in the Land of *Chanaan*, he distributed the Country to them by lot. <sup>20</sup> And after that he gave them Judges about the space of four hundred and fifty Years till *Samuel* the Prophet. <sup>21</sup> When upon their desiring a King, God gave them *Saul*, the Son of *Cis* of the Tribe of *Benjamin*:



thus forty Years more passed. <sup>22</sup> Then he removed *Saul*, and set up *David* to be their King; to whom also he gave this Testimonial, "I have found *David* the Son of *Jesse*, a Man after my own Heart, who shall fulfil all my Will." <sup>23</sup> Out of his Posterity has God according to his Promise raised up *Jesus* to be the Saviour of *Israel*. <sup>24</sup> Before his appearance *John* had preached the Baptism of Repentance to all the People of *Israel*. <sup>25</sup> And when he was finishing the Course of his Ministry, he said, "I am not the Person you suppose me to be: but there cometh one after me whose Shoes I am not worthy to untie." <sup>26</sup> It is to you my Brethren, who are Children of *Abraham*, and to all among you who fear God, <sup>a</sup> that this Doctrine of Salvation is addressed. <sup>27</sup> (as for the Inhabitants of *Jerusalem* and their Elders, they, not knowing who he was, nor understanding the Declarations of the Prophets which are read every Sabbath-Day, have themselves fulfilled them by condemning him. <sup>28</sup> Although they could find nothing in him worthy of Death, yet they desired *Pilate* that he should be slain. <sup>29</sup> And after they had accomplished all that was written concerning him, he was taken down from the Cross, and laid in a Sepulchre. <sup>30</sup> But God raised him from the Dead. <sup>31</sup> And for many Days he was seen by those who had accompanied him from *Galilee* to *Jerusalem*: and they are now his Witnesses to the People.) <sup>32</sup> To you therefore we declare glad tidings, how that the Promise which God had made to the Fathers, <sup>33</sup> he has now performed to us, who are their Children, by raising up *Jesus* again; as it is written in the second Psalm, Thou art my Son, this Day have I begotten thee. <sup>34</sup> And to shew that he raised him from the Dead never more to return to Corruption he said, I will faithfully perform the holy Promises which I made to *David*. <sup>35</sup> Wherefore in another Psalm it is said, Thou shalt not suffer thy holy One to see Corruption. <sup>36</sup> For *David*, after he had in his time executed the divine Will, died, and was buried with his Fathers, and was subject to Corruption: <sup>37</sup> but he whom God has raised, was not subject to Corruption. <sup>38</sup> Know then my Brethren, that through him remission of

<sup>a</sup> Ver. 26. *to all among you who fear God,*] The devout Profelytes.

Sins is declared to you: <sup>39</sup> and that by him every Believer is justified from all things, from which ye could not be justified by the Law of *Moses*. <sup>40</sup> Beware then, that what the Prophets have foretold may not happen to you. <sup>41</sup> "Consider ye Despisers, be amazed and utterly confounded; for I will perform a Work in your Days which you will not believe though it be declared to you."

<sup>42</sup> And as the *Jews* were going out of the Synagogue, the *Gentiles* desired that the same subject might be again treated of the next Sabbath-Day. <sup>43</sup> And when the Assembly was broke up, many of the *Jews* and religious Profelytes followed *Paul* and *Barnabas*, who exhorted them to persevere in the Grace of God <sup>b</sup>.

<sup>44</sup> The next Sabbath-Day almost the whole City assembled to hear the Word of God. <sup>45</sup> When the *Jews* saw such a Croud, they were filled with Envy, and with abusive Language opposed what *Paul* taught. <sup>46</sup> Then he and *Barnabas* resolutely said to them, you indeed were the first to whom the Word of God was to be preached: but since you reject it, and judge yourselves unworthy of the eternal Life, <sup>c</sup> take notice, that we shall now apply ourselves to the *Gentiles*: <sup>47</sup> for thus hath the Lord commanded us: "I have appointed you to be a Light to the *Gentiles*, that you should bring Salvation to the remotest parts of the Earth." <sup>48</sup> The *Gentiles* hearing this rejoiced and glorified the Word of the Lord. And as many as were in a fit Disposition <sup>d</sup> for eternal Life, believed. <sup>49</sup> And the Word of the Lord spread through the whole Country. <sup>50</sup> But the *Jews* having instigated some religious Women that were Persons of Condition, and the leading Men of the City, raised a Persecution against *Paul* and *Barnabas*, and drove them out of

<sup>b</sup> Ver. 43. *in the Grace of God.*] That religious Disposition which divine Grace had produced in them.

<sup>c</sup> Ver. 46. *judge yourselves unworthy of the eternal Life.*] This eternal Life consists in the experimental Knowledge of God and *Christ* as St. *John* XVII. 3. Those who think themselves not capable of such Knowledge in the present State, *judge themselves unworthy of it.*

<sup>d</sup> Ver. 48. *in a fit Disposition*] Literal, *in a rank*, in a fit Temper or Disposition to enter into that spiritual Life which is rightly called eternal; for *Justice is immortal*. See too ver. 46. they were *well disposed* *Luke*, IX. 62. therefore *κατασκευασμένοι* ranked.

the Country; <sup>51</sup> so they shook off the Dust of their Feet against them, and went to *Iconium*, <sup>52</sup> but the new Converts were filled with Joy, and with the Holy Ghost.

## C H A P. XIV.

<sup>1</sup> **B**EING at *Iconium* they went both together into the *Jewish* Synagogue, where they discoursed in such a manner, that a great number both of *Jews*, and *Greeks*, believed. <sup>2</sup> But the *Jews* who would not believe, <sup>3</sup> stirred up the Gentiles, and set them against the Brethren. <sup>4</sup> However the Apostles stayed there a considerable time, the Lord inspiring them with great Resolution, and bearing Testimony to the Word of his Grace, by the Signs and Wonders which he wrought by their Hands: <sup>5</sup> so that the People of the City were divided, some siding with the *Jews*, and others with the Apostles. <sup>6</sup> But when the Gentiles and the *Jews*, supported by their Magistrates, made an insurrection with a design to use Violence against them, and to stone them, <sup>7</sup> they being apprized of it, fled to *Lystra* and *Derbe*, Cities of *Lycaonia*, and to the adjacent Country; <sup>8</sup> and there they continued to preach the Gospel.

<sup>9</sup> At *Lystra* there was a certain Cripple who had been lame from his Birth, and had never walked. <sup>10</sup> As he was hearing *Paul* preach, *Paul* looked stedfastly at him, and perceiving that he had Faith to be healed, <sup>11</sup> said with a loud Voice, Rise and stand up right: and he sprang up, and walked. <sup>12</sup> When the People saw what *Paul* had done, they cried out in the *Lycaonian* Tongue, The Gods have assumed an human Form, and are descended among us. <sup>13</sup> They called *Barnabas* *Jupiter*, and *Paul* *Mercury*, because he was the chief Speaker. <sup>14</sup> Even the Priest of *Jupiter*, whose Temple was near the entrance of the City, came with Oxen and Garlands to the Door of the House where the Apostles were, and together with the People would have offered Sacrifice to them. <sup>15</sup> But

\* Ver. 2. *who would not believe*] Literal, Disobedient.

*Paul* and *Barnabas* being informed of it, rent their Clothes, and ran in among the People, crying out, <sup>15</sup> Sirs, why do ye these things? We are but mortal Men like yourselves: and we come here to exhort you to forsake these Vanities, and to worship the living God, who made the Heaven, the Earth, the Sea, and all that they contain: <sup>16</sup> who in past Ages let all the Gentiles proceed in their own ways. <sup>17</sup> Nevertheless he has not failed to give sufficient Proofs of himself by his beneficence to Mankind, giving us Rain from Heaven, and fruitful Seasons, furnishing us with Food in abundance, and filling our Hearts with Joy. <sup>18</sup> But though they said this, yet it was with difficulty that they restrained the People from sacrificing to them.

<sup>19</sup> Yet soon after this certain *Jews* came thither from *Antioch* and *Iconium*, who having got the Populace on their side, stoned *Paul*, and dragged him out of the City, supposing him to be dead. <sup>20</sup> But the Disciples being gathered about him, he rose up, and went into the City: and the next Day he departed thence with *Barnabas* to *Derbe*.

<sup>21</sup> When they had preached the Gospel to that City, and made many Disciples there, they returned again to *Lystra*, and *Iconium*, and *Antioch*, <sup>22</sup> confirming the Souls of the Disciples, exhorting them to persevere in the Faith, and representing to them, that it is through much Tribulation that we must enter into the Kingdom of God. <sup>23</sup> And after they had by Prayer and Fasting ordained Elders for them in every Church, they recommended them to the Lord, in whom thy had believed. <sup>24</sup> After passing through *Pisidia*, they came to *Pamphylia*. <sup>25</sup> And when they had preached the Word in *Perga*, they went to *Attalia*, <sup>26</sup> and from thence they sailed to <sup>b</sup> *Antioch*, from which Place they had set out, and where they had been recommended to the Grace of God for the Work which they had now finished. <sup>27</sup> At their arrival they assembled the Church and related what great things God had wrought by them, and how he had opened the Door of Faith to the Gentiles. <sup>28</sup> And they resided there a considerable time with the Disciples.

<sup>b</sup> *Antioch*,] Chap. XIII. ver. 2, 3, 4.

## CHAP. XV.

**I**N the mean time some Persons who came from *Judea*, told the Brethren, that unless they were circumcised, as *Moses* had directed, they could not be saved. <sup>2</sup> Upon which *Paul* and *Barnabas* having warmly contested the point with them, it was resolved that *Paul* and *Barnabas* with some of the other Party should go to *Jerusalem* to consult the Apostles and Elders upon this Question. <sup>3</sup> Being thus deputed by the Church they passed through *Phœnice* and *Samaria*, where they related the Conversion of the Gentiles, which greatly rejoiced all the Brethren. <sup>4</sup> When they came to *Jerusalem*, they were received there by the Church, the Apostles and Elders, to whom they related all that God had done by their means. <sup>5</sup> But some Believers, who were of the Sect of the Pharisees stood up, and said, that the Gentiles ought to be circumcised, and charged to keep the Law of *Moses*. <sup>6</sup> The Apostles therefore and the Elders assembled to deliberate upon this Affair. <sup>7</sup> And after the Question had been thoroughly debated, *Peter* stood up, and said, my Brethren, ye know that a considerable time since God made choice of me among you, that the Gentiles should from my Mouth hear the Gospel, and believe: <sup>8</sup> God who knows their Hearts, has testified his Acceptance of them by giving the Holy Ghost to them, even as he did to us: <sup>9</sup> nor has he made any difference between them and us, having purified their Hearts by Faith. <sup>10</sup> Now therefore why would you tempt God by imposing a Yoke upon the Disciples, which has been so insupportable to us and our Fathers? <sup>11</sup> whereas we believe, that it is [not by the Law] but by the Grace of the Lord *Jesus Christ*, that we are to be saved, even as they.

<sup>12</sup> Then the whole Assembly were silent and attentive, while *Saul* and *Barnabas* gave an account of the Miracles and Wonders which God had wrought among the Gentiles by their Ministry. <sup>13</sup> After they had done speaking, *James* addressed himself to the Assembly, and said, Brethren hearken unto me. <sup>14</sup> *Simon* has related to you in what manner God hath begun to visit the Gentiles, and

and choose from among them a People for himself, <sup>15</sup> and to this the Words of the Prophets agree; as it is written, <sup>16</sup> "after this  
 " I will return, and build again the Tabernacle of *David*, which  
 " is fallen down: I will repair its Ruins, and raise it up: <sup>17</sup> that the  
 " rest of Mankind, even all the Nations to whom my Name shall  
 " be made known, may seek me, saith the Lord, who doth all  
 " these things." <sup>18</sup> Known unto God are all his Works from the  
 beginning of the World. <sup>19</sup> Wherefore I judge, that we ought not  
 to molest the Gentile Converts, <sup>20</sup> but only write to them, that they  
 abstain from the pollutions of Idols, from Fornication, from things  
 strangled, and from Blood. <sup>21</sup> <sup>a</sup> For the Law of *Moses* has been  
 published in every City for a long time, being read in the Syna-  
 gogues every Sabbath-Day.

<sup>22</sup> Then the Apostles, the Elders, and the whole Church thought  
 it proper to send to *Antioch*, with *Paul* and *Barnabas*, two Persons  
 chosen out of their own body, namely *Judas* surnamed *Barsabas*  
 and *Silas*, leading Men among the Brethren, with this Letter.

<sup>23</sup> The Apostles, the Elders, and Brethren send greeting to the  
 Brethren who are of the Gentiles in *Antioch*, *Syria*, and *Cilicia*.  
<sup>24</sup> Whereas we have been informed that some who went from us,  
 have troubled you with their Discourse, and greatly perplexed your  
 Minds, by maintaining that you ought to be circumcised and keep  
 the Law, though we had given them no such Order: <sup>25</sup> we being  
 assembled have judged it proper to send some chosen Persons to you  
 along with our beloved *Barnabas* and *Paul* <sup>26</sup> who have exposed  
 their Lives for the Name of our Lord *Jesus Christ*. <sup>27</sup> We therefore  
 send *Judas* and *Silas*, who will inform you by Word of Mouth  
 concerning this Affair. <sup>28</sup> For it seemeth good to the Holy Ghost  
 and to us to lay on you no greater Burden than these <sup>b</sup> necessary  
 things, <sup>29</sup> That ye abstain from what has been sacrificed to Idols,  
 from Blood, from things strangled; and from Fornication: you will  
 do well to abstain from these things. Farewel.

<sup>a</sup> Ver. 21.] The Church was not yet separated from the Synagogue, which was  
 still frequented by the Gentile Profelites as well as *Jewish* Converts.

<sup>b</sup> Ver. 28. *necessary*] For those Times and Circumstances.

<sup>30</sup> The Persons thus deputed went to *Antioch*; where having assembled all the Faithful, they delivered to them the Letter, <sup>31</sup> which they read with great consolation and joy. <sup>32</sup> And as *Judas* and *Silas* were themselves Prophets, they consoled and encouraged the Brethren by several Discourses. <sup>33</sup> After they had stayed there some time, they were dismissed with good Wishes by the Brethren to return to the Apostles: <sup>34</sup> but *Silas* chose to stay at *Antioch*, <sup>35</sup> where *Paul* also and *Barnabas* continued teaching, and preaching the Gospel of the Lord, as many others also did.

<sup>36</sup> Some time after *Paul* said to *Barnabas*, Let us return to visit our Brethren in all the Cities where we have preached the Word of the Lord, and see what condition they are in. <sup>37</sup> Then *Barnabas* proposed to take with them *John* surnamed *Mark*. <sup>38</sup> But *Paul* did not think it proper to take one who had forsaken them at *Pamphylia*, refusing to accompany them in their Ministry. <sup>39</sup> This occasioned such a Contest between them, that they separated: so *Barnabas* took *Mark*, and sailed to *Cyprus*; <sup>40</sup> but *Paul* chose *Silas*; and having been recommended by the Brethren to the favour of God, he departed, <sup>41</sup> and passing through *Syria* and *Cilicia* he confirmed the Churches there.

## C H A P. XVI.

<sup>1</sup> **A**T length *Paul* came to *Derbe* and *Lystra*, where there was a Disciple named *Timothy*, the Son of a believing *Jewess*, but his Father was a *Greek*: <sup>2</sup> as he had a good Character among the Brethren of *Lystra* and *Iconium*, <sup>3</sup> *Paul* was desirous to take him along with him: so he had him circumcised out of regard to the *Jews* that were in those Parts, who all knew that his Father was a *Greek*. <sup>4</sup> And as they passed through the Cities, they delivered to them the Decrees made by the Apostles and Elders at *Jerusalem*, that they should observe them. <sup>5</sup> Thus were the Churches established in the Faith, and daily grew more numerous. <sup>6</sup> But after they had passed through *Phrygia*, and *Galatia*, they were ordered by the holy Spirit not to preach the Word in *Asia*: <sup>7</sup> being therefore arrived

arrived in *Myſia*, they aſſayed to go into *Bitlynia*: but the Spirit did not permit them: <sup>8</sup> ſo they paſſed through *Myſia*, and came to *Troas*: <sup>9</sup> where *Paul* had a Viſion in the Night: a Man of *Macedonia* appeared to him, and beſought him, ſaying, come into *Macedonia*, and help us. <sup>10</sup> Upon this Viſion we immediately endeavoured to go into *Macedonia*, being aſſured that the Lord had called us to preach the Goſpel there. <sup>11</sup> We therefore embarked at *Troas*, and ſailed direſtly to *Samothracia*, and the next Day landed at *Neapolis*; <sup>12</sup> from thence we went to *Philippi*, which is the chief City of that part of *Macedonia*, and a Colony. Here we ſtayed ſome Days; <sup>13</sup> and on the Sabbath we went out of the City towards the River, where the *Jews* had a Chapel, there we ſat down, and ſpoke to the Women that were aſſembled. <sup>14</sup> And one of them named *Lydia* of the City of *Thyatira*, a ſeller of Purple, and a pious Woman, was attentive: and the Lord ſo opened her Heart, that ſhe adhered to what *Paul* taught. <sup>15</sup> And when ſhe was baptized with her Family, ſhe beſought us ſaying, If ye think I have made a ſincere Profeſſion of my Faith in the Lord, come and lodge at my Houſe. And ſhe obliged us ſo to do by her Importunities.

<sup>16</sup> One Day as we were going to the Chapel we happened to meet a certain Damſel, who was poſſeſſed with a Spirit of Divination, and brought her Maſters much profit by telling Fortunes. <sup>17</sup> She following *Paul*, and the reſt of us, cryed out “ Theſe Men are “ the Servants of the moſt high God, who declare to us the way to Salvation.” <sup>18</sup> This ſhe did for ſeveral Days, but *Paul* being grieved at it, turned and ſaid to the Spirit, I command thee in the Name of *Jeſus Chriſt* to come out of her: and immediately he came out. <sup>19</sup> When her Maſters ſaw that the hope of their Gains was gone, they ſeized on *Paul* and *Silas*, and dragged them to the publick Place before the Magiſtrates: <sup>20</sup> to whom they ſaid, Theſe Men, who are *Jews*, raiſe great Diſorders in our City, <sup>21</sup> and preach up a kind of Life which it is not lawful for *Romans*, as we are, to approve and follow. <sup>22</sup> The People too joined in the Clamour againſt them: whereupon the Magiſtrates ordered them to be ſtripd, and ſcourged. <sup>23</sup> When this Order had been ſeverely executed, they  
were



were sent to Prison, and a strict Charge given to the Jailor that they should be closely confined. <sup>24</sup> He, according to the Directions he received, put them into the inner Prison, and made their Feet fast in the Stocks. At midnight *Paul* and *Silas*, being at their Devotions, sang praises to God in the hearing of the rest of the Prisoners: <sup>25</sup> when all on a sudden there was so great an Earthquake, that the Foundations of the Prison were shaken: instantly all the Doors were opened, and the Bonds of all the Prisoners were loosed. Hereupon the Keeper of the Prison awaking, and seeing the Prison-doors open, drew his Sword, and would have killed himself, supposing that the Prisoners had escaped. <sup>26</sup> But *Paul* called out to him, and said, Do yourself no harm; for we are all here. <sup>27</sup> He then having called for a Light, ran in, and trembling fell down before *Paul*, and *Silas*: <sup>28</sup> and bringing them out, he said, Sirs, what must I do to be saved? <sup>29</sup> and they said, Believe on the Lord *Jesus Christ*, and you and your Family shall be saved. <sup>30</sup> Then they declared to him and all his Family the Doctrine of the Lord. <sup>31</sup> At the same time of Night he washed their Stripes; and presently after he was baptized with all that belonged to him. <sup>32</sup> And having brought them into his House, he set Meat before them. And he and all his Family rejoiced for having believed in God.

<sup>33</sup> When it was Day the Magistrates sent their Sergeants with Orders that they should be dismissed. <sup>34</sup> So the Keeper of the Prison said to *Paul*, The Magistrates have sent and ordered you to be discharged: now therefore depart, and go in peace. <sup>35</sup> But *Paul* said to them, They have without Trial publicly scourged and imprisoned us who are *Romans*, and would they now put us out privately? not so, but let them come themselves, and release us. <sup>36</sup> When the Sergeants had told this to the Magistrates, they were afraid upon hearing that they were *Romans*; <sup>37</sup> so they came, and entreating them to excuse what had passed, they set them at liberty, and desired them to leave the City. <sup>38</sup> From the Prison they went to the House of *Lydia*, where they had an interview with the Brethren, and having made an Exhortation to them, they departed.

\* Ver. 35.] The effect of the Earthquake in the Night.

## C H A P. XVII.

**H**AVING passed through *Amphipolis* and *Apollonia*, they came to *Thessalonica*, where there was a Synagogue of the *Jews*.  
<sup>2</sup> *Paul*, as his Custom was, went thither, and for three Sabbath Days discoursed to them from the Scriptures, <sup>3</sup> which he explained, and thence demonstrated to them that the *Christ* was to suffer, and rise again from the Dead: and, said he, this *Jesus*, whom I preach to you, is that *Christ*. <sup>4</sup> Upon this some of the *Jews*, and a great number of *Greek* Proselytes, with several Women of condition, believed, and joined themselves with *Paul* and *Silas*. <sup>5</sup> But the *Jews*, who would not believe, being filled with Envy, and having by the assistance of certain base Fellows got together a Mob, raised a Tumult in the City, and assaulted the House of *Jason*, with an intent to deliver up *Paul* and *Silas* to the Populace: <sup>6</sup> but not finding them there, they dragged *Jason* and some of the Brethren to the Magistrates, crying out, These, who have every where disturbed the publick Peace, are come hither also: <sup>7</sup> and *Jason* has lodged them at his House. They will act in defiance to the Edicts of *Cæsar*, pretending that there is another King, one *Jesus*. <sup>8</sup> The people and the Magistrates upon hearing this, were alarmed: <sup>9</sup> however when they had made *Jason* and the rest give Security, they released them.  
<sup>10</sup> Immediately the Brethren sent away *Paul* and *Silas* by Night to *Berea*; where being arrived, they went into the Synagogue of the *Jews*: <sup>11</sup> These proved to be of better Dispositions than those in *Thessalonica*, for they earnestly attended to the Doctrine proposed to them, and daily consulted the Scriptures to see whether it were agreeable thereto. <sup>12</sup> Many therefore of these *Jews* believed, and also of the *Greeks* several Women of Quality, and many Men. <sup>13</sup> But when the *Jews* at *Thessalonica* came to know that *Paul* had preached the Word of God at *Berea*, they went thither to raise a commotion among the Populace. <sup>14</sup> Upon this the Brethren immediately sent *Paul* away toward the Sea-coast, but *Silas* and *Timothy* continued there.

there. <sup>15</sup> And those who conducted *Paul* brought him to *Athens*, where they left him, after having received his Orders for *Silas* and *Timothy* to come to him with all speed.

<sup>16</sup> While *Paul* was waiting for them at *Athens*, he was grieved to the Soul at the sight of so idolatrous a City; <sup>17</sup> and therefore reasoned much with the *Jews* and their Proselytes in the Synagogue, and he did the same every Day with those he met in the Forum. <sup>18</sup> Where some epicurean and stoick Philosophers entered into conference with him; and some said, What does this Babler mean? others said, he seems to be one that would introduce new Gods: because he preached to them *Jesus* and the Resurrection. <sup>19</sup> So they conducted him to the Areopagus, and said to him, May we know what this new Doctrine is, that you publish? <sup>20</sup> for what you say sounds so very strange that we would be glad to know what it means. <sup>21</sup> (For all the *Athenians* and Strangers that reside there spend their time in nothing else but, in telling or hearing News.)

<sup>22</sup> *Paul* then standing in the middle of the Areopagus said thus, Ye Men of *Athens*, I perceive that in all the concerns of Religion you are exceedingly cautious. <sup>23</sup> For as I passed along, and observed the Objects of your Devotion, I found even one Altar with this Inscription, **TO AN UNKNOWN GOD**. Now that unknown God whom you worship, he is the God whom I preach to you. <sup>24</sup> The God who made the World and all things therein; Lord as he is of Heaven and Earth, does not dwell in Temples built by Men. <sup>25</sup> Nor is he served by the Works of Men, as if he wanted any thing, he who gives to all Life, and Breath, and every thing they have. <sup>26</sup> Who out of one Man has produced the whole Race of Mankind to dwell upon all the Face of the Earth, <sup>a</sup> having appointed the fore-disposed times, and limits of their Habitation;

<sup>a</sup> Ver. 26. *having appointed the fore-disposed times and limits, &c.*] Having regulated every circumstance of Time and Place relating to them, in what Age and Country they should be born, &c.

<sup>27</sup> that they should seek <sup>b</sup> God, <sup>c</sup> so as to feel and find him, who indeed is already not far from any of us; <sup>28</sup> for in him we live, and act and are even as some of your own Poets have said, We also are his Offspring. <sup>29</sup> Since then we are the Offspring of God, we ought not to think that the Deity bears any resemblance to the form which Gold, or Silver, or Stone, has received by human Art and Industry. <sup>30</sup> Moreover God overlooking the times of such Ignorance, now enjoins all Men every where to repent: <sup>31</sup> because he has appointed a Day, in the which he will judge the World in justice, by that Man whom he has ordained: whereof he has given full proof to all Men by having raised him from the Dead.

<sup>32</sup> When they heard of the Resurrection of the Dead, some made a Jest of it; and others said, we will hear you again upon this Subject. <sup>33</sup> And so Paul left the Assembly. <sup>34</sup> However some adhered to him, and believed: among whom were *Denis* the Areopagite, a Woman named *Damaris*, and others with them.

<sup>b</sup> Ver. 27. *that they should seek God,*] For God, our Translation of the printed Greek, has, *the Lord*. I have preferred the reading of the Vulgate and other ancient Versions and the best MSS,

<sup>c</sup> *id. So as to feel and find him, who indeed is already not far from any of us, &c.*] *So as to feel, &c.* or *that we may feel, &c.* is here is the same as *in*; see Chap. XXVI. ver. 8. and 23. *ἄρα γάρ* is an Expletive. *ὑποσφύρουσιν* imports *actual feeling*. So Luke XXIV. ver. 39. *ὑποσφύρουσιν με καὶ ἰδὲτε*. Which our Translation renders *handle me and see*. The same Word is used, Judges XVI. 26. where Sampson says, *Suffer me that I may feel the Pillars, &c.*

I have been so particular in my Remarks upon this Verse, because I am very desirous to draw the Reader's attention to it. Sua Res agitur.

## C H A P. XVIII.

<sup>1</sup> **A**FTER this Paul departed from Athens to Corinth <sup>2</sup> where meeting a Jew named *Aquila*, a native of Pontus, who was lately come from Italy with his Wife *Priscilla*, (because *Claudius*

had ordered all *Jews* to depart from *Rome*; he went to them: <sup>3</sup> and being of the same Trade, which was Tent-making, he lived and worked with them. <sup>4</sup> Yet every Sabbath-day he taught Discourses in the Synagogue, and endeavoured to convince the *Jews* and the *Greeks*. <sup>5</sup> And when *Silas* and *Timothy* were come from *Macedonia*, *Paul* was animated with more than ordinary Fervour in proving to the *Jews* that *Jesus* is the *Christ*; <sup>6</sup> and as they contradicted him with blasphemous Language, he shook his Garment, and said, Your Blood be upon your own Heads; I am clear: and for the future I will apply myself to the Gentiles. <sup>7</sup> So he left them, and went to the House of one *Justus*, a devout Man, who lived near the Synagogue. <sup>8</sup> However *Crispus*, the Chief of the Synagogue, with all his Family, believed on the Lord: many also of the *Corinthians*, who had heard *Paul*, believed, and were baptized. <sup>9</sup> Then the Lord said to *Paul* in a Vision by Night, Fear not, but speak, and let nothing hinder you: <sup>10</sup> for I am with you, and no Man shall offer to hurt you: for I have much People in this City. <sup>11</sup> So he continued there a Year and an half, preaching the Word of God among them.

<sup>12</sup> But *Gallio* being Proconsul of *Achaia*, the *Jews* made a general Insurrection against *Paul*, and brought him to his Tribunal, <sup>13</sup> saying, This Man persuadeth People to worship God in a manner contrary to the Law. <sup>14</sup> And when *Paul* was going to speak, *Gallio* said to the *Jews*, If your accusation were for some act of Injustice, or other Immorality, I would hear you patiently, as Reason requires I should: <sup>15</sup> but since your Dispute is only about Words, and Names, and your own Law; you must decide it yourselves; for I will be no Judge of such matters. <sup>16</sup> So he ordered them to depart. <sup>17</sup> But all the *Greeks* fell upon *Sosthenes* the Chief of the Synagogue, and beat him before the Tribunal: and *Gallio* did not concern himself about it.

<sup>18</sup> *Paul* still continued a considerable time [at *Corinth*,] and then taking his leave of the Brethren, he sailed for *Syria*, and *Priscilla* and *Aquila* with him, he having had his Head shaved at *Cenchrea* upon account of a Vow. <sup>19</sup> Being arrived at *Ephesus*, he left them there;

there; and went himself to the Synagogue, where he had a conference with the *Jews*, <sup>21</sup> who desired him to stay longer with them, and he would not consent to it, <sup>20</sup> but took his leave, saying, I must necessarily keep the approaching Feast at *Jerusalem*, and I will return to you, if God permit. So he sailed from *Ephesus*, <sup>22</sup> and landed at *Cesarea*, whence he went up and saluted the Church [at *Jerusalem*;] thence he proceeded to *Antioch*. <sup>23</sup> And after he had spent some time there, he departed, and went over the whole Country of *Galatia*, and *Phrygia*, from Town to Town, confirming all the Disciples:

<sup>24</sup> In the mean time a *Jew* named *Apollos*, born at *Alexandria*, an eloquent Man, and well versed in the Scriptures, came to *Ephesus*. <sup>25</sup> He had been instructed in the way of the Lord: and as he was full of zeal he was continually speaking of and teaching the things which relate to <sup>a</sup> *Jesus*, <sup>b</sup> understanding only the Baptism of *John*.

<sup>26</sup> This Man then began to speak with great freedom in the Synagogue; whereupon *Aquila* and *Priscilla*, who had heard him, invited him home, and more perfectly explained to him the way of God. <sup>27</sup> And when he was determined to go into *Achaia*, the Brethren who had advised him to it, recommended him by Letter to the Disciples there. And at his arrival he was by divine Favour very useful to the Believers: <sup>28</sup> for he strenuously convinced the *Jews* in publick, proving by the Scriptures, that *Jesus* is the *Christ*.

<sup>a</sup> Ver. 25. *Jesus*,] So the Vulgate, and I believe it was so in the Original.

<sup>b</sup> Ver. id. *Understanding only the Baptism of John*.] This was more than twenty Years after the Death of *Christ*. In the next Chapter we find twelve more Disciples of the same Character.

## C H A P. XIX.

<sup>a</sup> **W**HILE *Apollos* was at *Corinth*, *Paul* having passed through the upper Provinces [of *Asia*,] came to *Ephesus*, where finding some Disciples, <sup>a</sup> he said to them, Have ye received the Holy Ghost since ye believed? they answered, We have not so much as heard whether

whether there be any Holy Ghost. <sup>3</sup> He said, What Baptism then did ye receive? They replied, The Baptism of *John*. <sup>4</sup> Then said *Paul*, *John* indeed administered the Baptism of Repentance, but at the same time told the People That they should believe on him who was to come after him, that is, on *Christ Jesus*. <sup>5</sup> When they heard this, they were baptized in the Name of the Lord *Jesus*. <sup>6</sup> And when *Paul* had laid his Hands upon them, the Holy Ghost came on them; and they were endowed with the Gift of Languages, and Prophecy. <sup>7</sup> They were about twelve in all.

<sup>8</sup> After this he went to the Synagogue, where he spoke with great freedom, and for three Months conferred with them, inculcating the things which relate to the Kingdom of God. <sup>9</sup> But as some of them grew hardened, and would not believe, but inveigh'd against the Doctrine of the Lord before the People, he left them, and taking the Disciples with him, he daily held Conferences in the School of one *Tyrannus*. <sup>10</sup> This he continued for two Years, so that all the Inhabitants of *Asia*, both *Jews*, and *Greeks*, heard the Doctrine of the Lord *Jesus*. <sup>11</sup> And God wrought extraordinary Miracles by the Hands of *Paul*, <sup>12</sup> so that when Handkerchiefs or Girdles from his Body were brought to the Sick, their Diseases left them, and the evil Spirits went out of them.

<sup>13</sup> Upon this some vagabond *Jews*, who were Exorcists, took upon them to invoke the Name of the Lord *Jesus* over those who had evil Spirits, saying, I adjure you by *Jesus*, whom *Paul* preaches. <sup>14</sup> They who did this were seven Sons of one of the Chief Priests named *Screeva*. <sup>15</sup> But the evil Spirit said to them, *Jesus*, I know, and *Paul* I know: but who are ye? <sup>16</sup> and the Man, in whom the evil Spirit was, leapt on them, and overcame them, and used them with such Violence, that they fled out of the House naked; and wounded. <sup>17</sup> This was known to all the *Jews* and *Greeks* which lived at *Ephesus*; a general Awe spread among them, and the Name of the Lord *Jesus* was magnified. <sup>18</sup> Many Believers came to confess and declare their past Actions. <sup>19</sup> Also many of those who had practised magical Arts, brought together their Books, and publicly threw them into the Fire: the Value of them was computed

puted at fifty thousand Pieces of Silver: <sup>20</sup> so mightily grew the Word of God and prevailed.

<sup>21</sup> After this *Paul* purposed in the Spirit, to go through *Macedonia* and *Achaia*, to *Jerusalem*: and, said he, after I have been there, I must also visit *Rome*. <sup>22</sup> So he sent *Timothy* and *Eraſtus*, two of his Aſſiſtants in the Miniſtry, into *Macedonia*; but he himſelf ſtayed in *Aſia* for ſome time.

<sup>23</sup> It was then a great Tumult happened [at *Ephesus*] upon account of <sup>a</sup> the *Chriſtian Doctrin*e. <sup>24</sup> For one *Demetrius* a Silverſmith, who made little Models of *Diana's* Temple, and thereby employed many Workmen, <sup>25</sup> aſſembled them with others of the ſame Trade, and ſaid, Sirs, you are ſenſible what profit we make by this Buſineſs. <sup>26</sup> You have ſeen too, and heard, how this *Paul* has by his Diſcourſes ſet very many Perſons againſt it, not only in *Ephesus*, but almoſt throughout all *Aſia*, telling them, that the Gods made with Hands, are not Gods. <sup>27</sup> So that not only this our Trade is in danger of being cried down, but alſo it is to be feared that the Temple of the great Goddeſs *Diana* may be deſpiſed, and her Majeſty vilified, whom all *Aſia* and even the whole World reveres. <sup>28</sup> At theſe Words they were filled with indignation, and cried out, Great is *Diana* of the *Ephesians*! <sup>29</sup> Thus the whole City was filled with confuſion, and they furioſly ran together from all parts to the Theatre, dragging with them *Gaius* and *Ariſtarchus*, both of *Macedonia*, who had travelled with *Paul*. <sup>30</sup> Upon this *Paul* would have gone in among the People; but the Diſciples hindred him, <sup>31</sup> and even ſome of the Primates of *Aſia*, who were his Friends, ſent to him, deſiring that he would not venture himſelf into the Theatre. <sup>32</sup> There they were crying out, ſome one thing and ſome another. For the Aſſembly was all in a Tumult, and the greater Part knew not why they were come thither. <sup>33</sup> At laſt ſome drew *Alexander* out of the Croud, the *Jews* pushing him forward. Then he made a ſign with his Hand for ſilence, deſiring to apologize to the People. <sup>34</sup> But aſſoon as he was

<sup>a</sup> Ver. 23. the *Chriſtian Doctrin*e.] Literal, the way.



known for a *Jew*, they all set up their Voices, and cried out for near two Hours together, Great is *Diana* of the *Ephesians*! <sup>35</sup> but at last the Town-Clerk, having pacified the People, spake thus, Ye Men of *Ephesus*, who is there that does not know that the City of the *Ephesians* is the Guardian of the Temple of the Great *Diana*, and of her Statue which fell from Heaven? <sup>36</sup> Since then this cannot be contradicted, ye ought to be quiet, and do nothing rashly. <sup>37</sup> For the Men you have brought hither, have neither robbed your Temples, nor blasphemed your Goddesses. <sup>38</sup> But if *Demetrius* and the Workmen with him have cause of complaint against any Man, the Law is open; there are Judges to whom they may apply: let both Parties bring in their accusation. <sup>39</sup> But if the Contest be about other matters, it may be decided in a legal Assembly. <sup>40</sup> For we are in danger to be called in question for this Day's Uproar, there being no justifiable Occasion for such a Commotion. <sup>41</sup> Having said this, he dismissed the Assembly.

## CHAP. XX.

**W**HEN this Tumult was over, *Paul* having sent for the Disciples took his leave of them, and departed for *Macedonia*. <sup>2</sup> After having visited the Faithful in those Parts, and given them many Exhortations, he went into *Greece*. <sup>3</sup> Where he stayed three Months, and then upon a discovery that the *Jews* laid wait for him as he should embark for *Syria*, it was resolved that he should return through *Macedonia*; <sup>4</sup> and he was accompanied into *Asia* by *Sopater* of *Berea*, by *Aristarchus*, and *Secundus*, who were of *Thessalonica*, by *Gaius* of *Derbe*, and by *Timothy*, besides *Tychicus* and *Trophimus* both of *Asia*. <sup>5</sup> These going before waited for us at *Troas*. <sup>6</sup> We sailed from *Philippi* after the Days of unleavened Bread, and in five Days we joined them at *Troas*, where we stayed seven Days.

<sup>7</sup> Upon the first Day of the Week, when the Disciples were assembled to break Bread, *Paul*, being to set out the next Day, made a Discourse to them, which lasted till Midnight. <sup>8</sup> There were many

Lamps in the upper Chamber wherein they were assembled: <sup>9</sup> and as *Paul* continued his Discourse a great while, a young Man named *Eutychus*, who sat in a Window, was so overcome with Sleep, that he fell down from the third Story and was taken up dead. <sup>10</sup> So *Paul* went down, and stooping over him he embraced him, and said, Trouble not yourselves, for there is Life in him. <sup>11</sup> Then *Paul* went up again, and having broken Bread, and eaten, he reassumed his Discourse till break of Day, and then departed. <sup>12</sup> But the young Man was brought up alive to the joy of the whole Assembly.

<sup>13</sup> We went before to the Ship, and sailed to *Affes*, where we were to take in *Paul*; for so he had appointed, choosing to go thither by Land: <sup>14</sup> There he came up with us: and when we had taken him in, we passed on to *Mitylene*. <sup>15</sup> Sailing from thence we came the next Day over against *Chios*; the Day after we got to *Samos*, where we put in at *Trogyllium*; and the Day following we arrived at *Miletus*. <sup>16</sup> For *Paul* had resolved not to go ashore at *Ephesus*, lest he should be longer detained in *Asia*: for he was very desirous, if it were possible, to be at *Jerusalem* the Day of Pentecost.

<sup>17</sup> So at *Miletus* he sent for the Presbyters of the Church of *Ephesus*: <sup>18</sup> and when they were come, he said to them, Ye know how I have always behaved among you from the first Day of my arrival in *Asia*: <sup>19</sup> how I have served the Lord with all humility of Mind, with many Tears, and Trials occasioned by the insidious Practices of the *Jews*. <sup>20</sup> And how I have concealed nothing that might be useful to you: but have fully informed and instructed you both in publick and in private, <sup>21</sup> exhorting the *Jews*, and the Gentiles to return to God by Repentance, and to believe in our Lord *Jesus Christ*. <sup>22</sup> And now I go, bound in the Spirit, to *Jerusalem*, not knowing what shall befall me there; <sup>23</sup> save that the Holy Ghost declares in every City, that Bonds and Afflictions wait for me. <sup>24</sup> But none of these things move me, nor is Life so much my concern as to finish my course [<sup>a</sup> prosperously,] and discharge the Com-

<sup>a</sup> Ver. 24. *prosperously*,] Or *with joy*. 'Tis not in the Vulgate and some of the best MSS.

mission which I received from the Lord *Jesus*, namely to bear my Testimony to the glad Tidings of the Grace of God.

“ And now behold I know that ye all, to whom I have preached the Kingdom of God, shall see my Face no more. “ I therefore take you all to witness this Day that if any of those who have heard me, perish, I am no ways to blame. “ For I have declared to you the whole Will of God without reserve. “ Take heed therefore to yourselves, and to the whole Flock over which the Holy Ghost has made you Bishops, to feed the Church of God, which he has purchased with his own Blood. “ For I know, that when I am gone, rapacious Wolves will enter in among you, who will not spare the Flock. “ And from among yourselves shall some arise, who will teach perverse Doctrines to draw away Disciples after them. “ Therefore watch and remember, that for three Years I ceased not to warn every one Night and Day with Tears. “ And now, my Brethren, I recommend you to God, and to his Grace, which is able to build you up and secure you an Inheritance with all who are sanctified. “ I have coveted no Man’s Silver, or Gold, or Apparel. “ For ye know yourselves that these very Hands have furnished me and those that belong to me with what we wanted. “ I have on all occasions set you an example how that so labouring ye ought to support the Weak, remembering the Words of the Lord *Jesus*, who said, It is a greater happiness to give, than to receive. “ Having said this, he kneeled down, and prayed with them all. “ They all shed many Tears, and tenderly embracing *Paul*, they kissed him, “ being more particularly afflicted at his having said, They should see his Face no more, and they accompanied him to the Ship.

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## C H A P. XXI.

**B**EING thus parted with reluctance from them we sailed directly to *Cos*, the next Day to *Rhodes*, and from thence to *Patara*, “ where finding a Vessel bound to *Phœnicia* we went aboard and

put off. <sup>3</sup> When we came in sight of *Cyprus*, leaving it on the left Hand we continued our Voyage to *Syria*, and landed at *Tyre*, where the Ship was to unlade her Cargo. <sup>4</sup> Finding some Disciples here, we staid with them seven Days: and they <sup>5</sup> being moved by the Spirit advised *Paul* against going up to *Jerusalem*. <sup>6</sup> But at the end of those seven Days we departed, and they all with their Wives and Children conducted us out of the City. And we kneeled down on the Shore and prayed. <sup>7</sup> And when we had taken leave one of another, we embarked; and they returned home. <sup>8</sup> From *Tyre* we sailed to *Ptolemais*, which finished our Voyage. We saluted the Brethren there, and stayed a Day with them. <sup>9</sup> We set out the Day after, and came to *Cesarea*, where we went to lodge in the House of *Philip* the Evangelist, who was one of the seven Deacons, <sup>10</sup> and had four maiden Daughters, who prophesied.

<sup>11</sup> After we had stayed here some Days a Prophet named *Agabus* arrived from *Judea*. <sup>12</sup> When he came to visit us, taking *Paul's* Girdle he bound his own Hands and Feet, and said, Thus saith the Holy Ghost, So shall the *Jews* at *Jerusalem* bind the Man who owns this Girdle, and shall deliver him into the Hands of the Gentiles. <sup>13</sup> When we heard this, both we and those of the Town besought *Paul* not to go up to *Jerusalem*. <sup>14</sup> But he answered, What do you mean by thus afflicting me with your Fears? for I am ready, not only to be bound, but even to die at *Jerusalem* for the Name of the Lord *Jesus*. <sup>15</sup> Seeing him thus inflexible, we desisted, saying, The Will of the Lord be done. <sup>16</sup> After this, we got all things ready and set out on our Journey to *Jerusalem*. <sup>17</sup> Some of the Disciples of *Cesarea* bore us company, bringing with them one *Mnasion* of *Cyprus*, an old Disciple, at whose House we were to lodge.

<sup>18</sup> When we were arrived at *Jerusalem*, the Brethren received us with joy. <sup>19</sup> The Day following *Paul* went with us to *James*, with

<sup>a</sup> Ver. 4. *being moved by the Spirit,*] Literal, *through the Spirit*, through which they foresaw the Sufferings that would happen to St. *Paul* at *Jerusalem*, and through their natural Affection, they would have diverted him from going thither.

whom all the Elders were assembled. <sup>19</sup> After having saluted them, he gave a particular account of what God had wrought by his Ministry among the Gentiles. <sup>20</sup> Having heard it, they glorified God: and then said to him, You see, Brother, how many thousands there are of *Jews* who believe, yet are all still zealous for the Law. <sup>21</sup> Now they are informed that you teach all the *Jews*, who are among the Gentiles, to forsake *Moses*, telling them, that they should not circumcise their Children, nor observe the established Rites. <sup>22</sup> What then is fit to be done? They will certainly all assemble: for they will hear that you are come. <sup>23</sup> Do then what we advise. There are four Men here, who have made a Vow: <sup>24</sup> these take, and perform the Rites of purification with them, and be at the Expence for them, that they may shave their Heads: thus shall all be convinced, that what has been reported of you is groundless, and that you yourself continue regular in observing the Law. <sup>25</sup> As for the believing Gentiles, we have already written to them our Decision, that they are under no such Obligations, but only to abstain from things offered to Idols, and from Blood, from things strangled, and from Fornication. <sup>26</sup> *Paul* accordingly took with him the Men they spoke of, and the next Day having purified himself with them, entered into the Temple, and declared how many Days the Purification was to last, and when the Offering was to be made for each of them.

<sup>27</sup> When the seven Days were almost expired, some *Jews* from *Asia* seeing *Paul* in the Temple, raised a tumult, and seized upon him, <sup>28</sup> crying out, Men of *Israel*, help: this is the Man, who preaches every where against our Nation, the Law, and this Place: moreover he has brought *Greeks* into the Temple, and has profaned this holy Place, <sup>29</sup> (for having before seen *Trophimus* an *Ephebian* with him in the City, they imagined that *Paul* had brought him into the Temple.) <sup>30</sup> The whole City then was in a commotion, and the People ran together in crouds: *Paul* was dragged out of the Temple, and immediately the Gates were shut. <sup>31</sup> As they were endeavouring to murder him, news was brought to the chief Captain of the Guard, that all *Jerusalem* was in an Uproar. <sup>32</sup> He immediately taking

taking with him Officers and Soldiers ran towards them: and they at the sight of the chief Captain and Soldiers left off beating *Paul*.  
 33 Then the chief Captain coming up to them took away *Paul*, and having ordered that he should be bound with two Chains, demanded who he was, and what he had done. 34 Some in the Croud cried one thing, and some another, so he, not being able to get any certain information because of the Tumult, ordered *Paul* to be carried into the Castle. 35 And as he was going up the Steps the Croud was so great that the Soldiers bore him up from the Ground, 36 for a great Multitude followed, crying out, away with him, 37 as *Paul* was entring the Castle, he said to the chief Captain, may I be permitted to speak to you? he replied can you speak *Greek*? 38 are not you that *Egyptian* who lately made an Insurrection with four thousand Assassins, whom he led into the Desert? 39 But *Paul* said, I am a *Jew*, born at *Tarsus* in *Cilicia*, a Citizen of that famous City: and I entreat you to permit me to speak to the People. 40 Which being granted, *Paul* standing on the Steps made a sign with his Hand to the People: whereupon there was a general Silence, and he thus spoke to them in the *Hebrew* Language.

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## C H A P. XXII.

**B**RETHREN and Fathers, hear now what I have to offer in vindication of my Innocence. 2 (When they heard him speak *Hebrew*, they were the more silent: and he thus went on) 3 I am a *Jew*, a Native of *Tarsus* in *Cilicia*; but I had my Education in this City, I was thoroughly instructed in the Law of our Fathers at the Feet of *Gamaliel*, and was as zealous for the cause of God, as ye now are. 4 I also persecuted even to Death those who followed the Doctrine which I now profess, causing them to be arrested and put in Prison both Men and Women; 5 as the High Priest and all the Elders will bear me Witness: for I received Letters from them directed to the *Jews* at *Damascus*, whither I went to bring up the Followers of this Doctrine who were there in Chains to *Jerusalem*.

*Jerusalem*, that they should be punished. <sup>6</sup> As I was on my Journey, and was come near to *Damascus*, about Noon, all of a sudden a great Light from Heaven shone around me. <sup>7</sup> I fell to the Ground, and heard a Voice saying to me, *Saul, Saul*, why persecutest thou me? <sup>8</sup> I answered, Who art thou Lord? he said, I am *Jesus* of *Nazareth*, whom thou persecutest. <sup>9</sup> (They who were with me, saw indeed the Light with amazement; but they could not distinguish what was said to me.) <sup>10</sup> Then I said, Lord, what must I do? and the Lord said to me, Arise, go to *Damascus*; there you will be informed what you are to do. <sup>11</sup> But as I was struck blind by the splendor of that Light, those who were with me led me by the Hand to *Damascus*. <sup>12</sup> There *Ananias*, a Man who was a religious Observer of the Law, and had the good Word of all the *Jews* of that Place, <sup>13</sup> came to me, and said, Brother *Saul* receive your Sight, and immediately I saw him. <sup>14</sup> Then he said, The God of our Fathers has chosen you, to know his Will, to see that Just One, and to hear his Voice: <sup>15</sup> for you shall be his Witnesses to all Men of what you have seen and heard. <sup>16</sup> Why then should you delay? Arise and be baptized, and wash away your Sins, calling on the Name of the Lord.

<sup>17</sup> When after this I returned to *Jerusalem*, while I was praying in the Temple I fell into a Trance, <sup>18</sup> and saw *Jesus*, who said to me, make haste, go out of *Jerusalem* immediately, for they will not receive your Attestations concerning me. <sup>19</sup> And I said, Lord they know that I have imprisoned those who believe in thee, and have caused them to be scourged in the Synagogues. <sup>20</sup> When the Blood of thy Martyr *Stephen* was shed, I stood by, I approved his Death, and kept the Raiment of those that slew him. <sup>21</sup> But the Lord said to me, Depart; for I will send you far hence to the Gentiles.

<sup>22</sup> Thus far the *Jews* heard him with Attention: but then they lift up their Voices and said, Away with such a Fellow from the Earth, for it is not fit that he should live. <sup>23</sup> And while they were thus crying out, casting off their Clothes, and throwing Dust into the Air, <sup>24</sup> the chief Captain ordered him to be brought into the Castle, and there examined with scourging, that he might learn why

why the People were so clamorous against him. <sup>25</sup> And when they had bound him with Thongs, *Paul* said to the Centurion that stood by, Is it lawful for you to scourge a Citizen of *Rome*, and that too without a Trial? <sup>26</sup> The Centurion hearing this went and said to the chief Captain, Take care what you do; for this Man is a *Roman*. <sup>27</sup> Then the chief Captain came to him, and said, Tell me, are you a *Roman*? he answered Yes. <sup>28</sup> The chief Captain said, I purchased that privilege at a great Expence; and *Paul* replied, But I had it by Birth. <sup>29</sup> Immediately those who should have tortured him, departed; and the chief Captain himself, now that he knew him to be a *Roman*, was under some apprehension for having ordered him to be bound; <sup>30</sup> and the next Day, that he might know for certain what the *Jews* accused him of, he took off his Chains, and having summoned the chief Priests and all the Council, he brought *Paul* before them.

## C H A P. XXIII.

<sup>1</sup> *PAUL* resolutely addressing himself to the Council said, Brethren, I have hitherto performed my Duty to God with a good Conscience. <sup>2</sup> Upon which *Ananias* the High Priest commanded them, who stood by him, to smite him on the Mouth. <sup>3</sup> Then said *Paul* to him, God shall smite thee, thou whited wall: you sit to judge me according to the Law, and you command me to be smitten contrary to the Law. <sup>4</sup> The Standers-by said, Do you revile God's High Priest. <sup>5</sup> *Paul* answered, Brethren, I did not consider that he was the High Priest. It is indeed written, Thou shalt not speak evil of the Ruler of thy People.

<sup>6</sup> But as *Paul* knew that one part of the Council were Sadducees and the other Pharisees, he cried out, my Brethren, I am a Pharisee, the Son of a Pharisee: and I am now here prosecuted for my hope of the Resurrection of the Dead. <sup>7</sup> Upon his saying this there arose a Dissention between the Pharisees and the Sadducees, and the Assembly was divided, <sup>8</sup> For the Sadducees maintain that there is



no Resurrection, neither Angel, nor Spirit; but the Pharisees acknowledge both. <sup>9</sup> So a great Clamour ensued; and the Scribes, that were of the Pharisees part, disputed vehemently: and added, We find no fault in this Man: and if a Spirit or Angel has spoken to him, let us not strive against God. <sup>10</sup> But as the Tumult encreased, the Chief Captain, fearing lest *Paul* should be torn to pieces by them, commanded the Soldiers to go and take him by force from among them, and bring him into the Castle.

<sup>11</sup> The Night following the Lord appeared to *Paul*, and said, Be of good Courage, for as you have borne Testimony of me at *Jerusalem*, you must also do the same at *Rome*. <sup>12</sup> When it was Day, some *Jews* formed a Conspiracy, and engaged themselves by an Oath, that they would neither eat nor drink till they had slain *Paul*. <sup>13</sup> These Conspirators, who were more than forty in number, <sup>14</sup> went to the Chief Priests and Elders, and said, We have engaged ourselves by Oath not to eat till we have killed *Paul*. <sup>15</sup> Now therefore do ye with the Council move the Chief Captain to bring him before you to-morrow, as though ye would inform yourselves more perfectly of his Case: and we shall be ready to dispatch him by the way as they are bringing him to you. <sup>16</sup> But a Son of *Paul's* Sister, having got Information of their lying in wait for him, went to the Castle, and told *Paul*; <sup>17</sup> who having sent for one of the Centurions, said, Bring this young Man to the Chief Captain, for he has something to discover to him. <sup>18</sup> So he brought him to the Chief Captain, and said, *Paul* the Prisoner sent for me, and desired I would bring to you this young Man, who has somewhat to discover. <sup>19</sup> Then the Chief Captain taking him by the Hand went aside with him, and asked him what he had to say. <sup>20</sup> He told him the *Jews* have agreed to desire you that you would to-morrow bring *Paul* to their Council for a farther Examination. <sup>21</sup> But do not you yield to them, for there lie in wait for him more than forty of them, who have bound themselves by an Oath that they will neither eat, nor drink, till they have murdered him; they are already prepared, and only wait for your promise. <sup>22</sup> Then the Chief Captain dismissed the young Man with a charge that

he should not let any Person know that he had given him such Information. <sup>23</sup> After this calling two of his Centurions, he said, have ready at the third Hour of the Night two hundred Soldiers, as many Spear-men, and seventy Horse-men, to go to *Cesarea*. <sup>24</sup> And let a Horse be provided for *Paul*, that they may convey him safe to *Felix* the Governor. <sup>25</sup> At the same time he wrote a Letter in these Terms. <sup>26</sup> *Claudius Lysias* to the most excellent Governor *Felix* wishes health. <sup>27</sup> The *Jews* had seized this Man, and were about to murder him, when I came with the Troops, and rescued him, having been informed that he was a *Roman*. <sup>28</sup> I afterwards brought him before their Council, that I might know what they accused him of. <sup>29</sup> But I found that the Charge against him related only to certain Questions of their Law, and that he was accused of nothing which might deserve Death, or even Imprisonment. <sup>30</sup> And having had intelligence that the *Jews* had formed a Conspiracy against him, I immediately sent him to you: and I have also ordered his Accusers to lay their Charge before you. Farewell.

<sup>31</sup> Then the Soldiers according to their Orders conducted *Paul* by Night to *Antipatres*. <sup>32</sup> On the Morrow they returned to the Castle, having left him to the Custody of the Horse-men, <sup>33</sup> who upon their arrival at *Cesarea* delivered *Paul* with the Letter to the Governor: <sup>34</sup> he having read the Letter asked *Paul* of what Province he was, and being told that he was of *Cilicia*, <sup>35</sup> I will hear you, said he, when your Accusers too are come, and he ordered that he should be kept in *Herod's* Palace.

## C H A P. XXIV.

**F**IVE Days after the High Priest *Ananias*, with the Elders and one *Tertullus* an Orator, came, and appeared before the Governor to inform against *Paul*. <sup>2</sup> So he was sent for, and *Tertullus* thus began his Accusation; Most noble *Felix*, as we enjoy great peace under your Government by the excellent Regulations which your Prudence has established among us; <sup>3</sup> we cannot but acknow-  
ledge

ledge it every where, and upon all occasions with the utmost Gratitude. <sup>4</sup> But that I be not further tedious to you, I entreat you to hear with your usual Equity what we shall briefly represent. <sup>5</sup> We have found this Man to be a publick Pest, one who every where raises Seditions among the *Jews*: he is a Ringleader of the Sect of the *Nazarenes*, <sup>6</sup> and has even attempted to prophane the Temple. We apprehended him, and would have tried him—by our Law: <sup>7</sup> but the Chief Captain *Lyfias* interposed, and took him by Force out of our Hands, <sup>8</sup> ordering his Accusers to appear before you. If you please to examine him yourself you will find the Truth of all we charge him with, <sup>9</sup> and the *Jews* confirmed what he said, declaring it to be true.

<sup>10</sup> Then *Paul*, after the Governor had signified to him that he should speak, answered thus. Knowing that you have many Years governed this Nation, I do the more freely make my Defence before you, <sup>11</sup> who may easily be satisfied, that it is now not above twelve Days since I went to *Jerusalem* to worship. <sup>12</sup> And they found me not disputing with any Man in the Temple, nor raising any Disturbance among the People either in the Synagogues, or in the City: <sup>13</sup> nor can they bring any proof of what they now lay to my Charge. <sup>14</sup> But this I confess to you, that after the way, which they call Heresy, so worship I the God of my Fathers, and believe what ever is written in the Law and the Prophets, <sup>15</sup> hoping, as they also do, that God will raise the Dead, both the Just and the Unjust. <sup>16</sup> And therefore I make it my business to preserve a Conscience ever free from Reproach, both with respect to God, and with respect to Men. <sup>17</sup> Now after many Years absence I was come to *Jerusalem* to distribute Alms among those of my own Nation, and to make my Oblations to God. <sup>18</sup> I was thus employed, when certain *Jews* from *Asia* found me purified in the Temple, without Croud or Tumult: <sup>19</sup> they ought to have been here and accused me themselves, if they have any thing to charge me with: <sup>20</sup> but let these, that are here, now declare, whether they found me guilty of any Crime when I was before their Council; <sup>21</sup> unless it be a Crime, that standing among them I with a loud Voice made this Protestation.

tion. It is for the Resurrection of the Dead that I am now persecuted.

<sup>22</sup> *Felix* having heard both Parties, put them off to another time; saying, when I shall be better informed concerning this Sect, and the Chief Captain *Lyfias* shall be here, I will enquire more narrowly into this Affair. <sup>23</sup> At the same time he ordered a Centurion to take *Paul* into his custody; yet not to confine him so strictly as to hinder his Friends from visiting him, or doing him any services.

<sup>24</sup> Some time after, when *Felix* brought his Wife *Drusilla* a *Jewess* along with him to *Cesarea*, he sent for *Paul*, and heard him concerning the Faith in *Christ*: <sup>25</sup> but as he discoursed of Justice, Chastity, and a future Judgment, *Felix* trembled; and said, Withdraw for the present; and when I am at leisure I will send for you. <sup>26</sup> This he frequently did, and conversed with him in hopes that *Paul* would give him Money to obtain his Liberty. <sup>27</sup> At the end of two Years *Felix* had *Portius Festus* for a Successor: and being desirous to gratify the *Jews* he left *Paul* in Confinement.

## C H A P. XXV.

**FESTUS** three Days after his arrival in the Province went from *Cesarea* to *Jerusalem*, <sup>2</sup> where the High Priest and the Chief of the *Jews* waited on him with an Information against *Paul*. <sup>3</sup> And entreated him to grant them the favour that *Paul* might be sent for to *Jerusalem*, they having already taken Measures to have him murdered by the Way. <sup>4</sup> But *Festus* answered, that *Paul* was in custody at *Cesarea*, and that he himself should shortly go thither: <sup>5</sup> therefore (continued he) let some of the most considerable among you go with me, and if he is guilty of any Crime, let them charge him with it. <sup>6</sup> Having stayed among them more than ten Days, he returned to *Cesarea*, and on the Morrow, sitting on the Tribunal, ordered *Paul* to be brought before him. <sup>7</sup> When he appeared, the *Jews*, that were come from *Jerusalem*, stood round him, and accused him

him of many grievous Crimes, which they could not prove. <sup>8</sup> And when he answered for himself, saying, I have not committed any Crime either against the Law of the *Jews*, or against the Temple, or against *Cesar*: <sup>9</sup> *Festus* being desirous to gratify the *Jews*, said to *Paul*, are you willing to go to *Jerusalem*, and take your Trial before me there? <sup>10</sup> but *Paul* answered, I stand at the Tribunal of *Cesar*, where I ought to be tried. I have done no injury to the *Jews*, as you yourself well know. <sup>11</sup> If I have committed any Crime that deserves Death, I refuse not to die. But as their Accusation is groundless, no Man may give me up to gratify them. I appeal to *Cesar*. <sup>12</sup> Then *Festus* having conferred with his Council, said, You have appealed to *Cesar*, to *Cesar* you shall go.

<sup>13</sup> After some Days King *Agrippa* and *Bernice* came to *Cesarea* to make *Festus* a Visit: <sup>14</sup> and as they stayed there some time, *Festus* related *Paul's* case to the King: There is, said he, a Prisoner left here by *Felix*; <sup>15</sup> about whom, when I was at *Jerusalem*, the Chief Priest and Elders of the *Jews* applied to me, desiring to have Judgment against him. <sup>16</sup> But I told them, that it is not the Custom of the *Romans* to gratify any Persons with the Life of any Man who is accused, before he be confronted with the Accusers, and have liberty to answer for himself concerning the Crime he is charged with. <sup>17</sup> When therefore they were come hither for that purpose, I without delay, the very next Day, sat on the Tribunal, and ordered the Man to be brought before me. <sup>18</sup> When his Accusers appear'd, they did not charge him with any such Crimes as I expected: <sup>19</sup> but only objected to him certain Articles relating to their own Modes of Worship, and to one *Jesus*, who was dead, but whom *Paul* affirmed to be alive. <sup>20</sup> I not knowing how to determine upon such an affair, asked him whether he would go to *Jerusalem*, and take his Trial there. <sup>21</sup> But he appealed to the Emperor, and insisted that the Cause should be reserved for his cognizance: so I ordered him to be kept in Prison till I could send him to *Cesar*. <sup>22</sup> Thereupon *Agrippa* said to *Festus*, I have a mind to hear this Man myself. To-morrow, said *Festus*, you shall hear him.

<sup>23</sup> On the Morrow *Agrippa* and *Bernice* came in great state, attended by the Chief Captains and principal Men of the City: and when they were entred the Court, *Festus* gave Orders that *Paul* should be brought. <sup>24</sup> Which being done, *Festus* said, King *Agrippa*, and you that are here present, ye see the Man against whom the Nation of the *Jews* both at *Jerusalem*, and in this City, have been soliciting me, and exclaiming that he ought not to be suffered to live. <sup>25</sup> But as I cannot find that he has done any thing that deserves Death, and as he himself has appealed to the Emperor, I have determined to send him to *Rome*. <sup>26</sup> And yet I know not how to give any satisfactory account of him to our Master: and therefore I have brought him before this Assembly, and more especially before you, King *Agrippa*, that after he has been examined, I may know how to represent his Case. <sup>27</sup> For I think it absurd to send a Prisoner without some distinct Account of the Crime he is charged with.

## C H A P. XXVI.

**T**HEN *Agrippa* said to *Paul*, you are permitted to speak for yourself. Whereupon *Paul* stretching out his Hand, thus made his defence. <sup>2</sup> I think myself happy, King *Agrippa*, in having this opportunity of justifying myself before you from every thing which the *Jews* have laid to my charge, <sup>3</sup> especially because I know that you are fully acquainted with all the *Jewish* Customs and points of Controversy: wherefore I crave your patient Attention. <sup>4</sup> All the *Jews* know what course of Life I led at *Jerusalem*, where I was brought up from my youth among those of my own Nation. <sup>5</sup> They knew me from my early Years, and if they please, can testify, that I then made profession of the most rigorous Sect of our Religion, that of the Pharisees. <sup>6</sup> I now stand arraigned for the Hope that I have in the Promise which God made to our Fathers, <sup>7</sup> and which

<sup>a</sup> Ver. 7. the Promise which God made to our Fathers,] The reason of *Paul's* Prosecution was his having asserted that God had raised *Jesus* from the Dead, and thereby fulfilled his Promise to the Fathers.

our twelve Tribes in the incessant Offices of our Religion hope themselves to obtain: yet for that very Hope, O King *Agrippa*, do the *Jews* now accuse me. <sup>8</sup> But what? It appears to you incredible that God should raise the Dead. <sup>9</sup> I too once thought myself obliged to do my utmost against the Name of *Jesus of Nazareth*, <sup>10</sup> as I actually did at *Jerusalem*, where by a Warrant from the Chief Priests I put in Prison many holy Men: and when they were put to Death, I gave my Voice against them. <sup>11</sup> I also persecuted them from Synagogue to Synagogue, where I forced them by Punishments to blaspheme: and being exceedingly furious against them, I pursued them even to foreign Cities. <sup>12</sup> It was with this intent that I went to *Damascus* with Authority and a Commission from the Chief Priests, <sup>13</sup> when, at midday, as I was on the Road, I saw, O King, a Light from Heaven surpassing the splendor of the Sun, which shone around me and those who journeyed with me. <sup>14</sup> We all fell to the Earth: and I heard a Voice, which said to me in the *Hebrew* Tongue, *Saul, Saul*, why persecutest thou me? It is hard for thee to kick against the Goad. <sup>15</sup> I said who art thou, Lord? he answered, I am *Jesus* whom thou persecutest. <sup>16</sup> But rise, and stand on your Feet: for I have appeared to you in order to establish you my Minister, to testify, not only what you have now seen, but also what I shall hereafter shew to you. <sup>17</sup> I will deliver you from <sup>b</sup> the People, and the Gentiles, to <sup>c</sup> both which I now send you, <sup>18</sup> to open their Eyes and to turn them from Darkness to Light, and from the Power of *Satan* to God, that they may receive forgiveness of Sins, and partake of the Inheritance with those who are sanctified by Faith in me. <sup>19</sup> Whereupon, O King *Agrippa*, I was not disobedient to the heavenly Vision, <sup>20</sup> but went first to *Damascus*, afterwards to *Jerusalem*, then through all *Judea*, and among the Gentiles, exhorting them to repent and turn to God, living as becomes true Penitents. <sup>21</sup> For doing this the *Jews* seized me in the Temple, and attempted to murder me, <sup>22</sup> but by the Help of God

<sup>b</sup> Ver. 17. *the People*,] The *Jews* often so distinguished from the other Nations or Gentiles.

<sup>c</sup> *id. both which*] The *Greek* is *αὐτοῖς*; which cannot refer to *αὐτοῖς* only.

I am still alive, and continue to testify both to small and great, teaching nothing else but what the Prophets and *Moses* himself foretold; <sup>23</sup> viz. that *Christ* should suffer, that he would be the first that should rise from the Dead, and that he would enlighten both the *Jews* and Gentiles.

<sup>24</sup> As he thus made his Defence, *Festus* said with a loud Voice, *Paul*, thou art beside thyself; much Learning hath turn'd thy Head. <sup>25</sup> I am not beside myself, said he, most noble *Festus*, but I speak the Language of Truth and a right Mind. <sup>26</sup> The King is informed of these things, before whom I speak with the greater Confidence, being persuaded that none of these things have escaped his Notice: for they were not transacted in private. <sup>27</sup> King *Agrippa*, do you believe the Prophets? I know you do believe them. <sup>28</sup> Then *Agrippa* said to *Paul*, you almost persuade me to be a *Christian*. <sup>29</sup> And *Paul* said, I would to God that not only you, but also all who hear me this Day, were both almost, and altogether such as I am, except these Bonds. <sup>30</sup> When he had said this, the King arose, and with him the Governor and *Bernice*, and those who sat with them. <sup>31</sup> And when they were retired, they said among themselves, This Man has done nothing that deserves Death or Imprisonment. <sup>32</sup> And *Agrippa* said to *Festus*, he might have been discharged, if he had not appealed to *Cesar*.

## C H A P. XXVII.

<sup>1</sup> **W**HEN it was determined that we should sail for *Italy*, *Paul* with other Prisoners was delivered to one named *Julius*, a Centurion of a Cohort in the Legion of *Augustus*. <sup>2</sup> We embarked in a Vessel of *Adramyttium*, which was to pass along the Coasts of *Asia*. So we set sail, having with us *Aristarchus* a *Macedonian* of *Thessalonica*. <sup>3</sup> The next Day we arrived at *Sidon*, where *Julius*, who treated *Paul* with great Humanity, gave him leave to visit his Friends, and to refresh himself. <sup>4</sup> Setting out from thence, we sailed under *Cyprus*, because the Winds were contrary. <sup>5</sup> And after having



having passed the Sea of *Cilicia* and *Pamphylia*, we came to *Myra* a City of *Lycia*.<sup>6</sup> There the Centurion found a Ship of *Alexandria* bound for *Italy*, and he put us therein.<sup>7</sup> But as we advanced but slowly for many Days, and were scarce got in sight of *Cnidus*, the Wind hindering us, we made for the Coast of *Crete* near *Salmone*.<sup>8</sup> Having with difficulty passed that Promontory, we came to a Place called the *Fair Havens*, near the City of *Lasea*.<sup>9</sup> When much time had been spent, and sailing was become dangerous, for the Fast was now over; *Paul* thus gave his Advice:<sup>10</sup> Sirs, I foresee that to sail at this time will be attended with many Difficulties, and great danger of losing, not only the Ship and her Lading, but also our Lives.<sup>11</sup> However the Centurion had more regard to the Pilot and Master of the Ship, than to what *Paul* said. And that Port not being commodious to winter in, most were of opinion to depart thence, and endeavour to reach *Phenice*, (a Haven of *Crete* which lies on the South-side toward the Western part of that Island) and pass the Winter there.<sup>12</sup> Having a favourable Wind at South they thought they should compass their Design: so they weigh'd Anchor, and sailed close by *Crete*.<sup>13</sup> But soon after there arose a Storm from the North-east, which blew off from the Island,<sup>14</sup> and hurried the Ship with such Violence, that not being able to withstand it, we let her drive:<sup>15</sup> and running under a certain Island; which is called *Clauda*, we had great difficulty to secure the Boat:<sup>16</sup> which when the Mariners had taken up, they called all Hands to their assistance, undergirding the Ship: and for fear of falling into the Quick-sands they struck all their Sails, and so were driven.<sup>17</sup> The next Day the Tempest still continuing with great Vehemence they threw the Lading over board:<sup>18</sup> and the third Day we cast out with our own Hands the Tackling of the Ship.<sup>19</sup> Having thus passed several Days without seeing the Sun or Stars, and the Storm continuing very violent, we lost all hopes of escaping.<sup>20</sup> And whereas they had been long fasting, *Paul* stood up in the midst of them and said, Sirs, ye should have hearkned to me, and stayed at *Crete*, whereby you would have prevented all this Mischief and Loss.<sup>21</sup> Yet now I exhort you to take Courage, for all your Lives shall be pre-

served, the Vessel only will be lost. <sup>23</sup> For this very Night an Angel of God, whose I am, and whom I serve, appeared to me, <sup>24</sup> and said, Fear not, *Paul*, you must be brought before *Cæsar*: and God has granted to you the Lives of all who sail with you. <sup>25</sup> Wherefore, Sirs, take courage, for I trust in God, that what was told me shall come to pass. <sup>26</sup> But we must be cast upon some Island.

<sup>27</sup> And on the fourteenth Night as we were tossing about in the *Adriatick* Sea, some of the Mariners about Mid-night thought that they were coming near some Land: <sup>28</sup> so they sounded and found it twenty Fathoms: and when they had gone a little farther, they sounded again, and found it fifteen Fathoms. <sup>29</sup> Then fearing lest they should fall upon Rocks, they cast four Anchors out of the Stern, and wished for the Day. <sup>30</sup> In the mean time the Mariners had a design to make their escape from the Ship, and with that intent they were letting down the Boat into the Sea, under colour as though they would have cast Anchors out of the Fore-ship. <sup>31</sup> Whereupon *Paul* said to the Centurion and his Soldiers, Except these stay in the Ship, ye cannot save your Lives. <sup>32</sup> And immediately the Soldiers cut the Ropes of the Boat, and let her fall off. <sup>33</sup> While they were yet expecting the Day-break, *Paul* advised the whole Company to take some Refreshment. This, said he, is the fourteenth Day that waiting for some favourable change, ye have continued fasting, and not taken one Meal. <sup>34</sup> Therefore pray take something to recruit your Strength: and be assured that every one of you shall be preserved. <sup>35</sup> Having said this he took Bread, and gave thanks to God in the presence of them all; and when he had broken it, he began to eat. <sup>36</sup> The rest were encouraged by this, and they also took some Meat, <sup>37</sup> the whole Number then on board being two hundred and seventy six. <sup>38</sup> When they had eat enough, they threw the Wheat over board to lighten the Ship.

<sup>39</sup> When it was Day, they knew not the Land: but they discovered a Creek where they resolved, if it were possible, to run the Ship ashore. <sup>40</sup> Accordingly having taken up the Anchors, they committed themselves to the Sea, and loosed the Rudder-bands,

and hoisted up the Mizzen-sail, to the Wind, and made towards shore. <sup>41</sup> But the Ship, coming over a Bank on both sides of which the Sea beat, ran aground, where the fore part stuck fast, and remained unmoveable, but the hinder part was broken by the Violence of the Waves. <sup>42</sup> Here the Soldiers proposed to kill the Prisoners, lest any of them after they had swam ashore should make their escape. <sup>43</sup> But the Centurion desirous to preserve *Paul* kept them from their purpose: and gave Orders that such of them as could swim should leave the Ship first, and get ashore; and the rest, some on Boards, and some on broken pieces of the Ship. And thus they all escaped safe to Land.

C H A P. XXVIII.

<sup>1</sup> HAVING thus escaped we found we were upon the Isle of *Malta*: <sup>2</sup> where the uncivilized Natives treated us with great humanity: for taking us home they kindled Fires because of the present Rain and Cold. <sup>3</sup> When *Paul*, having gathered a bundle of Sticks, laid it on the Fire, a Viper, drove out by the Heat, fastned on his Hand: <sup>4</sup> the Natives seeing the venomous Creature hanging at his Hand, said among themselves, Certainly this Man is a Murderer, whom, though he has escaped the Sea, yet divine Justice suffereth not to live. <sup>5</sup> But he shook off the Animal into the Fire, and felt no harm. <sup>6</sup> They however expected that his Hand would be enflamed, and that he would suddenly drop down dead: but when they had waited a good while and saw no harm come to him, they changed their opinion and said that he was a God.

<sup>7</sup> The principal Person of the Island, whose name was *Publius*, had an Estate in those Parts: he invited us to his House and entertained us three Days with great civility. <sup>8</sup> And the Father of *Publius* lying then sick of a Fever and Dysentery, *Paul* visited him, and after having prayed and laid his Hands on him, cured him. <sup>9</sup> Whereupon others also of the Island who had Diseases came to

*Paul* and were cured. <sup>10</sup> These did us great Honours, and at our departure furnished us with Provisions.

<sup>11</sup> After three Months we set out in a Ship of *Alexandria* that had wintered in the Isle, whose sign was *Cassiope* and *Pallux*. <sup>12</sup> We landed at *Syracuse*, where we stayed three Days. <sup>13</sup> From thence, winding along the Coast we came to *Rhegium*: the next Day the Wind was at South, and in two Days we arrived at *Puteoli*: <sup>14</sup> where we found some Brethren who desired us to stay with them seven Days, after which we set out for *Rome*: <sup>15</sup> and the Brethren at *Rome* having heard News of us, came thence as far as *Appii-forum* and the *Three Taverns* to meet us: when *Paul* saw them he gave thanks to God and was greatly encouraged.

<sup>16</sup> Upon our arrival at *Rome* the Centurion delivered the Prisoners to the Captain of the Guard: but *Paul* was permitted to be at a private Lodging under the Custody of a Soldier. <sup>17</sup> Three Days after *Paul* sent for the Chief of the *Jews* and when they were assembled he said to them, my Brethren, though I have committed nothing against the People, or against the Customs of our Fathers, yet at *Jerusalem* I was made a Prisoner, and put into the Hands of the *Romans*, <sup>18</sup> who when they had examined me would have discharged me, as having done nothing that deserved Death. <sup>19</sup> But as the *Jews* opposed it, I was forced to appeal to *Cesar*, though without any intention to accuse my Nation. <sup>20</sup> For this Cause therefore have I desired to see you and to speak with you; because it is upon account of the Hope of *Israel* that I am bound with this Chain. <sup>21</sup> And they said we have received no Letter from *Judea* concerning you, nor have any of the Brethren who came from thence layed any fault to your charge: <sup>22</sup> but we should be glad to hear from yourself what your Sentiments are: for as to this Sect, it is notorious that it every where meets with contradiction. And when they had appointed him a Day, they came in great numbers to his Lodging; where from Morning to Evening he explained and confirmed by proper evidence the Kingdom of God, and enforced the Doctrines relating to *Jesus* both out of the Law of *Moses*, and out of the Prophets <sup>24</sup> some believed what he had said, and others did

did not believe. <sup>25</sup> And as they were departing, being divided in their Opinions, *Paul* to his former Discourses only added what follows. With great reason did the Holy Ghost say to our Fathers by the Prophet *Isaias*. <sup>26</sup> Go to this People and say "hearing ye shall hear, and will not understand; and seeing ye shall see, and will not perceive. <sup>27</sup> For the Heart of this People is become gross; their Ears are dull of hearing, and their Eyes have they closed, lest they should see with their Eyes, and hear with their Ears, and understand with their Heart, and be converted, and I should heal them."

<sup>28</sup> Be it therefore known to you, that the Salvation of God is sent to the Gentiles, and that they will hear it. <sup>29</sup> When he had said this, the *Jews* went out and had great Debates among themselves.

<sup>30</sup> And *Paul* dwelt two whole Years in a House he had hired, where he received all that came to him, <sup>31</sup> preaching the Kingdom of God, and teaching all things that relate to the Lord *Jesus Christ* with the utmost freedom on his part, and without any hindrance from others.

## The Epistle of PAUL the Apostle, to the ROMANS.

### C H A P. I.

**P**AUL a Servant of *Jesus Christ*, called to the Apostleship and selected <sup>1</sup> to preach the Gospel of God, <sup>2</sup> which he had promised by his Prophets in the sacred Writings <sup>3</sup> concerning his Son *Jesus Christ* our Lord who is of the Lineage of *David*, according to the Flesh, <sup>4</sup> but, according to his sanctifying Spirit, <sup>5</sup> is powerfully shewn to be the Son of God by his Resurrection from the Dead: <sup>6</sup> through whom I have received Grace and the Apostolical Office that I may for the Glory of his Name reduce to the obedience of

<sup>1</sup> Ver. 1. *chosen*] See *Acts* XIII. 2.

<sup>2</sup> Ver. 4. *his sanctifying Spirit*] i. e. Divinity.

Faith [some among] all Nations: <sup>6</sup> of which number ye are, whom *Jesus Christ* has called <sup>c</sup>: <sup>7</sup> to all the beloved of God, the called Saints, who are at *Rome*: Grace to you, and Peace from God our Father and from the Lord *Jesus Christ*.

<sup>8</sup> In the first place I render thanks to my God by *Jesus Christ* upon your account, because your Faith is become famous in the World. <sup>9</sup> And God whom I worship in my Spirit through the Gospel of his Son, is my Witness, that I have you always in my thoughts. <sup>10</sup> ever beseeching God in my Prayers, that, if it be his Will, I may at last find some favourable Opportunity of coming to you: <sup>11</sup> for I have a great Desire to see you that I may communicate to you some spiritual Gift for your confirmation; <sup>12</sup> or rather for our mutual consolation in the common Faith.

<sup>13</sup> Nor would I have you ignorant, Brethren, that I have often designed to come to you that I might be useful among you as among other Gentiles: but I have been hindered hitherto. <sup>14</sup> I owe what service I can do to the Greeks and to the Barbarians, to the Learned and to the Ignorant: <sup>15</sup> so that, as far as it depends upon me, I am ready to preach the Gospel to you also that are at *Rome*.

<sup>16</sup> For I am not ashamed of the Gospel of *Christ* because it is the Power of God to save every Believer, first the *Jew* and then the Gentile: <sup>17</sup> for the Justice of God is therein revealed from Faith to Faith: as it is written "the Just shall live by Faith," <sup>18</sup> and also the Wrath of God from Heaven is revealed against all Impiety and Injustice of Men, who suppress the Truth in Injustice. <sup>19</sup> Because that which should be known of God is evident to them: for God himself has plainly shewed it to them. <sup>20</sup> For ever since the Creation of the World his eternal Power and Divinity, things in themselves invisible, are clearly seen, being perceived by the things that are made, so that those Persons are inexcusable, <sup>21</sup> who thus knowing God have not given Thanks and Glory to him as God, but became vain and erroneous in their Reasonings, and their senseless Heart was darkened. <sup>22</sup> Pretending to be wise, they became Fools: <sup>23</sup> and the Glory which was due to the incorruptible God they have

<sup>c</sup> Ver. 6.] Or among whom *Jesus Christ* has also called you.

transferred to Idols representing corruptible Men, and Birds, and Beasts, and Reptiles. <sup>24</sup> Wherefore God abandoned them to the impure Desires of their own Hearts: so that they themselves dishonoured their own Bodies. <sup>25</sup> They have put an Idol in the place of the true God, and paid divine Worship to the Creature instead of the Creator, who is eternally blessed, Amen: <sup>26</sup> Therefore God gave them up to ignominious Passions; for even their Women perverted the instinct of Nature: <sup>27</sup> the Men also unnaturally leaving the Women, were inflamed with mutual Passions which they shamefully indulged, and received in their own Persons the recompense due to such Enormities. <sup>28</sup> And as they did not like to retain God in their Knowledge, so God gave them over to a depraved Sense, whence they have done things unworthy of human Nature, <sup>29</sup> being full of all kinds of Injustice; Fornication, Mischievousness, Avarice, Malice: full of Envy, Murder, Contention, Fraud, Malignity: secret Detractors, <sup>30</sup> Calumniators, averse to God, injurious to Men, proud, vain, inventors of Vices, disobedient to Parents; <sup>31</sup> void of Judgement, Fidelity, and natural Affection, implacable and unmerciful: <sup>32</sup> who knowing the Law of divine Justice *viz*: that those who commit such things deserve Death; yet not only do them themselves, but also approve those who do them.

## C H A P. II.

**T**HOU then art inexcusable, O Man, whosoever thou art that condemnest others, for by condemning them you condemn yourself, since you that condemn them do the same. <sup>2</sup> And we know that the Judgement of God against those who commit such Crimes is just <sup>3</sup> Do you think then, you who do yourself what you condemn others for, that you shall escape the Judgement of God? <sup>4</sup> Or do you despise the abundance of his Goodness and Patience and long forbearance, not considering that his Goodness is an inducement to Repentance? <sup>5</sup> In the mean time by your Obstinacy and Impenitence you treasure up Wrath, which will be executed in the

Day of Wrath, when the just Judgement of God shall be revealed, <sup>6</sup> and he shall render to every Man according to his Works, <sup>7</sup> even eternal Life to those who by perseverance in good Works seek Glory, Honour and Immortality. <sup>8</sup> But Wrath and Vengeance are reserved for the Disputers, who will not yield to the Truth, but obey Iniquity: <sup>9</sup> Affliction and Anguish shall be the Portion of every Man that does evil; of the *Jew* first, and then of the Gentile. <sup>10</sup> But Glory Honour and Peace shall be the Portion of every Man who does well; of the *Jew* first and then of the Gentile, <sup>11</sup> for God has no regard to the exterior Qualities of Men. <sup>12</sup> But those who sin, not having the Law, shall be punished without regard to the Law: and those who sin, having the Law, shall be judged by the Law, <sup>13</sup> (for not the bare Hearers of the Law, but only those who keep it shall be justified before God. <sup>14</sup> When therefore the Gentiles, who have not the Law, do by Nature what the Law prescribes; these, though they have not the Law, are a Law to themselves. <sup>15</sup> For they shew that what the Law commands is written in their Hearts, as their Conscience testifies by the Sentence which it passes within them of approbation or condemnation of their Actions,) <sup>16</sup> on the Day when according to the Gospel which I preach, God shall by *Jesus Christ* judge the secret Actions of Men.

<sup>17</sup> You indeed bear the Name of a *Jew*; you rely upon the Law, and make your boast of God's peculiar Favour to your Nation. <sup>18</sup> You know his Will, and taught as you are by the Law, can distinguish what things differ from it. <sup>19</sup> You therefore think yourself a Guide of the Blind, a Light to those who are in Darkness, <sup>20</sup> an Instructor of the Ignorant, a Teacher of the Weak; and this because you have in the Law the Rule of Science and Truth. <sup>21</sup> But you who teach others, do not you teach yourself? you who preach against theft, do you steal? <sup>22</sup> you who declaim against Adultery, do you commit Adultery? you who abhor Idols, do you commit Sacrilege? <sup>23</sup> you who boast of the Law, do you dishonour God by violating the Law? <sup>24</sup> for (as it is written) you are the cause that the Name of God is blasphemed among the Gentiles.



<sup>25</sup> It is true indeed that Circumcision is an advantage, if you keep the Law, but if you transgress the Law you are in the same Condition as the Heathen. <sup>26</sup> If then a Man who has not received Circumcision, keeps the rules of Justice, which are enjoined by the Law, shall not he be reputed the same, as if he were circumcised? <sup>27</sup> and shall not a Gentile, though he is not actually circumcised, if he fulfil the Law, condemn you, who though literally circumcised, do yet transgress the Law? <sup>28</sup> for he is not a *Jew* who is so only in Externals, nor is that Circumcision which is only outward in the Flesh. <sup>29</sup> But the true *Jew* is he who is such internally: and the true Circumcision is that of the Heart; a spiritual and not a literal Circumcision. The praise of such a *Jew* comes not from Men, but God.

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## C H A P. III.

**W**HAT then is the advantage of the *Jew*? or of what use is Circumcision? <sup>2</sup> much every way: but chiefly in that the Oracles of God were entrusted to the *Jews*. <sup>3</sup> For what if some of them have not believed, shall their Infidelity make the Promise of God fallible? <sup>4</sup> no, doubtless; for God is ever true, though Men are all Deceivers. As it is written, That thy Words may be justified; and thy Cause gained, when thou art judged.

“<sup>5</sup> But if our Injustice makes the Justice of God appear to greater advantage (to speak as some have done) is not God unjust when he inflicts Punishment?” <sup>6</sup> Far be such a thought, for how then could God judge the World? <sup>7</sup> And again, “If the Truth of God is rendered more illustrious by means of my Falshood, why after this am I condemned as criminal? <sup>8</sup> and why should we not do Evil that Good may come of it?” which is slanderously reported to be our Maxim by some whose condemnation is just.

<sup>9</sup> What then, are not we preferable to the Gentiles? not at all; for we have already shewed that both *Jews* and Gentiles are under the guilt of Sin; <sup>10</sup> as it is written “There is no just Man, no not

“ one. <sup>11</sup> There is none who understandeth, there is none who seeketh  
 “ God, <sup>12</sup> they have all wandered out of the way: they are all good  
 “ for nothing: there is none that does well; no not one. <sup>13</sup> Their  
 “ Throat is an open Sepulchre: they deceive with their Tongues:  
 “ the Poison of Asps is under their Lips. <sup>14</sup> Their Mouth is full  
 “ of cursing and bitterness. <sup>15</sup> Their Feet are swift to shed Blood.  
 “ <sup>16</sup> They take the way to oppress others and make them wretched,  
 “ <sup>17</sup> and the way of Peace they have not known. <sup>18</sup> There is not  
 “ the fear of God before their Eyes.”

<sup>19</sup> Now we know that whatever the Law saith, it saith to those  
 who are under the Law, that every one may be silenced, and all  
 the World may become subject to the Judgment of God: <sup>20</sup> since  
 no Man can be justified before him by the Works of the Law:  
 for by the Law is the knowledge of Sin. <sup>21</sup> But the Justice of God,  
 which the Law and the Prophets certify, is now clearly proposed  
 independently of the Law. <sup>22</sup> And it is through faith in *Jesus*  
*Christ* that this Justice of God is extended to all Believers: for there  
 is no distinction, <sup>23</sup> seeing all have sinned, and failed of the Glory  
 of God. <sup>24</sup> We are justified by his unmerited Favour for the sake  
 of the Redemption made by *Jesus Christ*, <sup>25</sup> whom God has ordained  
 to be the propitiatory Victim by his Blood for those who believe;  
 to the end that he might shew his Justice in passing over Sins com-  
 mitted during his great patience: <sup>26</sup> that he might I say shew his  
 Justice at this time, so that it may appear that he himself is just,  
 and that he justifies those who believe in *Jesus*. <sup>27</sup> Where then is  
 there place for Self-applause? that is here quite excluded. By what  
 Law? by that of Works? no, but by the Law of Faith. <sup>28</sup> We  
 conclude then that a Man is justified by Faith without the Works  
 of the Law. <sup>29</sup> Is God the God of the *Jews* only, is he not also  
 of the Gentiles? Yes certainly he is of the Gentiles too: <sup>30</sup> for there  
 is but one God who will justify both the *Jews* and Gentiles by  
 Faith. <sup>31</sup> Do we then render the Law useless by our Doctrine of  
 Faith? far from that: we on the contrary establish the Law.

## C H A P. IV.

**W**HAT shall we say then of *Abraham* our Father according to the Flesh? how did he find Justification? <sup>2</sup> for if he was justified by Works he has whereof to boast; but there can be no boasting before God. <sup>3</sup> And what account does the Scripture give us? *Abraham* believed God, and his Faith was accounted to him for Justice. <sup>4</sup> Now the Recompence which is made to any Man for his Works, is not reckoned as a Favour, but as what is due to him. <sup>5</sup> Whereas to the Man who has not Works, yet believeth in him that justifieth Sinners<sup>a</sup>, to such a Man his Faith is accounted for Justice; <sup>6</sup> and thus *David* declares the happiness of the Man, to whom God imputeth Justice without Works: <sup>7</sup> Happy are they whose Iniquities are forgiven, and whose Sins are covered. <sup>8</sup> Happy is the Man to whom the Lord will not impute Sin. <sup>9</sup> Does this happiness then belong to those only who are circumcised, or to those also who are not circumcised? for we say that Faith was imputed to *Abraham* for Justice. <sup>10</sup> When then was it imputed to him? was it before or after his Circumcision? 'twas before his Circumcision. <sup>11</sup> And he received the Mark of Circumcision as a Seal and confirmation of the Justice that comes by Faith, which Faith he had while he was not yet circumcised, that he might be the Father of all who believe, though they are not circumcised: that Justice also may be imputed to them: <sup>12</sup> and the Father too of those who are circumcised, those I mean, who not only imitate him in that Ceremony, but also walk in the Steps of that Faith which our Father *Abraham* had before his Circumcision.

<sup>13</sup> And the Promise that he should inherit the World was not made to *Abraham* or his Posterity in consideration of the Law, but with regard to the Justice of Faith. <sup>14</sup> And if they which are of the Law, be Heirs, Faith is made useless, and the Promise rendered ineffectual. <sup>15</sup> The Law is the cause of Punishment: for where there is no Law there is no Transgression. <sup>16</sup> Therefore it is

<sup>a</sup> Ver. 5. *that justifieth Sinners,*] As Christ made the Blind to see.

by Faith that we are Heirs, that we may be such by pure Favour, and that the Promise made to *Abraham* may be assured to all his Children, not only to those who have received the Law, but also to those who follow the Faith of *Abraham*, who is Father of us all. <sup>17</sup> as it is written, I have ordained thee a Father of many Nations: Father, I say, before God, in whom he believed, as the God who gives Life to the Dead, and speaks of things not yet produced, as if they were already in existence.

<sup>18</sup> It is this *Abraham*, who hoping against all apparent reason to hope, believed that he should become the Father of many Nations according to the prediction. "So shall thy Posterity be." <sup>19</sup> And far from being weak in Faith he considered not his own bodily decay, being then about an hundred Years old, nor *Sarah's* incapacity of Child-bearing. <sup>20</sup> He did not hesitate nor any way distrust the promise of God: but was strong in Faith, and did honour to God <sup>21</sup> by the full persuasion he had that God was able to perform what he had promised: <sup>22</sup> And therefore his Faith was imputed to him for Justice. <sup>23</sup> Now this saying, "that it was imputed to him" was not written only for his sake, <sup>24</sup> but for us also to whom it shall be imputed: for us I say, who believe in him that raised our Lord *Jesus* from the Dead, <sup>25</sup> who was given up to Death for our Offences, and raised again for our Justification.

## C H A P. V.

<sup>1</sup> **T**herefore being justified by Faith we have peace with God through our Lord *Jesus Christ*, <sup>2</sup> who has given us access by Faith to that degree of favour we are in, by which we exult in the hopes of divine Glory. <sup>3</sup> And not only so, but we exult even in Afflictions, knowing that Affliction produces Patience, <sup>4</sup> and Patience Probation, and Probation Hope: <sup>5</sup> and this Hope is not fallacious, because the Love of God is diffused through our Hearts by the Holy Ghost which is given to us.

<sup>6</sup> For when we were quite unable to help ourselves *Christ* at the proper Season died for us, though we were then in a state of Impiety. <sup>7</sup> Now scarcely will one die for a just Man: (though possibly one might be found, who would have the Courage to die for a Benefactor.) <sup>8</sup> But herein has God displayed his Love towards us in that *Christ* died for us, even when we were yet Sinners: <sup>9</sup> with much more reason therefore, now that we are justified by his Blood, we shall by him be delivered from the Wrath. <sup>10</sup> For, if while we were yet Enemies, we have been reconciled to God by the Death of his Son; much more, being reconciled, we shall be saved by his Life.

<sup>11</sup> And not only so but we even boast in God through *Jesus Christ* our Lord, by whom we have now obtained the Reconciliation. <sup>12</sup> As then Sin entered the World by means of a single Person, so Death entered by Sin, which Death since passes upon all Men by means of that one Man in whom all became sinful. <sup>13</sup> For Sin is in the World before the Law is given, but Sin is not imputed where there is no Law. <sup>14</sup> Yet Death prevailed from *Adam* to *Moses* even over those who have not sinned after the Similitude of the Transgression of *Adam*, who is a Figure or Type of *Christ* [with regard to the communicability of his Nature to the rest of the Species.] <sup>15</sup> And though the Sin of *Adam* is communicable, as the Virtue of *Christ* is; yet is it not so efficacious, for if the Offence of one single Person has brought Death upon the Mass of Mankind, much more does the Grace of God, and his Gift granted for the sake of another single Person, even *Christ*, abound to the recovery of the Mass of Mankind. <sup>16</sup> And there is this farther difference between the Fall in *Adam* and the Restoration by *Christ*: that *Adam's* single Offence brought on Condemnation; whereas many, very many Offences are pardoned by the favour of the Redeemer. <sup>17</sup> And if one Man's Crime has given Death so great a Power over us, with much greater reason shall they who partake of that excessive Favour, the Gift of Justice, be exalted to a glorious Immortality by the merits of one, even *Jesus Christ*. <sup>18</sup> To conclude, as all Men have been condemned for the sake of one Man's Sin;

Sin; so all Men shall be restored to Justice and Immortality for the sake of one Man's Virtue, <sup>19</sup> for as by the Disobedience of a single Person the Mass of Mankind was rendred sinful: so by the Obedience of a single Person the Mass of Mankind shall be rendred just. <sup>20</sup> Now the Law intervened, that Transgression might abound: but where Sin abounded Grace has superabounded; <sup>21</sup> that as Sin had prevailed unto Death; so Grace might prevail through Justice unto eternal Life by *Jesus Christ* our Lord.

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## C H A P. VI.

<sup>1</sup> **W**HAT shall we conclude from this? shall we continue in Sin that Grace may abound? <sup>2</sup> no certainly. We who are dead to Sin, how shall we again live in it? <sup>3</sup> Know ye not that all of us who were baptized in *Christ Jesus*, were baptized in his Death? <sup>4</sup> We were buried with him, when we were baptized in his Death: that as *Christ* was raised from the Dead by the Glory of the Father, so we also should walk in newness of Life: <sup>5</sup> for if we have been grafted into him by a conformity to his Death, we shall certainly retain our Union with him in his Resurrection: <sup>6</sup> knowing well that our old Man was crucified with him, that the Body of Sin being destroyed, we should no longer be Slaves to it; <sup>7</sup> for he that is dead is justified from Sin. <sup>8</sup> Now if we be dead with *Christ*, we are persuaded that we shall also live with him: <sup>9</sup> knowing that *Christ* being raised from the dead, is to die no more; Death hath no more dominion over him: <sup>10</sup> for as to his death, he died unto Sin once for all: but as to his being alive, he liveth unto God. <sup>11</sup> Do ye in like manner consider yourselves as dead to Sin, but alive to God through *Jesus Christ* our Lord.

<sup>12</sup> Let not therefore Sin reign in your mortal Bodies, so as to obey it by indulging the Appetites of the Body: <sup>13</sup> neither yield your natural Faculties as instruments to Iniquity: but give yourselves up to God as Persons revived from the death of Sin; and consecrate your Faculties to him, that they may become instruments of Justice.

<sup>14</sup> For then Sin shall not have dominion over you; because ye are not

under the Law, but under Grace. <sup>15</sup> What then, shall we sin because we are not under the Law, but under Grace? God forbid. <sup>16</sup> Know ye not that to whomsoever ye yield yourselves Vassals so as to obey him, his Vassals ye are, to whom ye thus obey; whether of sin unto Death or of obedience unto Justice. <sup>17</sup> But God be praised, whereas ye formerly were the Slaves of Sin, ye have now sincerely obeyed that Doctrine which was proposed for your rule of Life. <sup>18</sup> being then set free from Sin, you are become the Servants of Justice. <sup>19</sup> (I use these Metaphors of Servitude, &c. taken from the customs of Men, because of the infirmity of your Flesh. <sup>a</sup>) as then you have made your natural Faculties subservient to Impurity and other Vices for your Depravation, even so make them now subservient to Justice for your Sanctification. <sup>20</sup> For when ye were the Servants of Sin, ye were not in the service of Justice. <sup>21</sup> What benefit had you then from those things whereof ye are now ashamed? for the end of them is Death. <sup>22</sup> But now that ye are set free from Sin, and actually in the service of God, the present Advantage you reap is your Sanctification, and the end eternal Life. <sup>23</sup> For the Wages of Sin is Death: but the Gift of God is eternal Life through *Jesus Christ* our Lord.

<sup>a</sup> Ver. 19. *the Infirmity of your Flesh.*] Which cannot conceive spiritual things, but by the help of such sensible Images.

## C H A P. VII.

<sup>1</sup> **K**NOW ye not Brethren (for I speak to them who know the Law) that the Law binds only during Life; <sup>2</sup> so the married Woman is bound by the Law to her Husband as long as he lives: but if he dies, she is discharged from further obligation, <sup>3</sup> if indeed she had married another Man while her Husband lived, then she would be accounted an Adulteress: but when her Husband is dead, she is free to marry again without any Crime. <sup>4</sup> In like manner Brethren ye also are dead with regard to the Law by virtue of the [crucified] Body of *Christ*, that ye may be espoused to another,

another, even *Christ* raised from the Dead, that we may bring forth fruit to God. <sup>5</sup> For while we were in the Flesh, the sinful Passions that were by the Law exerted themselves in our animal Faculties to bring forth fruit to death: <sup>6</sup> but now we are discharged from the Law, the Law being dead <sup>a</sup> which held us in subjection, so that we serve God in the new Spirit, and not in the old Letter. <sup>7</sup> Shall we conclude from hence that the Law is Sin? no certainly. For I should not have known that there was such a thing as Sin, if it had not been for the Law. I should not have known concupiscence, unless the Law had said, Thou shalt not covet. <sup>8</sup> But Sin taking occasion <sup>b</sup> by the Commandment, produced in me all manner of concupiscence; for without the Law Sin is dead. <sup>9</sup> I lived some time without the Law: but when the Prohibition came, Sin began to live, and I died. <sup>10</sup> And the Commandment which [naturally] leads to Life, proved to me the Cause of Death. <sup>11</sup> For Sin taking occasion by the Commandment, seduced me; and by the Commandment slew me. <sup>12</sup> Thus the Law is holy, and the Commandment holy, just, and good. <sup>13</sup> Was then that which is good made death to me? in nowise. But it is Sin which causes Death in me by that which is good, that it may appear Sin [that it may be known for what it is] and become superlatively sinful by means of the Commandment, [or that its Guilt might be greatly aggravated by the prohibition] <sup>14</sup> for we know that the Law is spiritual, but I am carnal, sold a Slave to Sin. <sup>15</sup> And I know not what I do, for I do not that which I would; but I do that which I have an aversion to. <sup>16</sup> Since then I do that which I would not do, it is plain that I approve the Law as good. <sup>17</sup> Now then it is no more I that do it, but Sin that dwelleth in me. <sup>18</sup> I experience that in me (that is in my Flesh) dwelleth no Good, for though I have in me the will to do what is good, yet I do not find how to perform it. <sup>19</sup> For the Good which I purpose to do, I do not; but the Evil which I resolve against, that I do. <sup>20</sup> Now if I do that which I resolve against, it is no more I that do it, but Sin that dwelleth

<sup>a</sup> Ver. 6. *the Law being dead*] Or (if ἀπεθάνοντες, be the true reading) dying to that.

<sup>b</sup> Ver. 8. *taking occasion,*] Or receiving Strength, ἀπὸ τοῦ νόμου, so again at ver. 11.



in me, <sup>22</sup> I find then a Law [an overruling constraint] that when I have a mind to act well, Evil presents itself. <sup>23</sup> for I delight in the Law of God after the inward Man: <sup>24</sup> but I see another Law in my animal part, warring against the Law of my Mind, and bringing me into captivity to the Law of Sin which is in my animal part. <sup>25</sup> O wretched Man that I am, who shall deliver me from the Body of this Death! <sup>26</sup> I thank God <sup>c</sup> through *Jesus Christ* our Lord. So then I myself with the Mind obey the Law of God, but with the Flesh the Law of Sin.

<sup>c</sup> Ver. 25. *I thank God*] Or, as in the Vulgate, the Grace of God.

## C H A P. VIII.

<sup>1</sup> **T**H E R E is therefore now no condemnation for them which are in *Christ Jesus*, who live not according to the Flesh, but according to the Spirit. <sup>2</sup> For the Law of the Spirit of Life, which is in *Christ Jesus*, has made me free from the Law of Sin and Death. <sup>3</sup> And what the Law could not do, because it was weak through the Flesh; that has God done, when he sent his own Son in the likeness of sinful Flesh, and by a Sacrifice for Sin condemned Sin in the Flesh, <sup>4</sup> that the Justice of the Law might be accomplished in us, who live not according to the Flesh, but according to the Spirit. <sup>5</sup> They who are carnal relish and love carnal things: but they who are Spiritual love spiritual things. <sup>6</sup> Now a love of carnal things leads to Death: but a love of spiritual things to Life and Peace. <sup>7</sup> Because the Love of carnal things is averse to God: for it is not subject to the Law of God, nor indeed can it be; <sup>8</sup> so then they that are carnal, cannot please God. <sup>9</sup> But ye are not carnal but spiritual, provided the Spirit of God dwell in you. Now if any Man have not the Spirit of Christ, he is none of his. <sup>10</sup> Whereas if *Christ* be in you, though the Body is subject to Death because of Sin; yet the Spirit shall restore Life because of Justice, <sup>11</sup> for if the Spirit of him who raised

up *Jesus* from the Dead, dwell in you; he who raised up *Christ* from the Dead, shall also revive your mortal Bodies by his Spirit that dwelleth in you. <sup>12</sup> Thus, Brethren, our Duty binds us, not to the Flesh to live after its Desires; <sup>13</sup> for if you follow them, ye shall die; but if ye through the Spirit do mortify the Works of the Flesh, ye shall live. <sup>14</sup> for all those who are actuated by the Spirit of God, are the Sons of God. <sup>15</sup> And ye have not received the Spirit of Servitude to be again in fear; but ye have received the Spirit of Adoption, whereby we cry Abba, *i. e.* Father. <sup>16</sup> And it is this same Spirit which witnesseth to our Spirit, that we are the Children of God. <sup>17</sup> and if Children, then Heirs, Heirs of God and Co-heirs with *Christ*: if so be that we suffer with him, that we may also be glorified with him. <sup>18</sup> And I am convinced that the Sufferings of this present Life are not worthy to be compared with the Glory which shall be revealed in us. <sup>19</sup> Also the Creatures with earnest expectation wait for the Revelation of the Sons of God: <sup>20</sup> for the Creatures were subjected to Vanity, not by their own Choice, but upon his Account who brought them into subjection: <sup>21</sup> and therefore hope that they shall be delivered from the Bondage of Corruption, so as to participate of the glorious Liberty of the Sons of God. <sup>22</sup> For we know that the whole Creation groans and labours with general Pain even to this Day. <sup>23</sup> And not only they, but also we ourselves, who have the first Fruits of the Spirit, even we too groan deeply, waiting for [the Effect of] the Adoption, even the Deliverance of the Body. <sup>24</sup> For we are saved by hope: but hope implies that the things are not present: for how can a Man hope for what he has in possession? <sup>25</sup> but if hope be of some future Good, we must in the mean time patiently wait for it. <sup>26</sup> Moreover the Spirit of God assists us in our weakness: for we know not what to ask for nor how to ask it: but the Spirit itself interceeds for us with Groans [and Sentiments] that cannot be expressed in Words. <sup>27</sup> And he who searches the Hearts, approves what the Spirit desires; because what he asks for the Saints is agreeable to the divine Will. <sup>28</sup> We know too that all things co-operate for the good of them that love God; even them whom, pursuant to his purpose, God  
has

has called. <sup>29</sup> for whom he did foreknow, he also did predestinate to be conformed to the Image of his Son; <sup>30</sup> so that he might be the eldest of many Brethren. <sup>31</sup> Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. <sup>32</sup> What shall we conclude from this? If God be for us, who can be against us? <sup>33</sup> he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? <sup>34</sup> who then shall accuse the Elect of God? it is God that justifieth. <sup>35</sup> Who is he that condemneth? *Christ* has died for us: yea more, he is also risen again; he is at the right Hand of God and interceeds for us. <sup>36</sup> Who then shall separate us from the Love of *Christ*? shall Tribulation or Distress or Persecution, or Famine, or Nakedness, or Peril, or Sword? <sup>37</sup> (For thy sake we are mortified all the Day long, we are accounted as Sheep for the Slaughter) <sup>38</sup> nay in all these things we are more than Conquerors through him that loved us. <sup>39</sup> For I am persuaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, <sup>40</sup> nor Height, nor Depth, nor any other Creature, shall be able to separate us from that Love which God beareth us in *Christ Jesus* our Lord.

\* Ver. 29. *he did predestinate to be conformed to the Image of his Son;*] Or, *he did dispose to follow the Example of his Son.* La predestination, même selon St. *Augustin*, n'est autre chose que l'arrangement que Dieu fait de ses ouvrages par sa prescience: in sua quæ falli mutarique non potest præscientiâ, opera sua futura disponere, id omnino, nec aliud quidquam, est prædestinare. A in locum.

## CHAP. IX.

**I** Say the Truth in *Christ*, I lie not, as my Conscience also bears me witness in the holy Spirit, <sup>2</sup> that I have great heaviness and continual Sorrow in my Heart, <sup>3</sup> so that for the Cause of *Christ* <sup>4</sup> I

\* Ver. 3. *for the Cause of Christ,*] who has this sense, as may be seen *Matt. XVIII. ver. 7. Luke XIX. ver. 3. &c.*

could wish to be as a devoted Victim for my Brethren, my natural Relations, <sup>4</sup> who are *Israelites*, to whom pertaineth the Adoption, the Glory, the Covenants, the giving of the Law, the form of divine Worship, and the Promises, <sup>5</sup> who are descended of the Patriarchs, and among whom was born the human Nature of *Christ*, who is over all God blessed for ever. Amen.

<sup>6</sup> However the divine Promise cannot but have its effect: for all the Descendants of *Israel* are not true *Israelites*. <sup>7</sup> Neither are they, who are the Race of *Abraham*, all Children, but it is said, in *Isaac* shall thy Posterity be called. <sup>8</sup> That is to say, they which are the Children in the order of Nature, are not therefore the Children of God: but the Children of the Promise are alone considered as his Posterity. <sup>9</sup> For the terms of the Promise are these "at this Season will I come, and then *Sara* shall have a Son." <sup>10</sup> And this appears not only in *Sara*, but also in *Rebecca*, when she conceived *two Children* together by our Father *Isaac*. <sup>11</sup> For before they were born, while they had not yet done good or ill, that the purpose of God according to his Choice might stand, not on account of Works but of divine Vocation; <sup>12</sup> it was said to her, the Elder shall serve the Younger. <sup>13</sup> As it is written, *Jacob* have I loved: but *Esau* have I hated.

<sup>14</sup> What shall we conclude from hence? is God unjust? far be such a thought. <sup>15</sup> For he said to *Moses*, I will have Mercy on whom I will have Mercy; and I will have Compassion on whom I will have Compassion. <sup>16</sup> So then it is not of him that willeth nor of him that runneth, but of God that sheweth Mercy. <sup>17</sup> For the Scripture saith to *Pharaoh*, even for this very purpose have I raised thee up that I might shew my Power in thee, and that my Name might be declared throughout all the Earth. <sup>18</sup> Therefore hath he mercy on whom he will, and whom he will he hardeneth. <sup>19</sup> You will say then, Why does he yet find fault? for who hath resisted his Will? <sup>20</sup> Nay but, O Man, who art thou that contestest with God? shall the earthen Vessel say to him that made it, Why hast thou made me thus? <sup>21</sup> is not the Potter the Master of his own Clay, of the same Lump to make one Vessel for use and ornament, and another for a meaner purpose? <sup>22</sup> when

God has long endured with patience these Objects of his Displeasure which are ripe for Destruction, what if then it be his Will to give marks of his Wrath and display his Power in their punishment, <sup>23</sup> and also display his glorious Goodness to the Objects of his Mercy, whom he has prepared for Glory? <sup>24</sup> Even to such as we whom he has called, not only from among the *Jews*, but also from among the Gentiles, <sup>25</sup> according to what he himself said by *Hosea*, I will call them my People, who were not my People; and her beloved, who was not beloved. <sup>26</sup> And it shall come to pass, that in the place where it was said unto them, Ye are not my People; there shall they be called the Children of the living God. <sup>27</sup> And as for *Israel*, *Isaias* says expressly, though the Number of the Children of *Israel* be as the Sand of the Sea, yet a Remnant only shall be saved. <sup>28</sup> For the Lord has concluded and decided the matter with Justice: he shall do in the Land what he had determined, <sup>29</sup> and as the same *Isaias* foretold, except the Lord of Hosts had left us some of our Race, we had been as *Sodoma*, and become like unto *Gomorra*. <sup>30</sup> What shall we conclude from hence, but that the Gentiles, who sought not Justice, have attained to it, even the Justice which is by Faith: <sup>31</sup> but *Israel*, who sought the Law of Justice, hath not attained the Law of Justice. <sup>32</sup> And why? it is because they sought it not by Faith, but as if it were attainable by the Works of the Law; for they stumbled at that Stumbling-stone; <sup>33</sup> as it is written, Behold I lay in *Sion* a Stumbling-stone and Rock of Offence: and whosoever believeth on him shall not be ashamed.

Or, For God has justly summed up and settled the Account, because the Lord will make a clear Account upon the Earth.

## CHAP. X.

**B**RETHREN my hearty Desire and Prayer for *Israel* is, that they may be saved. <sup>2</sup> For I bear them witness, that they have a Zeal for God, but a Zeal without Knowledge. <sup>3</sup> For they being ignorant of the Justice which comes from God, and endeavouring to establish their own, have not submitted themselves to that Justice

Justice which comes from God. <sup>4</sup> For *Christ* is the end of the Law to justify all those who believe in him. <sup>5</sup> Now *Moses* thus describes the Justice that comes by the Law, the Man who performs what is here required, shall have Life thereby. <sup>6</sup> But the Justice which comes by Faith speaks in this manner, say not in thine Heart, who shall ascend into Heaven in order to bring *Christ* down from above? <sup>7</sup> Or who shall descend into the Abyss in order to bring up *Christ* again from the Dead? <sup>8</sup> What does it say more? the Word is near thee even in thy Mouth, and in thy Heart. That is the Word of Faith which we preach, <sup>9</sup> for if with your Mouth you confess that *Jesus* is the Lord, and with your Heart believe that God has raised him from the Dead, you shall be saved. <sup>10</sup> For by the Belief of the Heart we are justified, and by the Confession of the Mouth we are saved, <sup>11</sup> for the Scripture saith, whosoever believeth on him shall not be disappointed.

<sup>12</sup> Nor is there any distinction between the *Jew* and the Gentile, they have all one and the same Lord, who is bountiful to all who call upon him. <sup>13</sup> For whosoever shall call upon the Name of the Lord, shall be saved. <sup>14</sup> But how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear of him without a Preacher? <sup>15</sup> And how shall there be any to preach, unless some are sent? as it is written, How beautiful are the Feet of those <sup>a</sup> who preach the Gospel of Peace, who bring glad Tidings of good things! <sup>b</sup> <sup>17</sup> so then Faith depends upon Hearing, and Hearing upon the Word of God. <sup>16</sup> But all do not obey the Gospel, for *Isaias* saith, Lord, who has believed that which they have heard from us? <sup>18</sup> But I say, have they not heard? Yes certainly " Their Voice " spread through all the Land, and their Words to the remotest " Parts where they inhabit." <sup>c</sup> <sup>19</sup> And I say again, Has not *Israel*

<sup>a</sup> Ver. 15. *How beautiful are the Feet of those*] i. e. How welcome are they.

<sup>b</sup> Ver. 17, 16.] The Sense is clearer when the Verses are thus transposed.

<sup>c</sup> Ver. 19, 20, 21.] This was a plain Argument to Individuals among the *Jews* why they should not disbelieve the Gospel, because the Gentiles had received it, and the Bulk of their own Nation rejected it; since both those Events were foretold by *Moses* and *Isaias*.

been sufficiently informed? first *Moses* says I will excite your Emulation by them that are no People, by a foolish Nation will I provoke you. <sup>20</sup> But *Isaias* speaks out with more Assurance, and says, I was found of them that sought me not; I was made manifest to them that asked not after me. <sup>21</sup> And [on the contrary] he says of *Israel*, all Day long I have stretched forth my Hands to a disobedient and contradictory People.

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## C. H A P. XI.

**I** Say then, hath God rejected his People? by no means, for I myself am an *Israelite*, of the Race of *Abraham*, of the Tribe of *Benjamin*. <sup>2</sup> God hath not rejected his People whom he foreknew. Do you not remember what is related of *Elias* in the Scripture, when he complained to God against *Israel* in these Words, <sup>3</sup> Lord, they have killed thy Prophets, and demolished thine Altars: and I alone am left, and they seek my Life also. <sup>4</sup> But what Answer did God make? I have reserved to myself seven thousand Men, who have not bowed the Knee to *Baal*. <sup>5</sup> In like manner at this time there is a Remnant reserved according to the gratuitous Election. <sup>6</sup> And if the Election be merely gratuitous and by divine Favour, then it does not depend upon Works, otherwise Grace would not be Grace, and all distinction between Grace and Works would be confounded.

<sup>7</sup> What then, hath not *Israel* obtained what he sought? no, but the chosen Remnant have obtained it, and the rest are obdurate, <sup>8</sup> to this Day: as it is written, God hath given them up to a State of Insensibility; so that their Eyes see not, and their Ears do not hear. <sup>9</sup> And *David* says, their Table shall ensnare them, and captivate them; it shall make them fall, and prove their just Punishment. <sup>10</sup> Their Eyes shall be darkened so as not to see, and their Back shall be bowed down continually. <sup>11</sup> I say then, have they

\* Ver. 9.] This is no Imprecation but a Prophecy, and therefore may well be rendered by the future Tense.

stumbled so as to fall irrecoverably? no certainly, but upon their Fall Salvation is come to the Gentiles, that the Example of the Gentiles may excite their Emulation. <sup>12</sup> But if upon their Fall so great Benefits have accrued to the rest of the World, and upon their Defect the Gentiles have received so great Advantages; how much greater will follow upon their total Conversion? <sup>13</sup> For I speak to you Gentiles; being, as I am, the Apostle of the Gentiles, I magnify my office, <sup>14</sup> if by any means I may raise Emulation in those of my own Nation, and save some of them. <sup>15</sup> For if the casting away of them be the reconciling of the World, what shall the receiving them be, but Life from the Dead?

<sup>16</sup> Now if the first Fruits be holy, so is the whole Product: and if the Root be holy, so are the Branches. <sup>17</sup> If then some of the Branches are broken off, and you as a wild Olive were grafted in their Place to partake of the Root and Sap of the Olive-stock; <sup>18</sup> boast not against the natural Branches: but if you boast, remember that you bear not the Root, but the Root bears you. <sup>19</sup> You will say then, the Branches were broken off, that I might be grafted in. <sup>20</sup> Well, be it so, they were broken off for their Unbelief, and you continue in by Faith. Be not presumptuous, but fear, <sup>21</sup> lest God should not spare you, since he did not spare even the natural Branches. <sup>22</sup> Consider then the Goodness and the Severity of God: Severity to them who fell, but Goodness towards you, provided you adhere to his Goodness: otherwise you also shall be cut off, <sup>23</sup> and they also, if they do not persist in unbelief, shall be grafted in: for God is able to graff them in again. <sup>24</sup> For if you were taken from the wild Olive, which was natural to you, to be grafted into a good Olive-stock of a different nature, with how much greater Reason shall these, who are the natural Branches, be grafted into their own Olive-tree? <sup>25</sup> I would not, Brethren, have you ignorant of this Mystery, (lest you should be wise in your own Conceits) that the Blindness which has fallen on a part of *Israel*, will last no longer than till the time when the Gentiles shall be fully come in. <sup>26</sup> And then all *Israel* shall be saved, as it is written, The Deliverer shall come out of *Sion*, and shall convert *Jacob* from Ungodliness, <sup>27</sup> and this



this shall be my Covenant with them, when I shall have taken away their Sins.

<sup>28</sup> As concerning the Gospel they are Enemies for your sake: but with regard to the Election, they are beloved for the sake of the Patriarchs. <sup>29</sup> For the Gifts and the calling of God are without Repentance. <sup>30</sup> For as ye in times past have not believed God, yet have now obtained Mercy through their Unbelief: <sup>31</sup> even so have these also now not believed, that through your Mercy they also may obtain Mercy, <sup>32</sup> for God hath convicted all of Infidelity, that he might have Mercy upon all. <sup>33</sup> O the Depth of the Treasures both of the Wisdom and Knowledge of God! how incomprehensible are his Judgements, and his Ways inscrutable! <sup>34</sup> for who has known the Mind of the Lord, or who has been his Counsellor? <sup>35</sup> or who has first given to him, and it shall be recompensed to him again? <sup>36</sup> for out of him, and by him, and to him are all things: to him be Glory for ever. Amen.

<sup>b</sup> Ver. 36.] *Out of him*, as the Origine; *by him*, as the Means; and *to him* as the End, &c.

## C H A P. XII.

**I** Beseech you therefore, Brethren, by the Mercies of God, that ye offer your Bodies for a Victim living, holy, acceptable to God, which is the rational service you owe to him. <sup>2</sup> And be not conformed to this World, but be ye transformed by the renewing of your Mind, that ye may perceive what is that good, and acceptable, and perfect Will of God.

<sup>3</sup> Now in virtue of the high Office with which God has favoured me, I charge every one of you, that he do not have too high an opinion of his own Wisdom, but to think of himself with sobriety and modesty according to the Measure of Faith which God has distributed to each of you. <sup>4</sup> For as many Members constitute one Body, and all those Members have not the same Office: so we, though many, make up but one Body in *Christ*, and all

have the mutual relation of Members. <sup>6</sup> Wherefore as we have different Gifts according to the different Graces wherewith God has favoured us; if the Gift be that of Prophecy, let it be used according to the proportion of Faith: <sup>7</sup> or whatever other office in the Church the Gift may relate to, let it be exercised in that Office: he that has a Talent to instruct, let him instruct; <sup>8</sup> and he whose Talent lies more to exhort and console, let him act accordingly: he that distributeth the publick Alms, let him do it with simplicity: he that presides in any other office, let him attend his Charge with diligence; and he who is to visit the Sick and Needy, let him do it with cheerfulness. <sup>9</sup> Let Charity be without Dissimulation. Abhor that which is evil, cleave to that which is good. <sup>10</sup> Have a brotherly affection among yourselves: and prevent one another with all marks of respect. <sup>11</sup> Be not slothful in Business: be fervent in Spirit, serving the Lord. <sup>12</sup> Rejoice in Hope: be patient in Affliction; and persist assiduously in Prayer. <sup>13</sup> Assist the Saints in their necessity, and practise Hospitality. <sup>14</sup> Bless them which persecute you: bless, I say, and refrain from speaking ill of them. <sup>15</sup>, <sup>16</sup> Live in a mutual sympathy, so as to rejoice with those who are in Joy, and compassionate those who are in grief. Do not aspire to high things, but be contented with mean things. Be not wise in your own Conceits.

<sup>17</sup> Render no Man Evil for Evil. Be careful to behave worthily in the sight of all Men. <sup>18</sup> If it be possible, and as much as lieth in you, live peaceably with all Men. <sup>19</sup> Dearly beloved, Avenge not yourselves, but give place to the Wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. <sup>20</sup> Therefore if your Enemy hunger, feed him; if he thirst, give him drink: for in so doing you will heap Coals of Fire on his Head. <sup>21</sup> Be not overcome by Evil, but overcome Evil by Good.

\* Ver. 8. *exhort and console,*] The Original signifies both. *id. with Simplicity;* Disinterestedness, without Ostentation, Fraud, Partiality or any selfish view.

## C H A P. XIII.

**B**E every one of you subject to the higher Powers, for there is no Power but from God: the Powers that are, are ordained by God. <sup>2</sup>Whosoever therefore resisteth the Power, resisteth the Order of God: and they that resist, shall be condemned. <sup>3</sup>For Rulers are not a terror to those who do well, but to those who do ill. Would you then live without dread of him who is in authority? do what is right, and you shall have his commendation: <sup>4</sup>for he is with regard to you, and for your good, the Minister of God. But if you do wrong then be afraid; for he bears not the Sword in vain, he being the Minister of God to punish Malefactors. <sup>5</sup>Wherefore you are obliged to submit, not only for fear of Punishment, but from a principle of Conscience. <sup>6</sup>And for the same reason you pay Tribute: for they are God's Ministers continually applyed to the Functions of their Ministry. <sup>7</sup>Render therefore to all their dues: Tribute to whom Tribute is due, Custom to whom Custom, Reverence to whom Reverence, and Honour to whom Honour is due. <sup>8</sup>Owe no Man any thing but that Love which is a mutual due among Men: for he who loves his Neighbour, fulfilleth the Law. <sup>9</sup>For these Commandments, Thou shalt not commit Adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false Witness, Thou shalt not covet, with whatever other precept regards others, they are all summed up in this, Thou shalt love thy Neighbour as thyself. <sup>10</sup>He who loves his Neighbour cannot injure him: therefore love is the fulfilling of the Law.

<sup>11</sup>And this I farther add, consider the present Season, that now it is high time to rouse out of Sleep, for now is our Salvation nearer than when we received the Faith. <sup>12</sup>The Night is far spent, the Day approaches: let us therefore throw off the Works of Darkeness, and let us put on the Arms of Light. <sup>13</sup>Let us behave with decency as in the Day; not with Rioting and Drunkenness, not with Impurity and Dissoluteness, not with Strife and Envy. <sup>14</sup>But put ye on the Lord *Jesus Christ*, and make no provision for the Flesh to fulfil the Desires thereof.

## C H A P. XIV.

**H**IM that is weak in the Faith receive indulgently without contesting about his Opinions. <sup>2</sup> For one is of opinion that he may eat all sorts of Food, another is so scrupulous that he lives upon Herbs. <sup>3</sup> Let not him who eats, despise him who does not; and let not him who refrains, censure him who eats: for God has received him into his Favour. <sup>4</sup> Who are you that judge the Servant of another? whether he stands or falls is the concern of his Master: yea he shall stand; for God is able to establish him. <sup>5</sup> One Man distinguishes Days: another thinks all Days alike. Let each follow his own opinion without scruple. <sup>6</sup> He that observes the Day, observes it to the Lord; and he who observes not the Day, acts by the same Motive: so also he that eats, does the same, for he giveth God thanks: and he who forbears eating, does it upon a religious Account, and giveth God thanks. <sup>7</sup> For none of us either lives or dies as if we were our own Masters. <sup>8</sup> For while we live, we live for the Lord; and when we die we die for the Lord: whether we live therefore or die, we are the Lords. <sup>9</sup> And to this end *Christ* both died and rose again; that he might be Lord both of the dead and living. <sup>10</sup> Why then do you judge your Brother? or why do you despise your Brother? since we shall all stand before the judgement Seat of *Christ*, <sup>11</sup> for it is written, as I live, saith the Lord, every Knece shall bow to me, and every Tongue shall praise God. <sup>12</sup> Since therefore every one of us shall give an Account of himself to God, <sup>13</sup> let us abstain from judging one another, and resolve that we will not do any thing that may stumble our Brother, or occasion his fall. <sup>14</sup> I know, being fully assured by the Lord *Jesus*, that nothing is impure of itself: it is only so to him who thinks it impure. <sup>15</sup> But if your Brother be hurt by the kind of Food you eat, you do not beheave as Charity requires. Do not for such a matter as difference in Diet occasion his fall for whom *Christ* died. <sup>16</sup> Let not then your Good be evil spoken of. <sup>17</sup> For the King-

\* Ver. 10.] The Superstitious are prone to judge; and those who are not Superstitious prone to despise.

dom of God is not Meat and Drink, but Justice, Peace, and Joy, by the Holy Ghost. <sup>18</sup> And he who thus serveth *Christ*, is acceptable to God and approved of Men. <sup>19</sup> Let us then apply ourselves to whatever may contribute to peace and mutual edification. <sup>20</sup> Do not for the sake of Diet destroy the Work of God. Indeed every kind of Diet is pure, but he who by eating any particular kind gives offence, does ill. <sup>21</sup> We ought therefore neither to eat Flesh, nor drink Wine, nor do any thing whereby our weak Brother will be shocked and offended. <sup>22</sup> If you have the Faith [whereby to discern that all kinds of Food are in their own nature indifferent] keep it to yourself before God. Happy is he who has no misgivings in himself concerning the determinations he makes upon these subjects. <sup>23</sup> But he who imagines that there is any moral difference between Foods, yet eats of that whereof he doubts the lawfulness, is condemned, because he acts not according to his Faith: and whatsoever is not of Faith is Sin.

## C H A P. XV.

**W**E then that are strong ought to bear the Infirmities of the Weak, and not to please ourselves. <sup>1</sup> Let every one of us please his Neighbour for his good to edification. <sup>2</sup> For even *Christ* pleased not himself: but as it is written, The Reproaches of them that reproached thee, fell on me. Now whatever was heretofore written was written for our Instruction, that we through Patience and the comfort of the Scriptures might have Hope.

<sup>3</sup> May the God of Patience and Consolation grant that ye may have a reciprocal Affection in *Christ Jesus*. <sup>4</sup> That ye may unanimously and with one Voice glorify God even the Father of our Lord *Jesus Christ*. <sup>5</sup> Wherefore be kindly affected to one another, as *Christ* was to you [all] to the Glory of God. <sup>6</sup> For I declare to you that *Jesus Christ* preached the Gospel to the *Jews* for the sake of God's Veracity, and to ratify the Promises made to the Fathers:

<sup>a</sup> Ver. 1. *please ourselves.*] Follow our own Humours.

<sup>9</sup> but as for the Gentiles they must glorify God for his Mercy; as it is written, For this cause I will do thee homage among the Gentiles, and sing to the Glory of thy Name. <sup>10</sup> And again he saith, Rejoice ye Gentiles with his People. <sup>11</sup> And again, Praise the Lord all ye Gentiles, and celebrate him all ye People. <sup>12</sup> Besides *Isaias* saith, a Shoot shall spring from the Root of *Jesse*; he shall rise to reign over the Gentiles, and in him shall the Gentiles hope, <sup>13</sup> Now the God of Hope fill you with all Joy and Peace in believing, that ye may abound in Hope through the Power of the Holy Ghost. <sup>14</sup> And as for me, my Brethren, I am well assured that ye are full of Charity, and abound in all kinds of Knowledge, so that ye are well qualified to instruct one another: <sup>15</sup> yet I have taken the Liberty thus to write to you, that I might remind you of these things by virtue of the Commission which God has given me, <sup>16</sup> to be the Minister of *Jesus Christ* to the Gentiles, officiating as a Priest in the Gospel of God, that the Gentiles might be made an acceptable Offering, being sanctified by the Holy Ghost.

<sup>17</sup> I have upon this account matter of glorying through *Jesus Christ* in those things which regard the service of God. <sup>18</sup> For I will not presume to relate any thing but what *Christ* has wrought by me for the Conversion of the Gentiles by Word and Deed, <sup>19</sup> through the efficacy of Miracles and Prodigies and by the Power of the Spirit of God; so that I have spread abroad the Gospel through all parts from *Jerusalem* as far as *Illyricum*: <sup>20</sup> And I have chose thus to preach the Gospel where the Name of *Christ* was yet unknown, that I might not build on any foundation laid by others; <sup>21</sup> but verify the Scripture which saith, they to whom before he was not spoken of shall be enlightened: and they who before had not heard of him, shall know him. <sup>22</sup> And this has often hindered me from coming to you; <sup>23</sup> but now having no where else to go in these parts, and having had a great desire these many Years to visit you, <sup>24</sup> when I take my journey into *Spain*, I hope to see you in my way, and be forwarded by you to that place, after having in part satisfied the great desire I have to be with you. <sup>25</sup> At present I am setting out for *Jerusalem*, to carry a

charitable

charitable Supply to the Saints there: <sup>26</sup> for the Churches of *Macedonia* and *Achaia* have thought fit to make a Contribution for the Poor of the Church at *Jerusalem*, <sup>27</sup> I say they have thought fit, and indeed they have reason, considering the Obligation they have to them: for since the Gentiles have participated of their spiritual things, they are bound on their side to serve them with their temporal things. <sup>28</sup> When I have performed this, and consigned the Collection to them, I will visit you in my way to *Spain*. <sup>29</sup> And I am sure that when I do come to you, I shall come in the Fulness of the Blessing of the Gospel of *Christ*. <sup>30</sup> I beseech you then my Brethren by our Lord *Jesus Christ*, and by the love of the Spirit, that ye join with me in earnest Prayers to God for me, <sup>31</sup> that I may be delivered from the Unbelievers in *Judea*, and that the service I am performing for the Church of *Jerusalem* may be well accepted: <sup>32</sup> so that by the Will of God I may come to you with Joy, and take some repose with you. <sup>33</sup> Now the God of Peace be with you all. Amen.

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## C H A P. XVI.

**I** Recommend to you *Phebe* our Sister, who is a Deaconess of the Church at *Cenchrea*, <sup>2</sup> that ye receive her in the Lord as becometh Christians, and assist her in every thing her business may require: for she has assisted many besides myself. <sup>3</sup> Salute *Priscilla* and *Aquila* my Fellow-labourers in *Christ Jesus*, <sup>4</sup> who have exposed their Lives to save mine, and to whom not I alone, but all the Churches of the Gentiles have great Obligations. <sup>5</sup> Salute the Church that is in their House. Salute my well-beloved *Epenetus*, who was one of the first of those in *Achaia* who believed in *Christ*. <sup>6</sup> Salute *Mary* who has been at great pains to serve us. <sup>7</sup> Salute *Andronicus* and *Junia* my Kinsmen and my Fellow-prisoners, who are illustrious among the Apostles, and were Christians before me. <sup>8</sup> Salute *Amplias* my beloved in the Lord. <sup>9</sup> Salute *Urbane* my assistant in *Christ*, and *Stachys* my beloved. <sup>10</sup> Salute *Apelles* approved:

in *Christ*. Salute those who are of the Family of *Aristobulus*. <sup>11</sup> Salute *Herodion* my Kinsman. Salute those of the Family of *Narcissus* who are Christians. <sup>12</sup> Salute *Tryphena* and *Tryphosa*, who labour in the Lord. Salute the beloved *Perfis* who laboured much in the Lord. <sup>13</sup> Salute *Rufus* chose in the Lord, and his Mother who has also proved a Mother to me. <sup>14</sup> Salute *Asyncritus*, *Phelegon*, *Hermas*, *Patrobas*, *Hermes*, and the Brethren who are with them. <sup>15</sup> Salute *Philologus* and *Julia*, *Nereus* and his Sister, and *Olympas* and all the Saints who are with them. <sup>16</sup> Salute one another with a holy Kiss. The Churches of *Christ* salute you.

<sup>17</sup> Now I beseech you, Brethren, mark those who cause Divisions and Offences contrary to the Doctrine which ye have learned; and avoid them. <sup>18</sup> For such as they serve not our Lord *Jesus Christ*, but their own Belly: and by good Words and fair Speeches deceive the Hearts of the simple. <sup>19</sup> Your obedience is become famous in the World. I am glad therefore on your behalf: but yet I would have you wise with regard to good, and simple with regard to evil. <sup>20</sup> The God of Peace will soon bruise *Satan* under your Feet. The Grace of our Lord *Jesus Christ* be with you. Amen.

<sup>21</sup> *Timotheus* my Assistant, and *Lucius*, and *Jason*, and *Sosipater* my Kinsmen salute you. <sup>22</sup> I *Tertius*, who wrote this Epistle, salute you in the Lord. <sup>23</sup> *Gaius* my Host, and host of the whole Church, salutes you. *Erastus* the Chamberlain of the City salutes you, and *Quartus* a Brother. <sup>24</sup> The Grace of our Lord *Jesus Christ* be with you all. Amen.

<sup>25</sup> Now to him who is able to establish you in the Gospel which *Jesus Christ* published, and I preach according to the Revelation which has been made to me of the Mystery which was kept secret from ancient times; <sup>26</sup> but is now laid open, and by the Writings of the Prophets (according to the Commandment of the Eternal God) made known to all the Gentiles, to induce them to obey the Faith: <sup>27</sup> to God, I say, who is only wise, be Glory through *Jesus Christ* for ever. Amen.



# The First Epistle of PAUL the Apostle to the CORINTHIANS.

## CHAP. I.

**P**AUL called by the Order of God to be an Apostle of *Jesus Christ*, and *Sotbenes* our Brother, <sup>2</sup> to the Church of God which is at *Corinth*, to them that are sanctified by *Jesus Christ*, called to be Saints, with all that any where invoke the Name of *Jesus Christ*, who is both their Lord and ours: <sup>3</sup> Grace and Peace be with you from God our Father, and from the Lord *Jesus Christ*.

<sup>4</sup> I continually thank my God on your behalf for the Grace which he bestows on you through *Jesus Christ*, <sup>5</sup> that you have been enriched by him in every respect with all gifts of Utterance and Knowledge; <sup>6</sup> whereby that which was declared to you concerning *Jesus Christ*, has been verified in your Persons: <sup>7</sup> so that there is no deficiency of any Gift in you who wait for the Revelation of our Lord *Jesus Christ*. <sup>8</sup> And God will confirm you to the end, that ye may be blameless in the Day of our Lord *Jesus Christ*: <sup>9</sup> For he, who has called you to the Participation of his Son *Jesus Christ* our Lord, will make good his Promise.

<sup>10</sup> Now I beseech you, Brethren, in the Name of our Lord *Jesus Christ*, that ye all speak to the same purpose, and that there be no divisions among you, but that ye be perfectly united in the same Mind and in the same Judgement. <sup>11</sup> For I have been informed, my Brethren, by some of *Cblœ's* Family, that there are contentions among you. <sup>12</sup> What I mean, is, that each of you says, I am a Disciple of *Paul*, or I am of *Apollos*: I am of *Cephas*, or I am of *Christ*. <sup>13</sup> Is *Christ* divided? was *Paul* crucified for you? or were ye baptized for the Name of *Paul*? <sup>14</sup> I thank God, that I baptized none of you, but *Crispus* and *Gaius*: <sup>15</sup> lest any should say, that I baptized for

my own Name. <sup>16</sup> I also baptized the Family of *Stephanes*: I do not know that I baptized any other besides. <sup>17</sup> For *Christ* sent me not to baptize but to preach the Gospel: not with the Language of [human] Wisdom, lest the Cross of *Christ* should be rendered vain, and of no effect. <sup>18</sup> For though the Preaching of the Cross seems folly to them who are in the way of Perdition: yet to us, who are in the way of Salvation, it has a divine Energy. <sup>19</sup> For it is written, I will destroy the Wisdom of the Wise, and will bring to nothing the Understanding of the Prudent. <sup>20</sup> Where is the Wise? where is the Scribe? where is the Disputant of this World? hath not God shewed the Wisdom of this World to be mere folly? <sup>21</sup> for since the World by the means of its Wisdom did not know God in the manifestations of divine Wisdom, it pleased God by the foolishness of preaching to save them that believe. <sup>22</sup> While the *Jews* require a Miracle and the *Greeks* seek Wisdom: <sup>23</sup> we preach *Christ* crucified, to the *Jews* an Offence, and to the *Greeks* Foolishness; <sup>24</sup> but to them who are called both *Jews* and *Greeks*, *Christ* the Power of God and the Wisdom of God. <sup>25</sup> Because what seems Foolishness in God surpasses the Wisdom of Men; and what seems weak in God surpasses the Power of Men. <sup>26</sup> For consider, my Brethren, what kind of Persons you are who are called: few of you are wise Men after the Flesh, few mighty, or noble: <sup>27</sup> but God hath chosen that which is foolish in the World to shame the Wise; and God hath chosen that which is weak in the World to shame the Mighty: and that which is ignoble in the World and despicable and of no consideration, hath God chosen, to bring to nought what is held in estimation: <sup>28</sup> that no Man should glory in his Presence. <sup>29</sup> And it is from out of him that you are become what you are in *Christ Jesus*, who by God is made to us Wisdom, and Justice, and Sanctification, and Redemption: <sup>31</sup> so that according as it is written, he that glorieth let him glory in the Lord.

CHAP. II.

**A**ND when I came among you, Brethren, I did not represent the divine <sup>a</sup> Mystery with sublimity of Language or human Wisdom. <sup>2</sup> For I determined to discover no other Knowledge among you, but that of *Jesus Christ*, and him crucified. <sup>3</sup> I was with you in weakness, in fear, and great agony, <sup>4</sup> and my Discourse and my Preaching was not with persuasive Words of Man's Wisdom, but in demonstration of the Spirit and of Power: <sup>5</sup> that your Faith should not be owing to human Wisdom, but divine Power. <sup>6</sup> However what we preach is Wisdom to those who are in the way of Perfection: yet not the Wisdom of this World nor of the Princes of this World, who will soon come to nothing. <sup>7</sup> But we explain that mysterious Plan of divine Wisdom which God hath contrived before the World for our Glory. <sup>8</sup> Which none of the Princes of this World knew; for had they known it they would not have crucified the Lord of Glory. <sup>9</sup> But as it is written, Eye hath not seen, nor Ear heard, neither have entered into the Heart of Man the things which God hath prepared for them that love him. <sup>10</sup> But God hath revealed them to us by his Spirit: for the Spirit penetrateth all things, even the profound Counsels of God. <sup>11</sup> For who knows what is in Man, but the Spirit of Man that is in him? even so no one knows what is in God, but the Spirit of God. <sup>12</sup> Now the Spirit, which we have received, is not the Spirit of this World, but that which comes from God; that we might know what he hath graciously bestowed upon us. <sup>13</sup> This is what we declare, not in terms devised by human Wisdom, but such as the Holy Ghost dictates, explaining spiritual things in a spiritual Language. <sup>14</sup> But the animal Man receiveth not the things of the Spirit of God: for they are foolishness to him, neither can he know them, because they are spiritually judged of: <sup>15</sup> but he that is spiritual, judgeth of all things;

<sup>a</sup> Ver. 1. *Mystery*] So many MSS. and ancient Versions; the Sequel too seems to favour this Reading.

yet he himself is judged of no Man<sup>b</sup>. <sup>16</sup> For who has known the Mind of the Lord that he may instruct him<sup>c</sup>? but we have the Mind of *Christ*.

<sup>b</sup> Ver. 15. *is judged of no Man.*] Is not liable to Men's Censures, because he speaks by the Spirit of God.

<sup>c</sup> Ver. 16. *him?*] i. e. The spiritual Man.

### C H A P. III.

<sup>1</sup> **H**OWever I could not speak to you, my Brethren, as to spiritual Persons, but as to carnal and Novices in Christianity. <sup>2</sup> I have fed you with Milk, and not with Meat: for ye were not able to bear it, nor have ye yet sufficient strength. <sup>3</sup> For ye are yet carnal: since Envy, Strife, and Divisions are among you, are ye not carnal, and act as mere Men? <sup>4</sup> while one says, I am a Disciple of *Paul*, and another, I am of *Apollos*, are ye not carnal? <sup>5</sup> What then is *Paul*, and what is *Apollos*, but Ministers by whom ye received the Faith, according to the Talent which the Lord has imparted to each of them? <sup>6</sup> I have planted, *Apollos* watered, but God gave the Encrease <sup>7</sup> so then neither is he that planteth any thing, nor he that watereth: it is God only that gives the Encrease. <sup>8</sup> He that plants, and he that waters, are the same thing<sup>a</sup>, each shall receive his proper Reward in proportion to his Labour. <sup>9</sup> For we are Labourers together with God: ye are his Field, and his Building. <sup>10</sup> According to the Grace which God has given me, I as a skilful Architect have laid the Foundation, and another builds thereon. But let every Man take heed how he builds thereon, <sup>11</sup> for no Man can lay any other Foundation than what is laid, which is that *Jesus* is the *Christ*. <sup>12</sup> Now if any Man build upon this Foundation, Gold, Silver, Precious-stones, Wood, Hay, Stubble: <sup>13</sup> each Man's Work shall be made manifest, for <sup>c</sup> the Day shall make it appear; because

<sup>a</sup> Ver. 8. *the same thing.*] With regard to their Ministry, mere Instruments in God's Hand.

<sup>b</sup> Ver. 13. *the Day*] Dies Domini, Vulg.

it shall be discovered by a Fire, which will put each sort of Work to the test. <sup>14</sup> If any Man's Work abide which he hath built thereon, he shall receive a Reward. <sup>15</sup> If any Man's Work shall be burnt, he will suffer Loss: and though he himself will escape, yet shall it be as through the Fire.

<sup>16</sup> Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? <sup>17</sup> If any Man destroy the Temple of God, God will destroy him: for the Temple of God is holy, which Temple ye are. <sup>18</sup> Let no Man deceive himself. If any one among you pass for wise in this World, let him become a Fool, that he may be wise. <sup>19</sup> For the Wisdom of this World is foolishness with God: for it is written, he catches the Wise in their own Artifices. <sup>20</sup> And again, the Lord knoweth the Reasonings of the Wise, that they are vain. <sup>21</sup> Therefore let no one glory in Men; for all things are yours: <sup>22</sup> whether *Paul*, or *Apollos*, or *Cephas*, or the World, or Life, or Death, or Things present, or Things to come; all are yours; <sup>23</sup> and ye are *Christ's*; and *Christ* is God's.

## C H A P. IV.

**L**ET us be considered as the Servants of *Christ*, and Stewards of the divine Mysteries. <sup>2</sup> Now it is required of a Steward that he should be faithful. <sup>3</sup> As for me, the thing I am least concerned about is that I should be judged by you or any human Judgement, I do not even judge myself. <sup>4</sup> For though I am not conscious of any unfaithfulness; yet do I not therefore account myself absolved. My Judge is the Lord. <sup>5</sup> Do ye therefore suspend your Judgements till the Lord comes, who will bring to light the Secrets of Darkness, and make manifest the Counsels of Men's Hearts: and then shall every Man have his due Reward from God.

<sup>6</sup> These things, Brethren, I have proposed under my own Name, and that of *Apollos*, for your sakes: that ye may learn in our Persons not to think of Men more highly than what <sup>a</sup> I have now been

<sup>a</sup> Ver. 6. *I have now been writing:*] See Chapter III. ver. 6, 7.

writing: and that upon the account of any one Man none of you be elated against another. <sup>7</sup> For who has distinguished thee above another? or what have you that you did not receive? and if you did receive it, why do you glory, as if you had not received it?

<sup>8</sup> Ye are already in plenty, ye are enriched, ye reign as Princes without us: and I would to God ye did reign, that we also might reign with you. <sup>9</sup> For it seems as if God had exposed us<sup>b</sup>, the last of the Apostles, as Persons appointed to death. For we are made a Spectacle to the World, to Angels, and to Men. <sup>10</sup> We are accounted Fools for the sake of *Christ*, while you who are Christians too, pass for wise: we are weak, but ye are strong: ye are honourable but we are despised. <sup>11</sup> To this very Day we suffer Hunger, and Thirst, and Penury: we are abused and drove from Place to Place. <sup>12</sup> And we fatigue ourselves working with our own Hands: being reviled, we bless; being persecuted, we suffer it; <sup>13</sup> being defamed, we intreat. In a Word, we are used as the vilest of Mankind unto this Day.

<sup>14</sup> I do not write this to shame you, but to admonish you as my dear Children. <sup>15</sup> For though you have ten thousand Instructors in *Christ*, yet have ye not many Fathers: for in *Christ Jesus* I have begotten you through the Gospel. <sup>16</sup> Wherefore I beseech you be ye Followers of me: <sup>17</sup> it is for this end I have sent to you *Timothy*, who is my dear and faithful Son in the Lord: he will *represent to you what my practice is in Christ*, agreeable to what I teach in all the Churches.

<sup>18</sup> Now some are puffed up, as if I would not come to you. <sup>19</sup> But if the Lord pleases, I will soon visit you; and then I shall see, not what these Boasters can say, but what they can do: <sup>20</sup> for the Kingdom of Heaven does not consist in Words, but in Power.

<sup>21</sup> Which would you choose, that I should come to you with Severity, or in Charity, and the Spirit of Meekness?

<sup>b</sup> Ver. 6. *us, the last of the Apostles,*] I suppose St. Paul means himself in this and the following Verses.

## C H A P. V.

**I**T is generally reported that there is Fornication among you, and that of such a kind as is not heard of even among the Gentiles, viz. that one of you keeps the Wife of his Father, <sup>a</sup> and yet ye are elated instead of <sup>a</sup> mourning, as ye ought to do, in order to the expulsion of him who has committed this. <sup>3</sup> As for me, though absent in Body, yet present in Spirit, I have already judged concerning this Offender as if I were actually present <sup>4</sup> (you and my Spirit being assembled in the Name of our Lord *Jesus Christ* and assisted by his Power,) <sup>5</sup> that the guilty Person should be delivered to *Satan* for the Destruction of the Flesh, that the Spirit may be saved in the Day of the Lord *Jesus*. <sup>6</sup> Your boasting is very indecent. Know ye not that a little Leaven leaveneth the whole Mass? <sup>7</sup> Purge out therefore the old Leaven, that ye may be a new Mass, and, as ye ought to be, without Leaven, since *Christ* our Passover has been sacrificed for us. <sup>8</sup> Therefore let us keep the Feast, not with old Leaven, neither with the Leaven of Malice and Wickedness; but with the unleavened Bread of Sincerity and Truth.

<sup>9</sup> When I formerly wrote to you not to keep company with Fornicators, <sup>10</sup> I did not mean that you should wholly refrain from conversing with such Men of the World as are Fornicators, or Covetous, or Extortioners, or Idolaters: for then you must have gone out of the World. <sup>11</sup> But my meaning was, that you should not keep company with any one who is called a Brother, if he be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or Rapacious; no not even to eat with such an one. <sup>12</sup> For what have I to do to judge those who are without the Church? but as for those who are in the Church, is it not your business to judge them? <sup>13</sup> God will judge those that are without: but you must expel that bad Man from your Community.

<sup>a</sup> Ver. 2. *mourning*, &c.] At that time the Church used publick Humiliations with fasting and tears, when they passed a sentence of Excommunication.

<sup>b</sup> Ver. 7, 8.] Probably this was wrote near the Festival of *Easter*. See Chap. XVI. ver. 8. where he says he shall stay at *Ephesus*, where he then was, till Pentecost.

## C H A P. VI.

**D**ARE any of you having a Dispute with another about Property, go to law before the Unjust, and not before the Saints? <sup>2</sup> Do ye not know that the Saints shall judge the World? and if the World shall be judged by you, are ye unworthy to judge the smallest Matters? <sup>3</sup> Know ye not that we shall judge Angels? how much more things that pertain to this Life? <sup>4</sup> when you have such causes depending, set them to judge who are least esteemed in the Church? <sup>5</sup> I speak it to your shame. What is there no discreet Man among you, who is capable of being an Arbitrator between his Brethren? <sup>6</sup> but Brother goes to law with Brother, and that before the Unbelievers. <sup>7</sup> It is in the first place absolutely a Defect in you, that ye at all go to law with one another: why do ye not rather endure an Injury? why do ye not rather suffer yourselves to be defrauded? <sup>8</sup> Nay but you do wrong and defraud, and that your Brethren. <sup>9</sup> Know ye not that the Unjust shall not inherit the Kingdom of God? Be not deceived; neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, <sup>10</sup> nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners shall inherit the Kingdom of God. <sup>11</sup> And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord *Jesus*, and by the Spirit of our God.

<sup>12</sup> Are all things lawful for me? however all things are not expedient: are all things lawful for me? however I will not be a Slave to any. <sup>13</sup> Meats are designed for the Belly, and the Belly for Meats: and God shall destroy both it and them. But the Body is not for Fornication: it is for the Lord, and the Lord for the Body. <sup>14</sup> For God, who hath raised up the Lord, will also raise us up by his Power. <sup>15</sup> Know ye not that your Bodies are the Members of *Christ*? shall I then take the Members of *Christ*, and make them the Members of an Harlot? God forbid. <sup>16</sup> Know ye not also

<sup>a</sup> Ver. 12.] Here begins an Answer to some who would defend Fornication under the notion of Christian Liberty.



that he who is joined to an Harlot, is one Body? for the Scripture says, they two shall be one Flesh. <sup>17</sup> But he that is joined to the Lord, is one Spirit. <sup>18</sup> Flee Fornication. Every Sin that a Man doth, is without the Body: but he that committeth Fornication, sinneth against his own Body. <sup>19</sup> Know ye not that your Body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? <sup>20</sup> For ye are bought with a Price: therefore glorify God in your Body, and in your Spirit, which are God's.

## C H A P. VII.

**N**OW concerning the things whereof you wrote to me: It is best for a Man not to marry. <sup>2</sup> Nevertheless to avoid Fornication let every Man keep with his own Wife, and let every Wife keep with her own Husband. <sup>3</sup> Let the Husband render to the Wife due affection: and likewise also the Wife to the Husband. <sup>4</sup> The Wife has not power of her own Body, but the Husband: and likewise also the Husband hath not power of his own Body, but the Wife. <sup>5</sup> Do not deprive one another of what is due, except it be by consent for a time, that ye may give yourselves to Fasting and Prayer; and then come together again that *Satan* tempt you not by your Incontinency. <sup>6</sup> I speak this [of coming together again] as a thing permitted, but not enjoined. <sup>7</sup> For I would that all Men were, even as I myself am: but every Man has his particular Gift from God, some one way and some another.

<sup>8</sup> As to the unmarried, and Widows, I say it is best for them to continue so, as I do. <sup>9</sup> But if they have not the Gift of Continence, let them marry: for it is better to marry than to burn. <sup>10</sup> As to the married, I enjoin this rule, not as from myself, but the Lord, That a Woman should not leave her Husband: <sup>11</sup> but if she has left him, let her remain unmarried, or be reconciled to her Husband: and let not the Husband put away his Wife.

<sup>12</sup> As to the other Cases you proposed to me, I say though, not authoritatively from the Lord, If any Brother has an unbelieving Wife, and she consents to live with him, let him not put her away. <sup>13</sup> And if a Woman has an unbelieving Husband who consents to live with her, let her not leave him. <sup>14</sup> For the unbelieving Husband is sanctified by the Wife that believes; and the unbelieving Wife is sanctified by the Husband that believes: else your Children would be unclean, whereas they are holy. <sup>15</sup> Yet if the unbelieving Party will separate, let him separate: a Brother or Sister is not bound in such cases. But God hath called us to peace: <sup>16</sup> and how do you know, O Wife, but you may save your Husband? or how do you know, O Man, but you may save your Wife?

<sup>17</sup> Whatever condition God has allotted to any Man, let him go on in the same State he was in when he was called [to Christianity:] this I give as a rule to all Churches. <sup>18</sup> If any one is called being circumcised, let him not become uncircumcised: if any is called being uncircumcised, let him not become circumcised. <sup>19</sup> Circumcision is nothing, and Uncircumcision is nothing: all that is material is to keep the Commandments of God. <sup>20</sup> Let every one continue in the same state he was in when he was called [to Christianity] <sup>21</sup> If you were called in a state of Servitude, be not concerned about it: but if you can obtain your freedom, choose rather to continue in Servitude. <sup>22</sup> For he who is called to Christianity being a Servant, thereby becomes the Freed-man of the Lord: likewise he who is called, being free, becomes the Servant of *Christ*, <sup>23</sup> who has bought you dearly with a great Price: be not then the Servants of Men. <sup>24</sup> Finally, Brethren, let every Man, as in the sight of God, continue in the same State wherein he was called.

<sup>25</sup> Now concerning the single State I have no Commandment of the Lord: yet I give my Judgement as a Minister, to whom God has given the Grace to be faithful in his Ministry. <sup>26</sup> I think therefore that upon account of the present Distress it is best to continue single, for that state has its advantages. <sup>27</sup> If you are already married,

married, do not seek to be disengaged: if you are not married, seek not a Wife. <sup>28</sup> Not that it is a Sin for you to marry; nor is it so if a Virgin marry: yet they that do, shall have trouble <sup>a</sup> in the Flesh; which I would willingly save you from.

<sup>29</sup> Yet this I say, Brethren, the time which remaineth is short, therefore let those who have Wives, be as though they had none; <sup>30</sup> and they who weep, as though they wept not, and they who rejoice, as though they rejoiced not; and they who buy, as though they possessed not; <sup>31</sup> and they who use this World, as not abusing it: for the Scene of this World is continually shifting. <sup>32</sup> Now I would have you free from anxiety, he who is unmarried, careth for what relates to the Lord, how he may please the Lord: <sup>33</sup> but he that is married, careth for worldly things, how he may please his Wife. <sup>34</sup> There is the same difference between a Wife and a Virgin. She who is not married, careth for what relates to the Lord, that she may be holy both in Body and in Spirit: but she that is married, careth for worldly things, how she may please her Husband. <sup>35</sup> And this I say for your own good, not to put a constraint upon you, but as that which is highly convenient and may best serve to render you attentive to God without distraction. <sup>36</sup> But if any Man be of opinion that it is not using his Daughter well, to let her pass the prime of Life without marrying her, and need so require, let him follow his Judgement: he does right to have her married. <sup>37</sup> But if a Man is fully satisfied in his own Mind; and not having any valid reason to the contrary, has it in his Power to follow his Inclination; and accordingly has made a serious Resolution not to marry his Daughter, he does well to keep it. <sup>38</sup> So then he who gives his Daughter in marriage, does well: but he who gives her not in marriage does better.

<sup>39</sup> The Wife is bound by the Law, as long as her Husband lives: but if her Husband dies she is at liberty to marry whom she pleases; only in the Lord. <sup>40</sup> But she will be happier, if she

<sup>a</sup> Ver. 28. *in the Flesh*;] In their own Persons, in their Wives, in their Children, &c. &c. these troubles my Advice would spare you.

remain a Widow, in my opinion. <sup>b</sup> And I think that I too have the Spirit of God.

<sup>b</sup> Ver. 40. *I think that I too have the Spirit of God.*] This seems to glance at his Adversaries in the Church, who might be of a different Opinion. What he writes was to answer Questions proposed.

## CHAP. VIII.

<sup>1</sup> NOW as to things offered to Idols, I perceive that we all know how to estimate them: (but Knowledge alone puffeth up, whereas it is Charity that edifieth. <sup>2</sup> And if any Man be conceited of his own Knowledge, he knows nothing yet as he ought to know it. <sup>3</sup> But if a Man <sup>a</sup> love God, God giveth him the true Knowledge). <sup>4</sup> I say then that as to eating things offered to Idols, we know that an Idol is nothing in the World; and that there is but one God. <sup>5</sup> For though there be that are called Gods, whether in Heaven or in Earth, (as there are many Gods and many Lords:) <sup>6</sup> yet to us there is but one God, the Father from whom are all things, and we for him; and one Lord *Jesus Christ*, by whom are all things, and we by him.

<sup>7</sup> But every one has not this Knowledge: for there are some who with notions still remaining that the Idol may have some efficacy upon the Victim, eat of it as a real Victim; and their Conscience being weak is defiled. <sup>8</sup> It is true that our acceptance with God does not depend upon Meat: if we eat, we are not the better: if we do not eat, we are not the worse. <sup>9</sup> But take heed lest by any means this liberty of yours become a Stumbling-block to them that are weak. <sup>10</sup> For if you who have such Knowledge, are seen sitting at table in the Idol's Temple; may not the Conscience of him who is weak, be thereby emboldened to eat of those things which are offered to Idols: <sup>11</sup> and so your Notions may occasion the ruin of your weak Brother, for whom *Christ* died? <sup>12</sup> Now when ye give such offence to your Brethren and wound

<sup>a</sup> Ver. 3. *love God,*] i. e. have Charity. See ver. 1.

their weak Conscience, you sin against *Christ*. <sup>13</sup> Wherefore if my eating makes my Brother offend, I will never eat Flesh rather than make my Brother offend.

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## C H A P. IX.

<sup>1</sup> **A**M I not an Apostle? am I not free? have I not seen *Jesus Christ* our Lord? are not you become Christians by my Labour? Though I were not an Apostle to others, yet doubtless I am to you: for your Conversion is the authentick proof of my Apostleship.

<sup>3</sup> My Answer to those who censure me, is this: <sup>4</sup> Have we not a right to maintenance? <sup>5</sup> Have we not the Liberty to take a Christian Woman with us, to serve us in our Travels, as well as the rest of the Apostles, as the Brothers of the Lord, and *Cephas* did? <sup>6</sup> Or are *Barnabas* and I the only Persons who are excluded the privilege of not working? <sup>7</sup> Who serves in war at his own Charges? who plants a Vineyard and does not eat of the Fruit? or who feeds a Flock and does not eat of the Milk of the Flock? <sup>8</sup> What I here say, is it founded only on human Authority? Does not the Law too say the same? <sup>9</sup> For it is written in the Law of *Moses*, Thou shalt not muzzle the Mouth of the Ox that treadeth out the Corn. Does God take care for Oxen? <sup>10</sup> Or saith he it altogether for our sakes? for our sakes no doubt, this is written: that he who ploweth, should plow in hope; and that he that thresheth, should expect to partake of his Labour. <sup>11</sup> If we have sown to you spiritual things is it a great matter if we should reap some benefit of your carnal things. <sup>12</sup> If others partake of this Power over you, have not we a better Claim to it? Nevertheless we have not made use of this privilege; but bear with any thing rather than obstruct the Gospel of *Christ*. <sup>13</sup> Do ye not know that they who minister about holy things, live by the Temple? and they who wait at the Altar, have their portion from the Altar. <sup>14</sup> Even so hath the Lord ordained, that they who preach the Gospel, should live by the Gospel. <sup>15</sup> But I have not made use of these Powers: nor have

I wrote this to obtain such Maintenance for myself, for it were better for me to die than that any Man should make my glorying void. <sup>16</sup> For in barely preaching the Gospel I have nothing to glory of: because I am under an obligation to do it; yea, woe is unto me if I preach not the Gospel. <sup>17</sup> Now if I do this voluntarily, I am entitled to a Reward: but if I do it merely because I am obliged to it, I only discharge an Office which is committed to me. <sup>18</sup> For what then shall I be rewarded? It is for this, that preaching the Gospel of *Christ*, I preach it gratis, and do not insist upon a Claim, which the Gospel itself gives me. <sup>19</sup> For though I am dependent upon no Man, yet have I made myself a Servant to all, that I might gain the more. <sup>20</sup> To the *Jews* I became as a *Jew*, that I might gain the *Jews*; to them that are under the Law, as under the Law; that I might gain them that are under the Law; <sup>21</sup> to them that are not under the Law, as not under the Law (though I am under the Law in regard to God, being under the Law to *Christ*) that I might gain them that are without Law. <sup>22</sup> To the Weak I became as weak, that I might gain the Weak. I became all things to all Men, that I might by all means save some. <sup>23</sup> And this I do for the Gospel's sake, that I may share in its Benefits.

<sup>24</sup> You know that in a Race, though all run, but one receives the Prize: so run, that ye may obtain it. <sup>25</sup> Every Man that strives in the publick Games, is temperate in all things. Now they do it to obtain a corruptible Crown, but we an incorruptible. <sup>26</sup> I therefore so run, not as in the dark: so fight I, not as one that beateth the Air: <sup>27</sup> but I mortify my Body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be rejected.

## CHAP. X.

**F**OR, my Brethren, I would not have you forget that all our Fathers were under the Cloud, and all passed through the Sea; <sup>2</sup> and were all <sup>b</sup> baptized unto *Moses* in the Cloud, and in the Sea; <sup>3</sup> and did all eat the same <sup>c</sup> mysterious Food; <sup>4</sup> and did all drink the same mysterious Drink, (for they drank of the Water, which followed them from the mysterious Rock, which typified *Christ*.) <sup>5</sup> Yet many of them displeased God, and therefore perished in the Wilderness. <sup>6</sup> Now these things are Examples to deter us from indulging evil Desires, as they did: <sup>7</sup> and that we should not be Idolaters as some of them were; as it is written, The People sat down to eat and drink, and rose up to play. <sup>8</sup> Neither let us commit Fornication, as some of them did; for which three and twenty thousand fell in one Day. <sup>9</sup> Neither let us tempt *Christ*, as some of them also tempted, and were destroyed by Serpents. <sup>10</sup> Neither murmur ye, as some of them also murmured, and were slain by the destroying Angel. <sup>11</sup> Now all these things happened to them for Examples, and are written for the Admonition of us, who live in the latter Ages. <sup>12</sup> Wherefore let him who thinks he stands securely, take heed lest he fall. <sup>13</sup> You have yet experienced no temptations but such as are common to Men: and God, who is faithful, will not suffer you to be tempted

<sup>a</sup> Ver. 1. *For I would not have you forget that all, &c.*] St. Paul has just before expressed his own Apprehensions of the danger of relapsing and becoming a Cast-away even under the highest Dispensations of Religion: here he endeavours to excite in the *Corinthians* the same sense of their danger, by reminding them, that the Jewish as well as the Christian Church had received great tokens of divine Favour. Such were to the *Jews* their passage through the Red Sea under the conduct of the miraculous Cloud. *Exodus* Chap. XIII. and their supernatural sustenance in the Wilderness. Such, and analogous to these, are the Christian Sacraments. As the former did not secure the *Jew* from apostacy, so neither will the latter the Christian: whence he concludes, as ver. 12.

<sup>b</sup> Ver. 2. *baptized unto Moses*] Initiated in that kind of Purification, which is proper to the Law, here called *Moses*, as the Gospel state is often expressed by the Name of *Christ*, and the state of depraved Nature by the Name of *Adam*.

<sup>c</sup> Ver. 3. *mysterious*] Gr. *spiritual*, the sense is *signifying somewhat spiritual*.

above your strength; but will with the Temptation make a way to escape by enabling you to bear it. <sup>14</sup> Wherefore, my Beloved, flee from Idolatry. <sup>15</sup> I speak as to Men of sense: be you yourselves the Judges of what I say. <sup>16</sup> The Cup of Benediction which we bless, is it not the Communion of the Blood of *Christ*? the Bread which we break, is it not the Communion of the Body of *Christ*? <sup>17</sup> For the Bread being one, we though many, form one Body, because we all partake of that one Bread. <sup>18</sup> Consider also what passes in the Jewish Church: are not they who eat of the Sacrifices partakers of the Altar? <sup>19</sup> What then? Do I say that an Idol is any thing, or that which is offered in sacrifice to Idols is any thing? <sup>20</sup> But I say, that what the Gentiles sacrifice, they sacrifice to Demons, and not to God: and I would not have you hold Communion with Demons. <sup>21</sup> Ye cannot drink of the Cup of the Lord, and the Cup of Demons: ye cannot be partakers of the Lord's Table, and the Table of Demons. <sup>22</sup> Would we provoke the Lord to Jealousy? are we stronger than He? <sup>23</sup> Are all things lawful for me? but all things are not expedient. Are all things lawful for me? but all things do not edify. <sup>24</sup> Let no Man seek his own advantage, but every Man that of others. <sup>25</sup> Whatsoever is sold in the Shambles, that eat, asking no Question for Conscience sake. <sup>26</sup> For the Earth is the Lord's, and the fulness thereof. <sup>27</sup> If any Unbeliever invite you to an Entertainment, and you are disposed to go; eat of whatever is set before you without asking any Question for the sake of Conscience. <sup>28</sup> but if any Man say to you, 'This has been offered in sacrifice to an Idol: do not eat for his sake who told you, and for Conscience sake. [<sup>i</sup> for the Earth is the Lord's and the fulness thereof.]' <sup>29</sup> When I say Conscience, I do not mean your own, but that of the other: for why should I expose my

<sup>d</sup> Ver. 22. *provokes the Lord to Jealousy*] By committing Idolatry.

<sup>e</sup> Ver. 23. *are all things lawful for me?*] I suppose this was the Principle chiefly insisted on in the Letter of the *Corinthians*, to which this Epistle is the Answer. St. Paul had mentioned it before, Chap. VI. ver. 12.

<sup>i</sup> Ver. 28. *for the Earth is the Lord's and the fulness thereof.*] This sentence is not found in any MSS. and ancient Versions. Perhaps it was inadvertently repeated here from ver. 26.



liberty to the Censure of another Man's Conscience? <sup>30</sup> And if I take my Food with thankfulness [to God,] why should I give a handle to another to speak evil of me for an Action wherein I am devoutly thankful? <sup>31</sup> Whether therefore ye eat or drink or whatsoever ye do, do all to the Glory of God. <sup>32</sup> Give no offence either to the *Jews*, or to the Gentiles, or to the Church of God: <sup>33</sup> even as I accommodate myself to all Men in all things, not seeking my own advantage but that of many, that they may be saved.

## C H A P. XI.

**I**Mitate herein my Example as I do the Example of *Christ* <sup>1</sup>. <sup>2</sup> I commend you, Brethren, for remembering all my Orders, and keeping the Rules which I gave you. <sup>3</sup> But I would have you take notice that the Head of every Man is *Christ*; and the Head of the Woman is the Man; and the Head of *Christ* is God. <sup>4</sup> Every Man who prays or prophesies having his Head covered, dishonoureth him who is his Head: <sup>5</sup> but every Woman who prays or prophesies with her Head uncovered, dishonoureth the Man who is her Head; <sup>6</sup> for it is one and the same thing as if she were shorn, for if a Woman be not covered, let her also be shorn: but if it be a shame for a Woman to be shorn or shaven, let her be covered. <sup>7</sup> For a Man indeed ought not to wear a Veil, for as much as he is the image and glory of God: but the Woman is the glory of the Man. <sup>8</sup> For the Man is not of the Woman: but the Woman of the Man. <sup>9</sup> Neither was the Man created for the Woman, but the Woman for the Man. <sup>10</sup> Therefore the Woman ought to have a Veil on her Head because of the Angels. <sup>11</sup> However the Man and the Woman are equals with respect to the Lord. <sup>12</sup> For as the Woman was taken from the Man, so Man is born of the Woman: but all things are from God. <sup>13</sup> Be you yourselves judges. Is it decent for a Woman to pray to God without a Veil? <sup>14</sup> Does not even Nature itself teach you, that if a Man has long Hair it is a

<sup>1</sup> Ver. 1.] This should have been left to the former Chapter.

shame to him? <sup>15</sup> but if a Woman have long Hair it is an honour to her: for her Hair is given her for a kind of Veil. <sup>16</sup> But if any Man has a mind to be contentious I answer we have no such Custom, nor any of the Churches of God.

<sup>b 17</sup> In what I am now going to mention, I do not commend you, *viz.* that you assemble not to your Advantage, but to your Prejudice. <sup>18</sup> For first I hear that when you come together in the Church, you fall into Parties: and I believe this is true of some of you. <sup>19</sup> For there must be factions among you, whereby it will appear whose Virtue can stand the trial. <sup>20</sup> After the manner your Assemblies are now held, you do not there eat the Lord's Supper. <sup>21</sup> For in eating every one takes his own Supper before the rest come; and while one hungers, another is intemperate. <sup>22</sup> Have ye not Houses to eat and drink in? or have ye a contempt for the Church of God? or is it to insult those who are in want? What shall I say to you? shall I commend such Behaviour? I do not approve of it.

<sup>23</sup> For I received from the Lord what I taught you upon this subject, *viz.* That the Lord *Jesus Christ*, the Night in which he was betrayed, took Bread, <sup>24</sup> and when he had given thanks he broke it, and said, Take, eat, This is my Body, which is broken for you: this do in remembrance of me. <sup>25</sup> In the same manner after Supper he took the Cup, and said, This Cup is the New Testament in my Blood: This do ye as oft as ye drink it in remembrance of me.

<sup>26</sup> As often then as ye eat this Bread, and drink this Cup, ye make a Declaration of the Lord's death till he come. <sup>27</sup> Wherefore whosoever shall eat this Bread and drink this Cup of the Lord unworthily shall be guilty of the Body and Blood of the Lord. <sup>28</sup> Let a Man then examine himself, and so let him eat of that Bread, and drink of that Cup. <sup>29</sup> For he that eateth and drinketh unworthily, eateth and drinketh Condemnation to himself, not discerning the Body of the Lord. <sup>30</sup> Hence it is that many are weak and sickly

<sup>b</sup> Ver. 17. *I do commend you*] He had commended their Regularity in some points. See ver. 2. he mingles Praise and Reproof with an exemplary Prudence.

• Ver. 21. *before the rest come* ;] See ver. 33.

among you, and many die. <sup>31</sup> For if we would judge ourselves, we should not be judged, <sup>32</sup> and when we are judged, we are chastened by the Lord, that we should not be condemned with the World. <sup>33</sup> Wherefore, my Brethren, when ye come together to eat, stay for one another. <sup>34</sup> And if any Man is pressed with Hunger, let him eat at home; that your Assemblies may not turn to your Condemnation. As for other matters, I will regulate them when I come.

C H A P. XII.

<sup>1</sup> NOW concerning spiritual Gifts, my Brethren, I would not have you be mistaken. <sup>2</sup> Ye know how ye were seduced, while ye were Gentiles, by your Leaders to the Worship of dumb Idols. <sup>3</sup> Wherefore I give you to understand that no Man, who has the Spirit of God, can pronounce *Jesus anathema*: and that no Man can acknowledge *Jesus* to be the Lord, but by the Holy Ghost. <sup>4</sup> Now there are different Gifts, but the same Spirit. <sup>5</sup> And there are different Offices, but the same Lord. <sup>6</sup> And there are different Operations, but it is the same God, who performs them all in every one. <sup>7</sup> Now the Manifestation of the Spirit is given to each Person for publick Utility. <sup>8</sup> For to one is given by the Spirit the Word of Wisdom, to another the Word of Knowledge by the same Spirit; <sup>9</sup> to another Faith by the same Spirit; to another the Gifts of Healing by the same Spirit; <sup>10</sup> to another the working of Miracles; to another Prophecy; to another discerning of Spirits; to another divers kinds of Tongues; to another the Interpretation of Tongues. <sup>11</sup> But one and the same Spirit effecteth all these things, distributing to each Man in particular according to his Will. <sup>12</sup> For as the Body is one, though it has many Members; and all the Members of that one Body, though many, are one Body: so also is the Body of *Christ*. <sup>13</sup> For by one Spirit we have all been baptized to be formed into one Body, whether *Jews* or Gentiles, Slaves or free; and have been all made to drink in

<sup>1</sup> Ver. 13] Both the Sacraments are Instruments of our Union in *Christ*.

order to be of one Spirit. <sup>14</sup> The Body is not one Member, but many. <sup>15</sup> If the Foot should say, Because I am not the Hand, I am not of the Body, is it therefore not of the Body? <sup>16</sup> and if the Ear should say, Because I am not the Eye, I am not of the Body; is it therefore not of the Body? <sup>17</sup> If the whole Body were an Eye, where would be the Hearing? If the whole were Hearing where would be the Smelling? <sup>18</sup> Now God has disposed every one of the Members of the Body, as he thought fit. <sup>19</sup> If they were all one Member, where would be the Body? <sup>20</sup> but now though the Members are many, yet the Body is but one. <sup>21</sup> And the Eye cannot say to the Hand, I have no need of thee: nor again the Head to the Feet, I have no need of you. <sup>22</sup> But on the contrary, those Members of the Body which seem the most feeble, are most necessary; <sup>23</sup> and those which we account the less honourable Members of the Body, we clothe with greater regard, so that the parts which are least decent, are treated with the greater decency, <sup>24</sup> whereof the graceful parts have no need. But God has composed the Body with such symmetry, that every Defect has a proportionate supply: <sup>25</sup> that there might be no variance in the Body; but that the Members should have a mutual concern for one another: <sup>26</sup> so that if one Member suffer, they all suffer with it: or if one be honoured, they all partake in its joy. <sup>27</sup> Thus ye are the Body of *Christ*: each being a particular Member, <sup>28</sup> which God has placed in the Church: as first Apostles, next Prophets, then Teachers, after that such as have the Gift of Miracles, then those who have the Gifts of Healing, those who assist others, those who govern, and those who speak diverse Languages. <sup>29</sup> Are all Apostles? are all Prophets? are all Teachers? are all workers of Miracles? <sup>30</sup> have all the Gifts of Healing? do all speak diverse Languages? do all interpret? <sup>31</sup> But be ye zealous for the best of these Gifts; and I am now about to shew you the most excellent way.

## C H A P. XIII.

**F**OR though I should speak all the Languages of Men or even that of Angels, and not have Charity, I should be like sounding Brass, or a tinkling Cymbal. <sup>2</sup> And though I should have the Gift of Prophecy, and understood all Mysteries, and had universal Science; and though I had all the Faith requisite to remove Mountains, and not have Charity, I am nothing. <sup>3</sup> And though I distribute my whole Substance to the Poor, and give my Body to be burned; and have not Charity; it profiteth me nothing. <sup>4</sup> Charity suffereth long and is kind; Charity envieth not; Charity vaunteth not itself, is not puffed up, <sup>5</sup> doth not behave itself indelicately, is not selfish, is not easily provoked, thinketh no harm, <sup>6</sup> rejoiceth not in Iniquity, but rejoiceth in the Truth; <sup>7</sup> it excuseth all things, believeth all things, hopeth all things, endureth all things. <sup>8</sup> Charity will never fail: but as for Prophecies they will become useles; as for Languages, they will cease; as for Knowledge, it will not avail. <sup>9</sup> For our Knowledge is imperfect, and our prophesying is imperfect. <sup>10</sup> But when that which is perfect comes, that which is imperfect will be abolished. <sup>11</sup> When I was a Child, I spake as a Child, I understood as a Child, I reasoned as a Child: but when I became a Man, I left off what was childish. <sup>12</sup> For now we see, as through a Glass, darkly; but then Face to Face: now I have only a partial Knowledge; but then I shall know even as I myself am known. <sup>13</sup> There are then only these three things which last, Faith, Hope, and Charity: but the greatest of these is Charity.

<sup>a</sup> Ver. 13. *things which last*] In opposition to the spiritual Gifts before spoke of, which were to be of short continuance in the Church.

## C H A P. XIV.

**L**ET therefore Charity be your principal pursuit. Desire spiritual Gifts, but chiefly that of Prophecy<sup>1</sup>. <sup>2</sup> For he that speaketh in an unknown Tongue, speaketh not to Men, but to God: for no Man can understand the Mysteries which he delivers by the Spirit. <sup>3</sup> But he who prophesies, speaketh to Men for their Edification, and Exhortation, and Comfort. <sup>4</sup> He that speaks in an unknown Tongue, edifies only himself: but he that prophesies edifies the Congregation. <sup>5</sup> I wish you all had the Gift of Languages, but rather that ye prophesied: for greater is he that prophesies, than he that speaks unknown Languages, except he interpret what he says, that the Congregation may be edified. <sup>6</sup> If I myself were now among you, my Brethren, and should speak in an unknown Language, what good should I do you, except I should explain the meaning of what I said, whether it relate to Revelation, or Knowledge, or Prophecy, or Doctrine? <sup>7</sup> And even inanimate musical Instruments, as Pipe or Harp, except they give a Distinction in the Sounds, how shall it be known what is played upon them? <sup>8</sup> for if the Trumpet give an indistinct Sound, who shall prepare himself to the Battle? <sup>9</sup> So likewise you, except ye utter by the Tongue Words easy to be understood, how shall it be known what is spoken? for ye shall speak into the Air. <sup>10</sup> There are, for example, many different Languages in the World, and all are significant. <sup>11</sup> But if I do not understand the Language, I shall be with regard to him who uses it as a Foreigner, and he will be the same to me. <sup>12</sup> Since then there is among you such an Emulation about spiritual Gifts, seek to excel in those which most contribute to edify the Congregation. <sup>13</sup> Wherefore let him who speaks in an unknown Tongue, pray for the Gift of Interpretation. <sup>14</sup> For if I pray in an unknown Tongue, my Spirit indeed prays, but my meaning is of no benefit to others. <sup>15</sup> What then is to be done? why I will pray by the Spirit, but my Prayer shall be intelligible: I will sing by the Spirit, but my Hymn shall be intelligible. <sup>16</sup> Otherwise, if you give thanks by the Spirit in an

<sup>1</sup> Ver. 1. It is near the same as preaching. See ver. 3.

unknown Language, how shall a Hearer, who knows only his own Tongue, say Amen to your thanksgiving, since he does not understand what you say? <sup>17</sup> your thanksgiving indeed is right, but the other is not edified by it. <sup>18</sup> I thank God I speak more Languages than you all: <sup>19</sup> yet in the Church I had rather speak five Words that convey my meaning to the Instruction of others, than ten thousand Words in an unknown Tongue. <sup>20</sup> Brethren, be not childish in Understanding, be innocent as Children, yet use your Understanding like Men. <sup>21</sup> In the Law it is written, With Men of other Tongues and other Lips will I speak to this People, and yet for all that will they not hear me, saith the Lord. <sup>22</sup> Wherefore Tongues are for a sign, not to Believers, but to Unbelievers: but prophesying is not for Unbelievers so much as for those who believe. <sup>23</sup> When therefore the whole Church is assembled, and all speak different Languages; if such as do not understand them, or Unbelievers come in, will they not say, ye are mad? <sup>24</sup> but if ye all speak as Prophets, and an Unbeliever, or one who knows only his Mother Tongue come in, he is convinced by all, he is judged by all: <sup>25</sup> the Secrets of his Heart are discovered, and so falling down on his Face he will worship God, and declare that God is certainly among you.

<sup>26</sup> What is then to be done, my Brethren? when you assemble, one of you with a Psalm, another with a Doctrine, another with a foreign Tongue, another with a Revelation, another with an Interpretation: Let the whole be done to Edification. <sup>27</sup> If any speak in an unknown Tongue, let only two speak, or at the most three, and that by turns; and let one interpret. <sup>28</sup> But if there be no Interpreter, let him not speak in the Church, but let him address himself to God in silence. <sup>29</sup> Of the Prophets let but two or three speak, and let the others judge. <sup>30</sup> If any thing be revealed to another who sitteth by, let the first hold his peace. <sup>31</sup> For ye may all prophesy one by one, that all may receive Instruction and Exhortation. <sup>32</sup> The Spirits of the Prophets are subject to the Prophets: <sup>33</sup> for God is not the Author of Confusion, but of Peace in all Christian Congregations.

<sup>34</sup> Let your Women be silent in your Assemblies, for they are not allowed to speak there; but are to observe Orders, as also the Law pre-

prescribes. <sup>35</sup> If they desire Information upon any point, let them ask their Husbands at home: for it does not become Women to speak in the Church.

<sup>36</sup> Did the Gospel take its rise from you? or was it communicated to you only? <sup>37</sup> if any Man thinks himself to be a Prophet, or possessed of spiritual Gifts, let him acknowledge that the Rules I prescribe are the Commandments of the Lord. <sup>38</sup> But if any Man be ignorant, let him be ignorant. <sup>39</sup> To conclude, Brethren, zealously exercise the Gift of Prophecy, and do not forbid to speak in a different Language: <sup>40</sup> Let all things be done decently and in order.

### C H A P. XV.

**M**oreover, Brethren, I now lay before you the Gospel which I preached to you, which ye have received, and wherein ye have persevered; <sup>2</sup> by which also ye are saved, if ye keep in memory what I preached to you; unless ye have believed in vain.

<sup>3</sup> The principal Point which I taught you, and which I have learnt myself, is, That *Christ* died for our Sins according to the Scriptures: <sup>4</sup> and that according to the same Scriptures he was buried, and that he rose again the third Day: <sup>5</sup> that he was seen by *Cephas*, then by the Twelve; <sup>6</sup> after that he was seen by above five hundred Brethren at once, whereof the greater part are still alive, but some are now dead. <sup>7</sup> After that he was seen by *James*, then by all the Apostles. <sup>8</sup> And last of all he was seen by me too, who am as it were an Abortive: <sup>9</sup> for I am the meanest of the Apostles, not worthy the Name of an Apostle, because I persecuted the Church of God. <sup>10</sup> It is by the divine Favour that I am what I am: and this Favour to me was not in vain; but I laboured more than they all: yet it was not I, but the divine Favour which assisted me. <sup>11</sup> Now whether they or I preached, thus we preached, and thus you believed.

<sup>12</sup> Since then our Doctrine has been that *Christ* rose from the Dead, how comes it that some among you assert that there is no Resurrection of the Dead? <sup>13</sup> For if there be no Resurrection of the Dead,



Dead, then *Christ* is not risen. <sup>14</sup> And if *Christ* be not risen, then is our Preaching vain, and your Faith is also vain. <sup>15</sup> Yea and we are found false Witnesses of God; because we have testified of God, that he raised up *Christ*, whom he has not raised up if there be no Resurrection of the Dead. <sup>16</sup> For if the Dead rise not, then *Christ* is not raised. <sup>17</sup> And if *Christ* be not raised, your Faith is vain, ye are still in your Sins. <sup>18</sup> Then they too, who died Christians, are entirely lost. <sup>19</sup> If our expectations, as Christians, all terminate in this Life, we of all Men are most to be pitied.

<sup>20</sup> But on the contrary *Christ* is actually risen, and he is the first Fruits of the Dead. <sup>21</sup> For since by Man came Death, by Man came also the Resurrection of the Dead. <sup>22</sup> For as by *Adam* all die, even so by *Christ* shall all be made alive. <sup>23</sup> But every Man in his own order: *Christ* first as the first Fruits, afterwards they who are *Christ's* at his coming. <sup>24</sup> And then will be the end, when he shall have delivered up the Kingdom to God even the Father; when he shall have abolished all Rule, and all Authority and Power. <sup>25</sup> For he must reign till God hath put all his Enemies under his Feet. <sup>26</sup> The last Enemy that shall be destroyed is Death. <sup>27</sup> For he hath put all things under his Feet. But when he saith all things are subjected to him, it is plain that he is to be excepted, who did subject all things to him. <sup>28</sup> And when all things shall be subdued unto him, then shall the Son also himself be subject to him, who put all things under him, that God may be all in all.

<sup>29</sup> Else what shall they do who are baptized for the Dead, if the Dead rise not at all? why are they then baptized for the Dead? <sup>30</sup> And why do we continually expose our Lives to danger? <sup>31</sup> I protest by the Glory which I have upon your Account in *Christ Jesus* our Lord, I die daily. <sup>32</sup> If with human Views I have fought with Beasts at *Ephesus*, what advantage is it to me? if the Dead rise not, let us eat and drink for to-morrow we die. <sup>33</sup> Be not deceived: vicious Conversation corrupts good Morals. <sup>34</sup> Awake to Justice and sin not: for some have not the knowledge of God: I speak this to your shame. <sup>35</sup> But some will say, How are the Dead raised? and with what kind of Body will they appear? <sup>36</sup> Fool that you are, whatever you

ſow is not revived, except it die. <sup>37</sup> And as for that which you ſow, you do not ſow the Body which is to be hereafter, but bare Grain, of Wheat for inſtance, or ſome other Seed. <sup>38</sup> But God giveth it a Body as he willeth, and to each Seed the Body proper to it. <sup>39</sup> All Fleſh is not the ſame: but there is one kind of Fleſh of Men, another Fleſh of Beaſts, another of Fiſhes, and another of Birds. <sup>40</sup> There are alſo celeftial Bodies, and Bodies terreſtrial, but the Glory of the Celeftial is one, and that of the Terreſtrial another. <sup>41</sup> [Among the celeftial Bodies] there is one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars: for even the Stars differ in Glory. <sup>42</sup> Such will be the Reſurrection of the Dead. The Body is ſown corruptible, it will be raiſed incorruptible: <sup>43</sup> it is ſown in an abject State, it will be raiſed in Glory: it is ſown in Infirmity, it will be raiſed in Power: <sup>44</sup> An animal Body is ſown, a ſpiritual Body will be raiſed. There is an animal Body, and there is a ſpiritual Body. <sup>45</sup> And ſo it is written, The firſt Man *Adam* was made a living-Soul <sup>a</sup>, the laſt *Adam* was made a vivifying ſpirit. <sup>46</sup> But that was not firſt which is ſpiritual, but that which is animal; and afterward that which is ſpiritual. <sup>47</sup> The firſt Man is of the Earth, earthy: the ſecond Man, who is the Lord, is from Heaven. <sup>48</sup> As is the Earthy, ſuch are they alſo that are Earthy: and as is the Heavenly, ſuch will they be who are Heavenly. <sup>49</sup> And as we have born the Image of the Earthy, we ſhall alſo bear the Image of the Heavenly. <sup>50</sup> This I ſay, my Brethren, becauſe Fleſh and Blood cannot poſſeſs the Kingdom of God, nor can Corruption poſſeſs incorruptibility. <sup>51</sup> Behold I tell you a Myſtery; We ſhall not all ſleep, but we ſhall all be changed, <sup>52</sup> in a Moment, in the twinkling of an Eye, at the Sound of the laſt Trumpet. For the Trumpet ſhall ſound, and the Dead ſhall be raiſed incorruptible, and we ſhall be changed. <sup>53</sup> For this Corruptible muſt be inveſted with Incorruption, and this Mortal muſt put on Immortality. <sup>54</sup> So

<sup>a</sup> Ver. 38. *as he willeth,*] The actual Will of God is the Cauſe.

<sup>b</sup> Ver. 45. *Soul,*] *Anima*, from whence *animal* in the Verſes preceding.

<sup>c</sup> Ver. 51. *We ſhall not all ſleep, &c.*] *Vulg. Omnes quidem reſurgemus, ſed non omnes immutabimur.*

when this Corruptible shall have put on Incorruption, and this Mortal shall have put on Immortality, then shall be fulfilled that passage of Scripture, Death is swallowed up in Victory. <sup>55</sup> O Death, where is thy Sting? O Grave, where is thy Victory? <sup>56</sup> The Sting of Death is Sin, and the strength of Sin is the Law, <sup>57</sup> but thanks be to God, who giveth us the Victory through our Lord *Jesus Christ*. <sup>58</sup> Therefore, my beloved Brethren, be ye stedfast, unmoveable, always abounding in the Work of the Lord, for as much as ye know that your Labour is not vain in the Lord.

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C H A P. XVI.

**N**OW as to the Collection for the Saints, do as I have given Directions to the Churches of *Galatia*. <sup>2</sup> Upon the first Day of the Week let every one, according as God has prospered him, set somewhat apart, and let it be laid up, that there need be no Gatherings when I come. <sup>3</sup> And when I come, I will send such as you approve of by your Letters, to carry your Liberality to *Jerusalem*. <sup>4</sup> And if it be proper that I should go too, they shall accompany me. <sup>5</sup> I will come to you when I have been through *Macedonia*, (for I intend to pass through *Macedonia*) <sup>6</sup> perhaps I shall make some stay, and even pass the Winter with you, that ye may bring me on my Journey, whithersoever I go. <sup>7</sup> For I will not this time see you only as in passing, but I hope to spend some time with you, if the Lord permit. <sup>8</sup> I shall stay at *Ephesus* till Pentecost, <sup>9</sup> because I find there a great and prosperous Opportunity; [of preaching the Gospel,] and there are many who oppose me.

<sup>10</sup> If *Timothy* come, let him be unmolested among you, for he is employed in the Work of the Lord, as I am. <sup>11</sup> Therefore let no Man despise him: but conduct him safe in his way to me for I expect him with the Brethren. <sup>12</sup> As to our Brother *Apollus*, I have earnestly desired him to come to you with the Brethren: but he has absolutely refused to come now, yet he will be with you when a fit Occasion offers.

<sup>13</sup> Be vigilant, stand firm in the Faith, behave like Men, have Fortitude, <sup>14</sup> let Charity direct all your Actions.

<sup>15</sup> Ye know that the Family of *Stephanas* is the first Fruits of *Achaia*, and that they have addicted themselves to the service of the Saints: I beseech you then, my Brethren, <sup>16</sup> that you pay all deference to them, and all others who like them assist us in our Labours.

<sup>17</sup> I am glad that *Stephanas*, *Fortunatus*, and *Achaicus* are come, for they have supplied your Absence. <sup>18</sup> For they have quieted my Mind, and yours: to such therefore have a regard.

<sup>19</sup> The Churches of *Asia* salute you. *Aquila* and *Priscilla* salute you with much Christian Affection, and so does the Church that is in their House. <sup>20</sup> All the Brethren salute you, salute one another with a holy Kiss. <sup>21</sup> Receive the Salutation of me *Paul* in my own Hand-writing. <sup>22</sup> If any Man love not the Lord *Jesus*, let him be *Anathema*, *Maran-atba*. <sup>23</sup> The Grace of our Lord *Jesus Christ* be with you. <sup>24</sup> My Love be with you all in *Christ Jesus*. Amen.

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## The Second Epistle of PAUL the Apostle, to the CORINTHIANS.

### CHAP. I.

<sup>1</sup> **PAUL** an Apostle of *Jesus Christ* by divine Appointment, and *Timothy* our Brother, to the Church of God which is at *Corinth*, and to all the Saints which are throughout *Achaia*: <sup>2</sup> Grace and Peace be to you from God our Father and from the Lord *Jesus Christ*.

<sup>3</sup> Blessed be the God and Father of our Lord *Jesus Christ*, the Father of Mercies, and the God of all Comfort; <sup>4</sup> who comforteth us in all our Tribulation, that we may be able to comfort them who are in any kind of Trouble, by the Comfort wherewith we ourselves are comforted of God. <sup>5</sup> For as the Sufferings of *Christ* abound in us, so our Consolation also aboundeth by *Christ*. <sup>6</sup> Now whether we

we be afflicted, it is for your Consolation and Salvation, (which Salvation is carried on by your Endurance of the same Sufferings which we suffer:) or whether we be comforted, it is for your Consolation and Salvation. <sup>7</sup> And our hope of you upon this account is well grounded; because we know, that as you have your share of Suffering, so you will likewise have of Consolation.

<sup>8</sup> For we would not, Brethren, that you should be ignorant of the Affliction which beset us in *Asia*, whereby we were oppressed excessively, and so much beyond our Strength, that we despaired even of Life, <sup>9</sup> and had the Sentence of Death in ourselves, to the end that we should not trust in ourselves, but in God who raiseth the Dead: <sup>10</sup> who delivered us from so great a Death, and continues to deliver us, on whom we rely for farther Deliverance, <sup>11</sup> you also assisting us by your Prayers, that for the Favour procured us by the means of many Persons, thanks may be returned by many on our Behalf. <sup>12</sup> For [in all our Distress] we have this Ground for rejoicing, that our Conscience bears us witness that in Simplicity, and godly Sincerity (not with a carnal Wisdom, but by God's gracious Assistance,) we have behaved ourselves towards all Men, but more especially towards you. <sup>13</sup> For <sup>a</sup> we have not wrote to you any thing but what ye read, and acknowledge for true. And I trust that ye will fully acknowledge, <sup>14</sup> as some of you do already, that we are <sup>b</sup> matter of Joy to you, as ye will be to us in the Day of the Lord *Jesus*. <sup>15</sup> In this Confidence, and that you might have the advantage of two Visits, I at first had purposed to come to you <sup>16</sup> in my way to *Macedonia*, and afterwards at my return from thence to have come again to you, that you should bring me on my way towards *Judea*. <sup>17</sup> Having then had this Design, did I change it through Levity? or the things that I purpose do I purpose according to the Flesh, so that with me there should be yes, and no, <sup>18</sup> As God is true,

<sup>a</sup> Ver. 13. *we have not wrote any thing but what ye read,*] The sense I take to be, That he meant not by his Letters to insinuate any thing more than was plainly expressed, and appeared at the first View of them, agreeable to the Declaration he had made in the Verse before.

<sup>b</sup> Ver. 14. *matter of Joy*] To them in having such an Instructor, to him in having such Disciples.

our Word toward you was not <sup>c</sup> yes, and no. <sup>19</sup> For the Son of God, *Jesus Christ* who was preached among you by us, even by me and *Silvanus*, and *Timothy*, was not yes, and no, <sup>20</sup> for all the Promises of God in him are yes, and in him, Amen, [*i. e.* truth] unto the Glory of God by us. <sup>21</sup> Now he who stablisheth us with you, in *Christ*, and hath anointed us, is God, <sup>22</sup> who also hath sealed us, and given the earnest of the Spirit in our Hearts. <sup>23</sup> Moreover I call God for a Witness upon my Soul, that the reason why I am not yet come to *Corinth* was that I might avoid using any Severity towards you. <sup>24</sup> Not for that we have Dominion over your Faith, but are Helpers of your Joy: for by Faith ye stand.

<sup>c</sup> Ver. 17. *yes, and no.*] The Vulgate, with other ancient Versions, and some MSS have not the terms double, yes yes, and no no, as in the present *Greek*, but as in the Sequel only yes, and no, which terms put together, as here, argue Inconsistency or Falshood. The sense of this and the following Verses is, "I did not change my design through Levity, nor did I purpose, first one thing, and then the contrary, as selfish Views might determine me. [18] As God is true we have never prevaricated with you. [19] For what I, *Silvanus*, and *Timothy* have preached concerning *Jesus Christ* the Son of God, is not inconsistent, but invariably the same. [20] For all the Promises of God are ratified in and verified by him, to the Glory of God, by our preaching."

<sup>d</sup> Ver. 21. *stablisheth us*] Makes us steady (in opposition to the Charge of Inconsistency which he complains of ver. 17) *id.* [hath anointed us] the *Greek* is *χρισται*, *i. e.* given us of the same Spirit which renders *Jesus* the *Christ*.

## CHAP. II.

**I** Had resolved then with myself that I would not come to you again <sup>a</sup> to give you Sorrow. <sup>2</sup> For if I make you sorrowful, whence can I have Joy myself, but from the very Persons whom I have made sorrowful. <sup>3</sup> And I wrote to you as I did, that at my coming I might not find matter of Grief in those who ought to be a comfort to me; being confident that you are all desirous to contribute to my Satisfaction. <sup>4</sup> For out of much Affliction and anguish

<sup>a</sup> Ver. 1. *to give you sorrow.*] He chose to delay his coming that they might themselves first redress the Disorders mentioned in the former Epistle.

of Heart I wrote to you with many Tears; not to make you sorrowful, but to make you sensible of the abundant Tenderness which I have for you. <sup>5</sup> Whatever Affliction I have had, I am not the only Person concerned: so that I must not charge you all with what comes but from a part of you. <sup>6</sup> As to the Person chiefly concerned, the Censure he has had in your Assembly, suffices. <sup>7</sup> So that now ye ought rather to forgive and comfort him, lest he should be overwhelmed by an excess of Sorrow. <sup>8</sup> Wherefore I desire that you would give him full Proof of your Affection. <sup>9</sup> For this was one View I had in writing, to have this Trial of you whether you were intirely obedient. <sup>10</sup> I then forgive whomsoever you forgive: for as to me, when I grant any Indulgence, it is for your sakes I grant it in the Person of *Christ*; <sup>11</sup> lest *Satan* should get an Advantage of us: for we are not ignorant of his Designs.

<sup>12</sup> When I came to *Troas* to preach the Gospel of *Christ*, and an opportunity was granted me by the Lord, <sup>13</sup> I had no rest in my Spirit, because I found not my Brother *Titus*: so taking leave of them I went thence to *Macedonia*.

<sup>14</sup> Now thanks be to God, who always maketh us to triumph through *Christ*, and spreads the savour of his Knowledge <sup>b</sup> by us in every Place. <sup>15</sup> For upon God's Account <sup>c</sup> [or in order that God may be known] we communicate a savoury Odour of *Christ* to them that are saved, and to them who are not: <sup>16</sup> To the one we are the Saviour of Death, so as to prove mortal to them; and to the others the Saviour of Life, so as to revive them: and who is so well qualified for these

<sup>b</sup> Ver. 14. *Savour of his Knowledge*] The Knowledge of God, or Knowledge that there is a God, may be a mere Speculation. Not so the Savour, Relish, or mental Sensation of God, called here the *Savour of his Knowledge*. Now an Apostle speaking by the Spirit of God, really excites this Savour or Sensation in the Minds of his Hearers: being himself actuated by God, he gives for the time some real Perception of him. Those who piously cultivate this, improve accordingly: but those who withstand it, and will not be wrought upon by it, grow more indisposed and hardened: as is shewed in the Verses following.

<sup>c</sup> Ver. 15. *for upon God's Account*,] Literally, *for God*. That God cannot be effectually known but through *Christ* is the constant Doctrine of Scripture.

things.

things as we are? <sup>17</sup> For we are not, as the many, who corrupt<sup>a</sup> the Word of God: but we, through *Christ*, speak in sincerity, as from God, and in his Presence.

<sup>a</sup> Ver. 17. corrupt] i. e. *Adulterate*, as Vintners do Wine.

### CHAP III.

<sup>1</sup> **M**UST we begin again to commend ourselves, or do we need, as some others, Letters of Recommendation to you, or from you. <sup>2</sup> Ye yourselves are our commendatory Letter written in our Hearts, known and read by all Men. <sup>3</sup> Your Conversion appears on our behalf as a commendatory Letter of *Christ*, written by our Ministry, not with Ink, but with the Spirit of the living God; not on Tables of Stone, but on Tables of Flesh, even your Hearts. <sup>4</sup> And we are assured of this through *Christ* before God. <sup>5</sup> <sup>a</sup> Not that we are sufficient of ourselves to effect any thing by the Strength of our own Reason: but our Sufficiency is from God, <sup>6</sup> who has enabled us to be Ministers of the new Covenant, not of the Letter but of the Spirit: for the Letter killeth, but the Spirit giveth Life. <sup>7</sup> Now if the Ministration of the Letter graven on Stones, which was a Ministration of Death, was so glorious, that the Children of *Israel* could not steadily behold the Face of *Moses* by reason of the Splendor of his Countenance, although that Splendor was but transicent: <sup>8</sup> how much more glorious shall the Ministration of the Spirit be? <sup>9</sup> for if the Ministration of Condemnation be glorious, much more does the Ministration of Justification excel in Glory. <sup>10</sup> For that which appears glorious in the first, ceases to be so when compared with the second, which so far surpasses it. <sup>11</sup> For if that which is only temporary, and must pass away, be glorious, much more that which must last for ever, is full of Glory. <sup>12</sup> Having therefore such an Assurance we use great plainness of Speech, <sup>13</sup> and not as *Moses*, who put a Veil over his Face, so as to hinder the Children of *Israel* from perceiving the end of that which was to cease, <sup>14</sup> and their Minds were blinded, for until this Day the same

<sup>a</sup> Ver. 5. *not that we are sufficient*] See ver. 15. of the last Chapter.



Vail is not removed at the reading of *Moses*, but remaineth; because *Christ* only can take it away. <sup>15</sup> I say, that even to this Day, when *Moses* is read, the Vail remains upon their Heart. <sup>16</sup> But when their Heart shall turn to the Lord, the Vail shall be taken away. <sup>17</sup> Now the Lord is the Spirit: and where the Spirit of the Lord is there is Liberty. <sup>18</sup> Thus we all with Faces unveiled contemplating, as in a Mirrour, the Glory of the Lord, are changed into the same Image from Glory to Glory, even as by the Spirit of the Lord.

<sup>b</sup> Ver. 18.] I have since thought this Verse should be rendered thus "We all, on whom the unveiled Face of the Lord impresses his Glory, as on a Mirrour, are transformed into his Resemblance, &c. See Note at the end of the Comment upon *Mat.* V. 9.

#### CHAP. IV.

<sup>1</sup> WE therefore having by the Divine Favour this Ministry are not discouraged, <sup>2</sup> but renouncing those things which others hide through shame, and being void of all Artifice, we teach the pure Word of God; and by a plain Declaration of the Truth we recommend ourselves to every Man's Conscience in the presence of God. <sup>3</sup> And if our Gospel <sup>4</sup> has a Vail over it, it is only with regard to those who perish, <sup>5</sup> I mean those Unbelievers whose Minds the God of this World has so blinded, that the Light of the glorious Gospel of *Christ*, who is the Image of God, does not enlighten them. <sup>6</sup> For we do not preach ourselves, but *Christ Jesus* to be Lord, and ourselves your Servants for his sake. <sup>7</sup> For God, who commanded the Light to shine out of Darkness, hath shined in our Hearts, that we may enlighten others with the Knowledge of the Glory of God, which appears in the Person of *Jesus Christ*. <sup>8</sup> And this Treasure is lodged in such earthen Vessels as we are, that the exceeding efficacy of it may be known to be from God, and not from us. <sup>9</sup> We are pressed with all kinds of Affliction, but not crushed; we are perplexed, but not in despair; <sup>10</sup> persecuted, but not

<sup>a</sup> Ver. 3. *has a Vail*] Alluding to what was said before, Chap. III. 13. &c.

lest quite destitute; dejected, but not destroyed; <sup>10</sup> always bearing about in the Body the Dying of the Lord *Jesus*, that the Life also of *Jesus* may appear in our Body. <sup>11</sup> For all our Life long we are delivered unto Death for the sake of *Jesus*, that the Life also of *Jesus* may be manifested by our mortal Flesh. <sup>12</sup> Thus the influence of his Death acts upon us, and that of his Life in you. <sup>13</sup> We having the same <sup>b</sup> Spirit of Faith [that *David* had] when he said, "I believed, and therefore have I spoken": we also believe, and therefore speak; <sup>14</sup> knowing that he who raised up the Lord *Jesus*, shall also raise up us by *Jesus*, and make us appear with you. <sup>15</sup> For all things are for your sakes, that the Grace which is extended to many, may by the thanksgiving of many more amply redound to the Glory of God. <sup>16</sup> For which cause we are not discouraged, but though our outward Man decays, yet the inward Man is daily renewed. <sup>17</sup> For our present light Afflictions produce for us a far more exceeding and eternal weight of Glory. <sup>18</sup> In the mean time we have not regard to the things which are seen, but to those which are invisible; since visible things are temporary, but the invisible are eternal.

<sup>b</sup> Ver. 13. *Spirit of Faith*] i. e. the Disposition which Faith produces. So *Spirit of meekness*, &c. the Preachers who speak in this *Spirit of Faith*, i. e. having in themselves a full Conviction of the Truths they deliver, will transfer somewhat of that conviction into the Breasts of their Hearers. Such consider that they and their Audience must appear together before *Christ*, (ver. 13.) and are careful to deliver nothing but what they may avow at the Day of Judgement.

## C H A P. V.

**F**OR we know that if our earthly House, wherein we now sojourn, were dissolved, we have a Building from God, a House not made with Hands, eternal in the Heavens. <sup>2</sup> And upon this account we groan earnestly, desiring to be invested with our House which is from Heaven, <sup>3</sup> (if so be that we shall be found clothed, and not naked.) <sup>4</sup> While we are in this Tabernacle, we groan under the Burden of it: not for that we would be unclothed, but clothed

clothed upon, that what is mortal might be swallowed up of Life. <sup>5</sup> Now he that has formed us for that state, is God, who has given us his Spirit as a pledge of it. <sup>6</sup> Therefore we are always full of assurance, <sup>b</sup> although we are sensible that while we dwell in the Body, we are absent from the Lord. <sup>7</sup> (For here we walk by Faith, and not by Sight.) <sup>8</sup> We have assurance, I say: (yet we could rather choose to be absent from the Body, and to be present with the Lord,) <sup>9</sup> wherefore we endeavour to be acceptable to him, whether we stay in the Body, or depart out of it, <sup>10</sup> for we must all appear before the Tribunal of *Christ*, that every one may receive according to what he had done in the Body, whether it be good or bad. <sup>11</sup> Knowing therefore the Terror of the Lord, we persuade others: and as to ourselves, God knows what we are, and I doubt not but you in your Consciences know it too. <sup>12</sup> And this I say not again to commend ourselves to you, but to give you an occasion of glorying upon our account, that you may have wherewithal to confront those who glory in what is superficial, but not in what is real. <sup>13</sup> For if we glory even to transport, our glorying is in God: or if we are more reserved, it is for your sakes. <sup>14</sup> For the Love of *Christ* constraineth us, convinced as we are, that since One has died for all, therefore all ought to die to themselves. <sup>15</sup> And he did die for all, that they who live, should not henceforth live unto themselves, but unto him, who died for them, and rose again. <sup>16</sup> Wherefore henceforth we know no Man after the Flesh: yea though we had known *Christ* after the Flesh, yet now we would no more consider him in that respect. <sup>17</sup> Whoever is become a new Creature in *Christ*, finds that the old state of things is changed to one entirely new. <sup>18</sup> Now all this is the Work of God, who has reconciled us to himself by *Jesus Christ*, and has made us Ministers of this Reconciliation. <sup>19</sup> For God was in *Christ*, reconciling the World unto himself, not imputing their Sins to them; and hath committed to us the Doctrine of Reconciliation. <sup>20</sup> We then are Ambassadors for *Christ*; God exhorteth you by us: we beseech you in the Name of *Christ* to make your Peace with God. <sup>21</sup> For

he hath made him who knew no sin, to be a Sin-offering for us, that we might become divinely Just through him.

## C H A P. VI.

**W**E then as Instruments imployed by God, do also beseech you that ye receive not his Grace in vain. \* For he saith, I have heard thee in a favourable time, and in the Day of Salvation have I succoured thee: behold now is the favourable time, now is that Day of Salvation.

<sup>3</sup> As for us we give no occasion of offence that our Ministry may not be blamed: <sup>4</sup> on the contrary we approve ourselves in all things as becomes the Ministers of God by great patience in Afflictions, in Necessities, in Distresses: <sup>5</sup> by Stripes, by Imprisonments, by Tumults, by Labours, by Watchings, by Fastings. <sup>6</sup> We approve ourselves by Chastity, by Knowledge, by Long-suffering, by Kindness, by a holy Mind, by sincere Charity, <sup>7</sup> by preaching the Truth, by the Power of God, by the Arms of Justice on the right Hand and on the left: <sup>8</sup> in honour and in disgrace, in bad and in good Reputation: treated as Impostors, while we speak the Truth; <sup>9</sup> as unknown, and yet well known; as dying, and yet we live; as chastised, but not killed; <sup>10</sup> as sorrowful, though always cheerful; as poor, yet making many rich; as having nothing, and yet possessing all things.

<sup>11</sup> O ye *Corinthians*, my Mouth is opened, and my Heart enlarged by the Affection I bear you. <sup>12</sup> My Heart is enlarged towards you, but yours is contracted towards me. <sup>13</sup> I conjure you, as my Children, that ye make a suitable return to my Love, and that your Heart also be enlarged.

<sup>14</sup> Be not Associates with Infidels: for what union can there be between Virtue and Vice? or what commerce between Light and Darkness? <sup>15</sup> What concord hath *Christ* with *Belial*? or what communication can the Faithful have with Unbelievers? <sup>16</sup> And what

Agreement hath the Temple of God with Idols? for ye are the Temple of the living God; as God hath said; "I will dwell in them and walk in them; and I will be their God, and they shall be my People. <sup>17</sup> Wherefore come out from among them, and be ye separate, saith the Lord; Touch not the unclean thing; and I will receive you. <sup>18</sup> I will be a Father to you, and ye shall be my Sons and Daughters saith the Lord Almighty."

## C H A P. VII.

**S**INCE then we have these Promises, my dear Brethren, let us cleanse ourselves from all impurity of Body and Mind, perfecting Holiness in the fear of the Lord.

<sup>22</sup> Give us a place in your Heart. We have injured no Man, we have perverted no Man, we have defrauded no Man. <sup>1</sup> I speak not this to condemn you, for I have already assured you that ye are in our Hearts to live and to die together. <sup>4</sup> I use indeed great freedom of Speech towards you, yet I greatly glory upon your account: I am filled with Comfort; I am exceeding joyful amidst all my Afflictions. <sup>5</sup> For since we came to *Macedonia* I had no respite from Troubles which encompassed me: without were Struggles, within were Fears. <sup>6</sup> Nevertheless God who comforteth those that are cast down, gave me comfort by the arrival of *Titus*: <sup>7</sup> not barely by his Presence, but on account of the great Satisfaction he had received from your behaviour. For he informed me of your ardent Desire [to correct the Abuses complained of,] of the Grief you shewed upon that account, and your zealous Affection towards me. All which was great matter of joy to me. <sup>8</sup> For though my Letter did make you sorrowful, I do not now regret it, though before I did regret it, (for I am sensible that Letter did make you sorrowful, though but for a short time.) <sup>9</sup> Now I rejoice, not for your Sorrow, but for the Repentance it has produced. For yours was a religious Sorrow, so that we have done you no harm. <sup>10</sup> For religious Sorrow

produces that salutary Repentance which we never regret: but worldly Sorrow causes Death. <sup>11</sup> For see now what an effect this religious Sorrow has wrought in you, what Sollicitude, what clearing of yourselves, what Indignation, what Fear, what vehement Desire, what Zeal, what Punishment! <sup>b</sup> ye have fully shewed your Innocence in this affair. <sup>12</sup> Wherefore my writing to you was not so much upon the account of him who did the wrong, or him who suffered it, as it was to shew the godly care we take of you. <sup>13</sup> Wherefore we have been much affected with the Consolation you have given us: and our Joy was redoubled by that of *Titus*, because he was fully satisfied with the Behaviour of you all. <sup>14</sup> So that I am not ashamed of whatsoever boasts I have formerly made of you to him: but as we spake the Truth to you in all things, so our boasting of you to *Titus* has proved true. <sup>15</sup> And his Affection for you is greatly increased, while he remembers your Submission, and the Awe and Reverence with which you received him. <sup>16</sup> I rejoice therefore that I have a perfect Confidence in you.

<sup>b</sup> Ver. *Punishment!*] Viz. of the incestuous Person.

## C H A P. VIII.

<sup>1</sup> **M**oreover, Brethren, I am to inform you of the Grace which God has bestowed upon the Churches of *Macedonia*. <sup>2</sup> So that in a great Trial of Affliction they have had abundant Joy: and notwithstanding their extreme Poverty they have been abundantly liberal. <sup>3</sup> For I bear them witness that according to their Ability, yea and beyond their Ability, they have of their own accord contributed. <sup>4</sup> Earnestly beseeching us to receive their Charity which they had collected among themselves for the service of the Saints. <sup>5</sup> And they have not only surpassed our Expectation, but also given their ownelves to the Lord and to us by the Will of God.

<sup>6</sup> We therefore desired *Titus* that, as he had begun the Collection among you, so he would also finish it. <sup>7</sup> That as ye excel in every thing, in Faith, in Utterance, in Knowledge, in Zeal, to all things

things commendable, and in your Love to us: so ye may also excel in this Work of Charity. <sup>8</sup> I mean not hereby to prescribe what you should do: but proposing to you the zeal of others, I seek to give the World a proof of your genuine Charity. <sup>9</sup> Ye know the Bounty of our Lord *Jesus Christ*: ye know how, rich as he was, he became poor for your sakes, that he might enrich you by his Poverty. <sup>10</sup> So I only give you my Advice upon this occasion: for it much concerns you, who have not only begun already to make a Collection, but also were the first that proposed it a year ago. <sup>11</sup> Now therefore compleat it; that as you readily undertook it so you may as readily perform it, each Man according to his Abilities. <sup>12</sup> For where there is a ready mind it is accepted according to a Man's Abilities, and more is not expected. <sup>13</sup> For it is not my Intention that other Men should be eased and you burdened. <sup>14</sup> I would only recommend an Equality, that at this time your Abundance may be a supply for their want, that their Abundance also may be a supply for your want, so that there may be an Equality. <sup>15</sup> As it is written, He that had gathered much had nothing over: and he that had gathered little had no want.

<sup>16</sup> Now blessed be God who hath put into the Heart of *Titus* the same Zeal for you. <sup>17</sup> For not merely in compliance with my Request, but by his own Inclination he sets out on his Journey to you, being extraordinarily solicitous upon your account. <sup>18</sup> And we send along with him a Brother, who is not only famous for his success in preaching the Gospel, <sup>19</sup> but also is particularly appointed by the Churches to accompany me with this Collection, which we shall dispose of to the Glory of the Lord, and agreeably to your good Intention. <sup>20</sup> (I have used this precaution [in having one joined with me] to prevent any Suspicion that might be raised upon my having the Management of so large a Sum. <sup>21</sup> For I am careful to conduct myself unblamably, not only in the Sight of the Lord, but also in the Sight of Men.) <sup>22</sup> We likewise send with them another Brother, whose Zeal we have experienced upon many Occasions, and he is now more than ordinarily intent upon this, through the great Confidence he has in you. <sup>23</sup> For as

to *Titus* he is my Companion and Assistant in your Affairs, and the other Brethren are Deputies of the Churches, and [have been Instruments of] the Glory of Christ. <sup>14</sup> Give them therefore such Proofs of your Charity, and the good Character I have given you, as may be conspicuous to the Churches.

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## C H A P. IX.

<sup>1</sup> **I**T is superfluous for me to write more to you about the assistance which is preparing for the Saints. <sup>2</sup> For I am convinced of your generous Inclination, and have boasted of it to the *Macedonians*, telling them that *Atthia* was ready a year ago, so that your Zeal has excited many others. <sup>3</sup> Yet I have sent the Brethren that my boasting of you should not be found groundless in respect to that part wherein I said that ye would be ready, <sup>4</sup> lest if the *Macedonians* come with me and find you unprepared, we (not to say you) should be ashamed for the boasts we have made. <sup>5</sup> I have therefore thought it necessary to desire the Brethren that they would set out first, and take care that the Bounty you have promised should be got ready, and that it should be such as may bespeak a bountiful, and not a niggardly Temper. <sup>6</sup> Remember that he who soweth sparingly shall reap also sparingly: and he who soweth bountifully shall reap also bountifully. <sup>7</sup> Let every Man give as he finds himself disposed, not grudgingly or by constraint: for God loveth a chearful Giver. <sup>8</sup> And he is able to make every Favour you bestow on others, redound to your own Advantage: so that being always and in all respects sufficiently supplied yourselves, ye may excel in every good Work. <sup>9</sup> as it is written, He hath distributed, he hath given to the Poor, his Justice remaineth for ever. <sup>10</sup> May he then who furnishes Seed to the Sower, also furnish you with all things needful, and multiply the Seed you sow, and increase the Fruits of your Justice. <sup>11</sup> So that ye may be abundantly enabled to exercise all kinds of Liberality, which will excite our thanksgiving to God. <sup>12</sup> For the discharge of this charitable Office will not only supply the wants



of the Saints, but will moreover be an occasion that many Persons will render thanks to God. <sup>13</sup> Having this Proof of your Charity they will glorify God for your professed subjection to the Gospel of *Christ*, and for your liberal Distribution to them, as well as others. <sup>14</sup> And they will pray for you, and bear a tender Affection to you upon account of the eminent Grace which God has bestowed on you. <sup>15</sup> Thanks be to God for his unspeakable Gift,

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## C H A P. X.

**A**S to me Paul, I beseech you by the meekness and gentleness of *Christ*, I who appear mean: when present among you, but take upon me so much when absent. <sup>2</sup> I beseech you that I may not find Reason to take upon me when present too, and act with that Authority, which I have thoughts of exerting against some who think of us as if we walked after the Flesh. <sup>3</sup> For though we walk in the Flesh, we do not war after the Flesh. <sup>4</sup> (For the Weapons of our warfare are not Carnal, but mighty through God, to the pulling down of strong Holds.) <sup>5</sup> Casting down Imaginations, and every high thing that exalteth itself against the Knowledge of God, and bringing into Captivity every thought to the Obedience of *Christ*. <sup>6</sup> And being prepared to punish all Disobedience when you have discharged your Duty.

<sup>7</sup> Do ye regard outward Appearances? If any Man is confident in himself that he is *Christ's*, let him from himself conclude too that, as he is *Christ's*, even so are we. <sup>8</sup> For though I should boast somewhat more of the Authority, which the Lord has given us for Edification and not for your Destruction, I should not be ashamed. <sup>9</sup> But that I may not seem as if I would terrify you by Letters, <sup>10</sup> for they say, that my Letters are weighty and powerful, but my bodily presence is weak, and my preaching contemptible) <sup>11</sup> Let him who thinks so be assured, that such as we are in Word by Letters, while absent, such we will be also in Deed, when we are present. <sup>12</sup> For we dare not rank or compare ourselves with some

who praise themselves. Yet they measuring themselves by themselves, and comparing themselves with themselves, are deceived.

<sup>13</sup> We will not boast of things done without our province, but keep within the bounds which God has prescribed to us, and in which ye are comprehended. <sup>14</sup> For in taking you in we do not pass beyond our proper Limits, since we are come as far as to you in preaching the Gospel of *Christ*. <sup>15</sup> We do not boast of other Mens Labours in another Province: but we hope that when your Faith is increased, the bounds of our Ministry will by your Means be farther enlarged. <sup>16</sup> So that we may preach the Gospel in the Regions beyond you, and not assume the glory of things made ready to our Hands in another Man's Province. <sup>17</sup> But he that glorieth, let him glory in the Lord. <sup>18</sup> For it is not he who commends himself, that is worthy of Approbation, but he whom the Lord commendeth.

## C H A P. XI.

**W**OULD you could bear with me a little in my Folly: and indeed you must bear with me: <sup>2</sup> for I am jealous of you as God is: for I have betrothed you to the one Spouse even *Christ*, that I may present you a pure Virgin to him. <sup>3</sup> But I fear lest by some means or other, as *Eve* was seduced by the subtilty of the Serpent, so your Minds should be perverted from the simplicity that is in *Christ*. <sup>4</sup> If he that is come to you preaches another *Jesus* whom we have not preached, or if ye have received another Spirit than that which ye received from me, or another Gospel than that which ye have already embraced, ye might have reason to bear with him: <sup>5</sup> for I think that I am not at all inferior to the chief of the Apostles. <sup>6</sup> If I am coarse in my Expressions, yet I am not defective in Knowledge: but we are sufficiently known to you upon all Accounts.

<sup>7</sup> Is it a Crime in me that for your Advantage I have degraded myself, and preached *gratis* to you the Gospel of God? <sup>8</sup> I robbed other Churches, taking Wages of them to do you Service. <sup>9</sup> When

I was present with you and wanted, I was chargeable to no Man: for the Brethren who came from *Macedonia* supplied my Necessities: and as I have, so I always shall keep myself from being burdensome to you. <sup>10</sup> As the Truth of *Christ* is in me I will not be deprived of this Glory in the Regions of *Achaia*. <sup>11</sup> Why so? is it because I love you not? far otherwise, God knows. <sup>12</sup> But I do and shall continue to act in this manner, that I may take away all Pretences from them who seek Pretences, that wherein they glory, they may be found even as we. <sup>13</sup> For these are false Apostles, deceitful Workers, transforming themselves into the Apostles of *Christ*. <sup>14</sup> And no wonder: for Satan himself is transformed into an Angel of Light. <sup>15</sup> It is not strange therefore if his Agents be transformed into Ministers of Justice: but their end will be answerable to their Actions.

<sup>16</sup> I say again, Let no Man think me a Fool: or however, though you should take me for such, allow me to boast myself a little. <sup>17</sup> What I now say, I speak not in the quality of an Apostle, but as it were foolishly in this matter of boasting.

<sup>18</sup> Since many glory after the Flesh, I will glory also. <sup>19</sup> For, being wise yourselves, ye willingly bear with Fools. <sup>20</sup> If a Man enslaves you, if he makes a prey of you, if he robs you, if he insults you, if he strike you on the Face; ye bear it all. <sup>21</sup> (I speak of disgraces which touch me, as if I had suffered them myself) but in whatsoever any of them dare to boast, (I speak foolishly) I dare the same. <sup>22</sup> Are they *Hebrews*? so am I. Are they *Israelites*? so am I. Are they Children of *Abraham*? so am I. <sup>23</sup> Are they Ministers of *Christ*? (I speak as a Fool) I am more so: I have endured more Fatigues, I have received more Stripes, I have suffered more Imprisonments, I have been often at the point of Death. <sup>24</sup> Five different times I received thirty-nine Stripes by the *Jews*. <sup>25</sup> Three times was I beaten with Rods, once was I stoned, thrice I suffered Ship-wrack; a Day and a Night have I been in the deep. <sup>26</sup> I have made many Journeys, I have been in Dangers by Water, in Dangers by Robbers, in Dangers by my own Country-men, in Dangers by the Heathen, in Dangers in the City, in Dangers in

the Wilderness; in Dangers at Sea, in Dangers among false Brethren. <sup>27</sup> In Fatigues and Distress, in Watchings often, in Hunger and Thirst, in Fastings often, in Cold and Nakedness. <sup>28</sup> Besides these troubles from without, there is also the care of all the Churches which daily comes upon me. <sup>29</sup> Who is afflicted, and I do not suffer with him! who is offended, and I am not inflamed? <sup>30</sup> If I must glory, it shall be in what relates to my sufferings. <sup>31</sup> The ever blessed God even the Father of our Lord *Jesus Christ* knows that I speak the Truth. <sup>32</sup> In *Damascus* the Governor for King *Aretus* set Guards at the Gates of the City to apprehend me: <sup>33</sup> and through a Window I was let down in a Basket by the Wall, and so escaped.

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## C H A P. XII.

<sup>1</sup> **C**ertainly it is not fitting for me to glory: for now I shall come to Visions and Revelations of the Lord. <sup>2</sup> I knew a Man in *Christ*, who above fourteen Years ago was snatched up into the third Heaven, whether in the Body I cannot tell, or whether out of the Body I cannot tell; God knows. <sup>3</sup> But though I do not know whether it was in the Body, or out of the Body, which God only knows; this I know, <sup>4</sup> that he was snatched up into *Paradise*, and heard such Secrets as it is not lawful for a Man to reveal. <sup>5</sup> Of such an one will I glory: yet of myself I will not glory, but in my Humiliations. <sup>6</sup> Though if I would glory, it would not be folly in me, since I should only say the truth, but now I forbear, lest any Man should ascribe to me more than what he sees in me, or what he hears from me. <sup>7</sup> And lest I should be exalted above measure by the extraordinary Revelations I have had, there was given to me a Thorn in the Flesh, the Messenger of *Satan*, to buffet me, <sup>8</sup> lest I should be exalted above Measure. <sup>9</sup> For this thing I besought the Lord thrice that it might depart

<sup>a</sup> Ver. 7. *Lest I should be exalted above Measure.*] This repeated at the end of the Verse is probably an Interpolation.

from me, <sup>9</sup> and he said to me, my Grace is sufficient for thee : for my Strength is made perfect in Weakness. Most gladly therefore will I rather glory in my Infirmities, that the Power of *Christ* may dwell in me. <sup>10</sup> Therefore I take Pleasure in Infirmities, in Reproaches, in Necessities, in Persecutions, in Distresses for the sake of *Christ* : for when I am weak, then am I strong.

<sup>11</sup> I am become a Fool in glorying, ye have compelled me to it; for I ought to have been commended by you, since I am not inferior to the chiefest of the Apostles, though in myself I am nothing. <sup>12</sup> Truly the Marks of an Apostle have been shewed among you by all kinds of Patience, by Signs and Wonders, and Miracles. <sup>13</sup> For what is there wherein ye were inferior to other Churches, except it be that I myself was not burdensome to you? forgive me this wrong.

<sup>14</sup> I am now ready the third time to come to you; and I will not be burdensome to you, because I seek not yours, but you: for Children are not to lay up for their Parents, but Parents for their Children. <sup>15</sup> And I will very gladly spend, and be spent myself for your Souls, although ye love me much less than I love you.

<sup>16</sup> It may be said perhaps, that although I did not put you to charges myself, yet I have been so crafty, that I have made an advantage of you by others. <sup>17</sup> Did I make a gain of you by any of them whom I sent to you? <sup>18</sup> I desired *Titus* to go to you, and with him I sent a Brother. Did *Titus* make a gain of you? Did we not both act by the same Principles, and tread in the same Steps?

<sup>19</sup> Do ye think that I am again making excuses [for not coming to you]? I speak before God, my beloved, as a Minister of *Christ* : and my sole view in all this is purely your Edification. For I fear that when I do come I shall not find you such as I wish, and that you will find me such as you do not desire: I fear there are among you Quarrels, Envyings, Animosities, Strifes, Backbitings, Whisperings, Arrogance, Tumults : <sup>21</sup> and I fear that when I come again among you, my God will humble me, and I shall bewail many who have formerly sinned, and have not yet repented of their Impurity, their Fornication, and Dissoluteness.

## C H A P. XIII.

**T**HIS is the third time I am coming to you. Every thing shall be decided by the Testimony of two or three Witnesses. <sup>2</sup> I have already told you, and I forewarn you the second time as if I were present; but as I am absent, I now write to those who have formerly sinned, and to all others, that if I return I will not spare. <sup>3</sup> Since ye seek a proof of *Christ* speaking in me: (though with regard to you he is not weak, but powerful in you: <sup>4</sup> for though he was crucified through weakness, yet he liveth by the Power of God: so we also are weak with him: but we shall be alive with him by the power of God towards you.) <sup>5</sup> Try yourselves whether ye be in the Faith; bring yourselves to the Proof: are you so little acquainted with yourselves as not to know whether *Jesus Christ* be in you? unless indeed you have no proofs of it.

<sup>6</sup> But I trust that you shall be convinced that we are not without such Proofs. <sup>7</sup> Now I pray God that I may not inflict any evil upon you, and so my Proofs may not be produced, [and this we ask of God for your sakes] that ye may do what is right, although we thereby shall appear as not having the Proofs [we threaten you with;] <sup>8</sup> for we can do nothing against the Truth, but for the Truth: <sup>9</sup> and therefore it is matter of Joy to us, when we are thus disarmed by the strength of your Integrity. And this is what I pray for even your Perfection. <sup>10</sup> These things therefore I write to you being absent, that when I come I may not use severity according to the Power which the Lord has given me for Edification, and not for Destruction.

<sup>11</sup> Finally, Brethren, be cheerful, have Integrity, encourage one another, be of one Mind, live in Peace, and the God of Love and Peace shall be with you. <sup>12</sup> Salute one another with religious Affection. <sup>13</sup> All the Saints salute you. <sup>14</sup> The Grace of the Lord *Jesus Christ*, and the Love of God, and the Communication of the Holy Ghost, be with you all. Amen.

The Epistle of PAUL the Apostle, to the  
G A L A T I A N S.

C H A P. I.

**P**AUL an Apostle (not from Men nor by Man, but by *Jesus Christ*, and God the Father who raised him from the dead) <sup>2</sup> and all the Brethren who are with me, unto the Churches of *Galatia*: <sup>3</sup> Grace be to you, and Peace from God the Father, and from our Lord *Jesus Christ*, <sup>4</sup> who gave himself for our Sins, that he might deliver us from the Corruption of this present World, according to the Will of God even our Father; <sup>5</sup> to whom be Glory for ever and ever. Amen.

<sup>6</sup> I wonder you have so soon deserted unto another Gospel from me, who called you by the Grace of *Christ*: <sup>7</sup> which comes only from this, that there are some who perplex your Minds, and would subvert the Gospel of *Christ*. <sup>8</sup> But though I, or an Angel from Heaven, should preach to you any thing for Gospel different from the Gospel I have delivered to you, let him be held in Abhorrence. <sup>9</sup> As I have said it already, so I now repeat it; if any Man preach any other thing for Gospel than what ye have received, let him be held in Abhorrence. <sup>10</sup> For the Doctrine which I would persuade, is it from Men or from God? or do I seek to please Men? if I were still desirous to please Men, I should not be the Servant of *Christ*. <sup>11</sup> But I certify you, Brethren, that the Gospel preached by me does not come from Man, <sup>12</sup> for I neither received it from Man, nor was I taught it otherwise than by the Revelation of *Jesus Christ*.

<sup>13</sup> Ye have heard of my former Behaviour while I was of the Jewish Religion, how excessively I persecuted the Church of *Christ*, and sought to ruin it, <sup>14</sup> and that I made a greater proficiency in Jewdaism, than many my Cotemporaries in my own Nation, being an extraordinary Zealot for the Traditions of my Fore-fathers. <sup>15</sup> But when

when it pleased God, (who chose me before I was born, and since called me by his especial Favour,) <sup>16</sup> to give me the Knowledge of his Son, that I should preach him among the Gentiles, immediately I did not confer with any Man: <sup>17</sup> nor did I go to *Jerusalem* to those who were Apostles before me, but I went into *Arabia* and thence returned to *Damascus*. <sup>18</sup> Three Years after I went to *Jerusalem* to see *Peter*, and abode with him fifteen Days, <sup>19</sup> but I saw no other of the Apostles, except *James* the Lord's Brother. <sup>20</sup> Now I call God to witness that what I here write to you is true. <sup>21</sup> Afterwards I came into *Syria* and *Cilicia*, <sup>22</sup> but the Churches of *Christ* in *Judea* did not yet know me by Sight: <sup>23</sup> and they had only heard that he who formerly persecuted them did now preach that Faith which he once endeavoured to suppress. <sup>24</sup> And they glorified God upon my account.

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## C H A P. II.

<sup>1</sup> **F**ourteen Years after I went again to *Jerusalem* with *Barnabas*, and took *Titus* also with me. <sup>2</sup> (Now it was by Revelation that I made this Journey.) And I communicated to them that Gospel which I had preached among the Gentiles, but privately to them who were of note. <sup>3</sup> I left my past or future Labours should prove vain. <sup>4</sup> But *Titus*, who was with me, though a Gentile, was not compelled to be circumcised: <sup>5</sup> and as to the false Brethren, who insidiously crept in to spy out our Liberty which we have by *Christ Jesus*, that they might bring us into Servitude, <sup>6</sup> I would not yield to them by Subjection, no not for an Hour, that the true Doctrine of the Gospel might be maintained among you. <sup>7</sup> But as

<sup>a</sup> Ver. 2. *Left my past or future Labours should prove vain.*] i. e. lest I should lose my Labour if I did not remove the Prejudices which some entertained of my teaching a different Doctrine.

<sup>b</sup> Ver. 5. Much had been done on several Occasions in condescension to Weakness, and from the motive of Charity: but when things indifferent were required absolutely, and as a necessary Subjection, then St. *Paul* resisted as became him.



for those who were Men of real eminency, (how considerable so ever they were heretofore it does not any way affect me; God does not accept the Person of any Man) these, I say, in conference with me had nothing new to add: <sup>7</sup> but on the contrary they being convinced that the Office of preaching the Gospel to the Gentiles was committed to me, as that of preaching it to the *Jews* was to *Peter*; <sup>8</sup> (for he who had wrought powerfully in *Peter* with respect to his Apostleship among the *Jews*, had also wrought powerfully in me upon the Gentiles :) <sup>9</sup> and being sensible of the Grace wherewith I am endowed <sup>c</sup> *James*, *Cephas* and *John* who were esteemed main supports of the Church in *Judea*, embraced me and *Barnabas* as their Associates, and agreed that we should go to the Gentiles, and they to the *Jews*; <sup>10</sup> and desired nothing more of us but that we should make a Collection for the Poor of *Judea*, which I have been very careful to do. <sup>11</sup> But when <sup>d</sup> *Cephas* came to *Antioch* I opposed him to his face, for he was to be blamed. <sup>12</sup> For

<sup>c</sup> Ver. 9. *James*, *Cephus*, and *John*,] Observe here that *Cephas* must in all probability be a different Person from *Peter* just before named. *Peter*, *Paul*, *James*, *Cephas* and *John* are five different Persons. *Cephas* was one of the seventy Disciples, as appears by *Eusebius* and others, and if *Peter* had been here designed by that Name, he would have been put first as usual. Now the Vulgate and best MSS have *Cephas* and not *Peter* in the 11th and 14th Verses, and so the Antients certainly read it, says the learned *Pearson*, Dis. 1. de succes. prim. Episc. "For (says he) if *πῆτρος* had been the reading in those Verses there never could have been any Dispute, as there was, whether it was the Apostle, or one of the seventy Disciples that *Paul* withstood at *Antioch*."

*Peter's* whole Character is quite opposite to the timid and mean Compliances here imputed to *Cephas*: in his natural Man he was positive to rashness, and as an Apostle he first was instructed by Vision that the Distinction between *Jews* and Gentiles was at an end. See *Acts* 10.

He accordingly first broke down the pale of Judaism by eating with *Cornelius* and his Family. *Acts* 11. he justifies his doing so by express Command from Heaven. And *Acts* 15. presiding in the Assembly of the Apostles convened upon this very Subject, he determined the Debate by declaring, that God had put no difference between *Jews* and Gentiles: and in consequence of his decision Letters were wrought to that effect. There are many other Arguments which I think evince that the Apostle *Peter* could not here be meant by *Cephas*. See *F. Harduin's* Dissertation on the Subject, and other modern Writers.

<sup>d</sup> Ver. 11 and 14 *Cephas*.] Not *Peter*. See the Note ver. 9.

before certain *Jews* came thither from *James*, he used to eat with the Gentiles: but when they were come, he withdrew, and separated himself for fear of those who were for Circumcision. <sup>13</sup> And the rest of the *Jews* dissembled likewise with him, insomuch that they engaged *Barnabas* too in their insincere Behaviour. <sup>14</sup> But when I saw that they swerved from the Truth of the Gospel, I said to *Cephas* before them all: since you, who are yourself a *Jew*, live after the manner of the Gentiles, and not according to that of the *Jews*, why do you constrain the Gentiles to Judaize. <sup>15</sup> We are *Jews* by Birth, and not Sinners <sup>e</sup> from among the Gentiles; Yet knowing that a Man is not justified by the Works of the Law, but by the Faith of *Jesus Christ*, we have believed in *Jesus Christ*, that we might be justified by Faith in him, and not by the Works of the Law, by which no Man can be justified. <sup>17</sup> But if while we seek to be justified by *Christ*, we ourselves also are found Sinners [i. e. not justified] *Christ* then would be the Minister of Sin: which cannot be. <sup>18</sup> If I reestablish the things which I have destroyed, I shew myself a Prevaricator. <sup>19</sup> Through the Law I am dead to the Law, that I may live to God. <sup>20</sup> I am crucified with *Christ*: nevertheless I live, yet not I, but *Christ* liveth in me: and the Life which I now live in this mortal Body, I live by the Faith of the Son of God, who loved me, and gave himself for me. <sup>21</sup> I do not frustrate the Grace of God. For if Justice could be obtained by the Law, then *Christ* died to no purpose.

<sup>e</sup> Ver. 15, 16, 17.] *Sinner* here and often elsewhere signifies a Man in the State of Nature, before that Application of the Merits of *Christ*, which is termed *Justification*. *Christ* is not the Minister of Sin, as ver. 17, to save such, while they continue in that State. He saves only those, who renouncing themselves, are resigned to his Spirit for their Purification. These last he justifies from their entrance into such Resignation of themselves, which is in Scripture called Faith. See what kind of Persons they are, in the Sequel, where St. *Paul* describes himself, and by consequence all who are in that State.

## C H A P. III.

**O** Foolish *Galatians*, who has infatuated you that you should not obey the Truth, you to whose view the Crucifixion of *Jesus Christ* has been so lively represented? <sup>2</sup> This one thing I desire to know of you: Did ye receive the Spirit by the Works of the Law or by the Faith you heard preached? <sup>3</sup> Are ye so void of Understanding? having begun in the Spirit would you now conclude with the Flesh? <sup>4</sup> Have ye suffered so many things in vain? if it be yet in vain. <sup>5</sup> He then who communicated to you the Spirit and wrought Miracles among you, did he this by the Works of the Law, or by virtue of that Faith which ye have heard preached? <sup>6</sup> Even as *Abraham* believed God, and it was accounted to him for Justice: <sup>7</sup> know ye therefore that those who believe, they are the Children of *Abraham*. <sup>8</sup> And God in the view of his justifying the Gentiles by Faith, gave to *Abraham* an early knowledge of the Gospel in those Words of Scripture, “ In thee shall all Nations be blessed.” <sup>9</sup> So then they who believe are justified with *Abraham* who did believe. <sup>10</sup> But they who rest in the Works of the Law are under Condemnation<sup>a</sup>: for it is written “ Condemned is every one who does not persist in the Practice of all things that are written in the Book of the Law.” <sup>11</sup> Now it is evident that no Man is in the sight of God justified by the Law, for “ The Just shall live by Faith.” <sup>12</sup> And the Law does not justify by Faith, since the terms of the Law are, “ He that does these things shall live by them.” <sup>13</sup> *Christ* has redeemed us from the Malediction of the Law, being made an object of Malediction upon our account, (for it is written, cursed is every one that hangeth on a Tree:) <sup>14</sup> that the Benediction of *Abraham* might come on the Gentiles through *Jesus Christ*; that we by believing might receive the Spirit that was promised.

<sup>a</sup> Ver. 10. *Condemnation*.] Malediction and Condemnation, Benediction and Justification are used as equivalent terms in this Epistle.

<sup>15</sup> I will give an Instance here Brethren, in the ordinary practice of Men. When a Contract among Men is ratified, no one can make it void, or alter any part of it. <sup>16</sup> Now the Promises were made to *Abraham* and his Offspring: it is not said "to Offsprings" as meaning many, but as speaking of one. "And to thy Offspring which is *Christ*." <sup>17</sup> I say then, that the Law which was four hundred and thirty years after, cannot make void the Covenant before ratified by God in *Christ*, nor set aside his Promise. <sup>18</sup> Now if the right to the Inheritance be from the Law, then it is not founded upon the Promise: whereas God made a Donation of it to *Abraham* by Promise.

<sup>19</sup> To what purpose then was the Law? It was added because of Transgressions, till the Offspring should come, to whom the Promise was made: and it was ordained by Angels in the Hand of a Mediator. <sup>20</sup> Now the Mediator is not of one party; but God is one.

<sup>21</sup> Is the Law then contrary to the Promises of God? not at all: for if the Law given had been such as could have conferred Life, certainly Justification would have been by the Law. <sup>22</sup> But the Scripture has included all under Sin, that the Blessing, promised on condition of Faith in *Jesus Christ*, might be given to those who believe. <sup>23</sup> But before Faith came, we were shut up under the Custody of the Law for the Faith which was to be revealed. <sup>24</sup> So that the Law was our School-master to bring us to *Christ*, that we might be justified by Faith. <sup>25</sup> But now that Faith is come, we are no longer under a School-master. <sup>26</sup> For ye are all the Sons of God by Faith in *Christ Jesus*. <sup>27</sup> For all of you, who have been baptised into *Christ*, have put on *Christ*. <sup>28</sup> There is neither Jew nor Greek; there is neither Bond, nor Free; there is neither Male, nor Female; for ye are all one in *Christ Jesus*. <sup>29</sup> And if ye belong to *Christ*, then are ye the Offspring of *Abraham*, and Heirs according to the Promise.

## C H A P. IV.

<sup>1</sup> **N**OW I say that the Heir, while he is a Child, does not differ from a Servant, though he is to be Lord of all: <sup>2</sup> But is under Tutors and Guardians until the time prefixed by his Father. <sup>3</sup> Even so we while we were Children were in a state of Servitude to the external Institutions of the World. <sup>4</sup> But when the time appointed was accomplished, God sent forth his own Son, born of a Woman, born in subjection to the Law, <sup>5</sup> to redeem those who were under the Law, that we might receive the Adoption of Sons. <sup>6</sup> And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying Abba, *i. e.* Father. <sup>7</sup> So that thou art no longer a Servant, but a Son: and if a Son, then an Heir of God through *Christ*.

<sup>8</sup> It is true that formerly when ye knew not God, ye served those which in reality are no Gods. <sup>9</sup> But now that ye know God, or rather are known by God, how comes it that ye turn again to those weak and wretched external Institutions to which ye desire again to be in Bondage? <sup>10</sup> ye observe Days, and Months, and Seasons, and Years, <sup>11</sup> I am afraid for you lest the Pains I have taken upon your account prove vain. <sup>12</sup> Brethren, I beseech you be as I am, for I have been as ye are. It is not me that you hurt.

<sup>13</sup> Ye know in what a state of Humiliation I at first preached the Gospel to you: <sup>14</sup> yet ye did not despise or reject me upon account of the trial I was then under: but ye received me as an Angel of God, even as *Jesus Christ*. <sup>15</sup> How great was your Happiness at that time? for I bear you witness, that if it had been practicable, ye would have pulled out your Eyes, and given them me. <sup>16</sup> Am I become your Enemy by continuing to tell you the Truth? <sup>17</sup> They have a great, but not a good Zeal for you: yea they would make you leave us, that ye may adhere to them. <sup>18</sup> As for you, you ought to persist in the good Zeal you had for me, and not have it only when I am present with you. <sup>19</sup> My little Children, of whom I travail in Birth again until *Christ* be formed in you, <sup>20</sup> I wish I were among

among you that I might address you in another manner [*vivâ voce*,] for I am in great perplexity upon your account.

<sup>21</sup> Tell me ye that desire to be under the Law, do ye not hear the Law? <sup>22</sup> For there it is written, that *Abraham* had two Sons, the one by a Bond-maid the other by a Free-woman. <sup>23</sup> But the Son of the Bond-woman was born after the Flesh: but the Son of the Free-woman was born by virtue of the Promise. <sup>24</sup> These things are allegorical; for the two Women represent the two Covenants, the one given from Mount *Sina*, which generates to Bondage, and is signified by *Agar*. <sup>25</sup> For this *Agar* (which signifies *Sina* a Mountain in *Arabia*) answers to the present *Jerusalem*, which is in Bondage with her Children. <sup>26</sup> But the heavenly *Jerusalem* is represented by the Free-woman, who is the Mother of us all.

<sup>27</sup> For it is written, "Rejoice, thou barren, that bearest not; break forth into Acclamations, thou that travailest not: for more are the Children of her who was deserted, than of her that hath an Husband." <sup>28</sup> Now we, Brethren, as *Isaac* was, are the Children of Promise. <sup>29</sup> But as then, he that was born after the Flesh, persecuted him that was born after the Spirit; even so it is now. <sup>30</sup> But what saith the Scripture? Cast out the Bond-woman and her Son: for the Son of the Bond-woman shall not inherit with the Son of the Free-woman. <sup>31</sup> So then, Brethren, we are not Children of the Bond-woman, but of the Free.

## C H A P. V.

<sup>1</sup> **P**ERsist therefore in the Liberty wherewith *Christ* has made us free, and be not again enthralled with the Yoke of Bondage.

<sup>2</sup> Take notice, *I Paul* declare to you that if ye be circumcised, *Christ* will be of no advantage to you. <sup>3</sup> I also protest to every Man who causes himself to be circumcised, that he is under an obligation to perform the whole Law. <sup>4</sup> *Christ* is of no use to you, whoever of you would be justified by the Law; ye are fallen from Grace. <sup>5</sup> But as for us, we through the Spirit hope for the Justification by Faith. <sup>6</sup> For in the Christian Dispensation, neither Circumcision nor Uncircumcision

cumcision are of any moment, but Faith which is wrought in us by Charity.

<sup>7</sup> Ye began your Course well. Who turned you aside from being persuaded of the Truth? <sup>8</sup> This your persuasion [concerning Circumcision] does not come from him who called you. <sup>9</sup> A little Leaven changes the whole Mass. <sup>10</sup> Yet I promise myself by God's Assistance that ye will be of the same Mind with me. But he who has disturbed your Minds shall suffer for it, whoever he be. <sup>11</sup> As for me, Brethren, if I yet preach Circumcision, why am I still persecuted? the offence of the Cross would then be removed. <sup>12</sup> I wish that they who have unsettled your Minds were even cut off. <sup>13</sup> For you, Brethren, have been called to Liberty; only do not take occasion from that Liberty to indulge the Flesh, but on the contrary serve one another with love. <sup>14</sup> For all the Law is comprehended in that one precept, Thou shalt love thy Neighbour as thyself. <sup>15</sup> But if ye prey upon one another, take heed that ye be not consumed by one another.

<sup>16</sup> I say then, walk in the Spirit, and then you will not gratify the Desires of the Flesh. <sup>17</sup> For the Flesh has Desires contrary to those of the Spirit: But the Spirit too has Desires contrary to those of the Flesh (these two things being mutually opposite) to the end that ye may not do what you yourselves are inclined to. <sup>18</sup> But if you are governed by the Spirit, you are not under the Law. <sup>19</sup> Now the Works of the Flesh are well known, *viz.* Adultery, Fornication, Impurity, Lasciviousness, <sup>20</sup> Idolatry, Poisonings, Enmities, Quarrels, Emulations, Animosities, Strife, Seditions, Factions in matters of Religion, <sup>21</sup> Envyings, Murders, Drunkenness, Revellings, and such like, concerning which I forewarn you now, as I have formerly, that those who practise them shall not inherit the Kingdom of God. <sup>22</sup> But the Fruit of the Spirit is Love, Joy, Peace, Patience, Gentleness, Goodness, Fidelity, <sup>23</sup> Meekness, Temperance: against such there is no Law. <sup>24</sup> And they who belong to *Christ* have crucified the Flesh with its Passions and Affections. <sup>25</sup> If we live in the Spirit let us also walk in the Spirit: <sup>26</sup> let us not be vain-glorious, provoking one another, envying one another.

## C H A P. VI.

<sup>1</sup> **B**rethren, if any Man be overtaken in a Fault, ye that are spiritual, restore him in a Spirit of Meekness, let each of you have regard to himself, lest he also be tempted. <sup>2</sup> Bear ye one another's Burdens, and so fulfil the Law of *Christ*. <sup>3</sup> For if a Man think himself to be something, though he is nothing, he deceiveth himself. <sup>4</sup> But let every one examine his own Actions, and then he shall have glory in himself alone, and not in another. <sup>5</sup> For every Man shall answer for his own Actions.

<sup>6</sup> Let him who is instructed in the Word, liberally impart his good things to him who teaches him. <sup>7</sup> Be not deceived: God is not to be imposed on; for whatsoever a Man soweth, that shall he also reap. <sup>8</sup> For he that soweth into his Flesh, shall of the Flesh reap Corruption: but he who soweth into the Spirit, shall of the Spirit reap everlasting Life. <sup>9</sup> Let us not then be weary in doing good: for if we do not tire and give over, we shall reap in due Season. <sup>10</sup> Therefore, as we have opportunity, let us do good to all Men, especially to the Family of Believers.

<sup>11</sup> You see how long a Letter I have wrote to you with my own Hand. <sup>12</sup> They who desire to make a fair shew in the Flesh, would oblige you to be circumcised, only that they may not suffer Persecution for the Cross of *Christ*. <sup>13</sup> For although they are circumcised, yet they do not themselves keep the Law; but they would have you circumcised, that they may have matter of glorying upon that account. <sup>14</sup> But far be it from me that I should glory save in the Cross of our Lord *Jesus Christ*; by which the World is crucified to me, and I to the World. <sup>15</sup> For in *Christ Jesus* neither Circumcision availeth any thing, nor Uncircumcision, but the new Creature, <sup>16</sup> as many as walk by this rule Peace and Mercy be on them, even upon the *Israel* of God. <sup>17</sup> From henceforth let no Man disturb me for I bear in my Body the Marks of the Lord *Jesus*. <sup>18</sup> Brethren the Grace of our Lord *Jesus Christ* be with your Spirit. Amen.



The Epistle of P A U L the Apostle to the  
E P H E S I A N S.

C H A P. I.

**P**AUL an Apostle of *Jesus Christ* by the Will of God, to the Saints at *Ephesus*, and those who believe in *Christ Jesus*:  
Grace be to you, and Peace from God our Father, and from the Lord *Jesus Christ*.  
Blessed be God even the Father of our Lord *Jesus Christ*, who from Heaven has blessed us with all spiritual Benedictions in *Christ*; according as he had chosen us in him before the Foundation of the World, that we should be holy and innocent before him through Charity: having predetermined to adopt us by *Jesus Christ* to be his Children according to the good pleasure of his own Will, to the praise and glory of his Grace, whereby he has made us acceptable in the Beloved, by whom we have Redemption through his Blood, even the forgiveness of our Sins according to the Riches of his Grace; whereof he has been most liberal to us, conferring Wisdom and Prudence, and making known to us the Secret of his Will, viz. that out of his mere good pleasure he hath purposed in himself, when the full time of the Dispensation was come, to reunite all things both in Heaven and in Earth, under one Head in *Christ*: in whom also we have a share in the Inheritance, being predestinated according to the purpose of him, who intimately worketh all things after the Counsel of his own Will: that we who first placed our hopes in *Christ*, should serve to the praise of his Glory, by whom you also have heard the Word of Truth, the Gospel of your Salvation: and having believed in him, ye were marked with the Seal of the Holy Spirit that was promised: which Spirit is the pledge of our Inheritance until the deliverance of his peculiar People to the display of his Glory.

<sup>15</sup> Wherefore having heard of your Faith in the Lord *Jesus*, and Love to all the *Saints*, <sup>16</sup> I continually give thanks upon your account, and make mention of you in my Prayers, <sup>17</sup> that the God of our Lord *Jesus Christ*, the Father of Glory, may give you the Spirit of Wisdom and Revelation to make himself known to you; <sup>18</sup> and that the Eyes of your Understanding being enlighthened, ye may see what great Expectations he has called you to, what are the Riches and the Glories of the Inheritance prepared for the *Saints*, <sup>19</sup> and how exceedingly great that Power is which he will exert in us, who believe a Power corresponding to that energie of his mighty Strength, <sup>20</sup> which he exerted in *Christ*, when he raised him from the Dead, and set him at his own Right Hand in Heaven, <sup>21</sup> far above every Principality, and Authority, and Power, and Domination, or whatever other Title can be named, not only in this World, but also in that which is to come. <sup>22</sup> He has put all things under his Feet, and constituted him over all the Head of the Church, <sup>23</sup> which is his Body, the Accomplishment of him, who gives to every thing its Perfection.

## C H A P. II.

**I**T is God then who restored you to Life when ye were dead in Trespases and Sins, <sup>2</sup> wherein ye formerly lived <sup>a</sup> in conformity to the usual Customs of this World, being influenced by the Prince of the Power of the Air, even that Spirit who now worketh in the Children of Disobedience: <sup>3</sup> of which number we all have formerly been, leading dissolute Lives, and gratifying the Desires of our Sensuality; and we were by Nature the <sup>b</sup> Children of Wrath, even as the rest of Mankind. <sup>4</sup> But God, who is rich in Mercy, through the great Love which he bore us, <sup>c</sup> did quicken us

<sup>a</sup> Ver. 2. *In conformity to the Customs of this World,*] Literally, according to the secularity of this World.

<sup>b</sup> Ver. 3. *Children of Wrath,*] *τίμα βίβης ἡμῶν φῶτος.* *Wrath* here is in some respect synonymous with *Darkness*.

<sup>c</sup> Ver. 5. *Quicken,* i. e. Make alive.

together with *Christ*, even when we were dead in Transgressions (your Salvation is solely owing to his Favour) <sup>6</sup> and has raised us up with him, and <sup>4</sup> in his Person given us a Seat in Heaven: <sup>7</sup> that in the Ages to come he might shew the immense Riches of his gracious Kindness towards us by *Christ Jesus*. <sup>8</sup> For (as I said) your Salvation is solely owing to his Favour through Faith, <sup>9</sup> (and that not from us: it is the Gift of God.) <sup>9</sup> Not upon account of Works, that no Man may have what to boast of. <sup>10</sup> For we are his Work, being created by *Jesus Christ* for the good Works <sup>6</sup> which God has disposed us to perform.

<sup>11</sup> Remember then that ye were formerly Gentiles in the Flesh, and called the uncircumcised by those who are carnally circumcised by a manual Operation. <sup>12</sup> Remember, I say, that at that time ye were without *Christ*; being Aliens from the Common-wealth of *Israel*, and Strangers to the Covenants, having no hope in the Promises, and without God in the World. <sup>13</sup> But now that ye belong to *Christ Jesus*, ye who were formerly at a distance, are brought near by his Blood. <sup>14</sup> For he is our Peace-maker: he unites both *Jew* and Gentile, having broken down the Wall that parted them, <sup>15</sup> and in his Flesh abrogated the Opposition caused by the dogmatical Injunctions of the Law; that having made Peace he might incorporate the two into one new Man under himself; <sup>16</sup> that he might reconcile both in one body unto God by the Cross, whereby he has put an end to that which was the cause of Opposition. <sup>17</sup> And being come he preached the glad Tidings of Peace, as well to you that were remote, as to <sup>6</sup> us who were near: <sup>18</sup> for through him both of us have access by the same Spirit to the Father.

<sup>19</sup> Now therefore ye are no more Strangers and Foreigners, but Fellow-citizens with the Saints, and Domesticks of God's Family, <sup>20</sup> composing with them an Edifice, which is built upon the Founda-

<sup>4</sup> Ver. 6. *In his Person given us a Seat in Heaven:]* Or made us Partakers of his heavenly Kingdom.

<sup>6</sup> Ver. 10. *Which God has disposed us to perform.]* Or which God has before prepared for us to walk in.

<sup>6</sup> Ver. 17. *Us]* Because *we both* in the next verse.

tion of the Apostles and Prophets, whereof *Jesus Christ* is the chief Corner-stone; <sup>21</sup> on whom the whole Structure well adjusted in all its Parts rises into a Temple sacred to the Lord: <sup>22</sup> by whom ye also become a part of this Edifice that God may dwell in you by the Spirit.

## C H A P. III.

<sup>1</sup> **I**T is for the sake of this that I *Paul* am a Prisoner for *Jesus Christ* upon your account, O Gentiles. <sup>2</sup> And ye know the Dispensation of Divine Grace granted to me for your Benefit. <sup>3</sup> Because the Mystery has been revealed to me, as I briefly wrote before, <sup>4</sup> by reading of which ye may discern what Knowledge I have of the Mystery of *Christ*, <sup>5</sup> which in former Ages was not discovered to the Sons of Men, as it is now revealed to his Holy Apostles and Prophets by the Spirit, <sup>6</sup> viz. that the Gentiles should be Heirs as well as the *Jews*, make one Body together, and partake of the Divine Promise in *Christ* by the Gospel. <sup>7</sup> Of this I was made a Minister according to the gracious Gift of God bestowed upon me by the Efficacy of his Power, <sup>8</sup> upon me, I say, who am the meanest of his Servants, is this Favour bestowed, that I should publish to the Gentiles the unscrutable Riches of *Christ*: <sup>9</sup> and display to all Men that mysterious <sup>b</sup> Dispensation which from all past Ages has been concealed in the Secret purpose of God, the Creator of all things by *Jesus Christ*: <sup>10</sup> that his manifold Wisdom <sup>c</sup> in what relates to his heavenly Kingdom might now be made known to Princes and Potentates by the Church <sup>11</sup> according to his eternal design which he has executed in *Jesus Christ* our Lord; <sup>12</sup> by whom we have free Access to God with Confidence through Faith in him.

<sup>a</sup> Ver. 2. *Ans*] *Ety.*

<sup>b</sup> Ver. 9. *Dispensation.*] *Oikonomia*, so the best Copies.

<sup>c</sup> Ver. 10. *In what relates to his heavenly Kingdom.*] The manifold Wisdom of God is displayed in his various Dispensations under the Law of Nature, the written Law, and the Law of Grace, i. e. the Gospel. This last is called *his heavenly Kingdom*.

Wherefore

<sup>13</sup> Wherefore I desire that ye be not discouraged at the Afflictions which I suffer upon your account, which are matter of Glory to you. <sup>14</sup> For this cause I bend my Knees unto the Father of our Lord *Jesus Christ*. <sup>15</sup> From whom all Paternity in Heaven and Earth is derived, <sup>16</sup> that according to his <sup>d</sup> glorious Riches he would powerfully strengthen you by his Spirit in the inward Man, <sup>17</sup> so that *Christ* may dwell in your Hearts by Faith, <sup>18</sup> and that being rooted and grounded in Charity, ye may be able to comprehend with all Saints what is the length and breadth and depth and height [of this Mystery] <sup>19</sup> and know the Love of *Christ* which surpasses Conception, so that ye may be replenished with all <sup>e</sup> Divine Accomplishments.

<sup>20</sup> Now to him, who by his Power operating in us is able to do abundantly more than we ask or conceive, <sup>21</sup> unto him be Glory in the Church even by *Jesus Christ* through all Successions of future Ages.

<sup>d</sup> Ver. 16. *Glorious Riches*] The glorious Abundance of Graces which he has to bestow.

<sup>e</sup> Ver. 19. *Divine Accomplishments*] τὸ πλῆρομα. The Creature is defective till the Divine Power concur to perfect it: that Power is accordingly called, the Fulness or Accomplishment. See Chap. IV. ver. 10 and 13.

#### C H A P. IV.

**I** Therefore the Prisoner for the Lord beseech you to behave in a manner worthy of your Vocation: <sup>2</sup> with all Humility, Meekness and Patience, bearing with one another in Love: <sup>3</sup> and studying to preserve the Unity of the Spirit in the Bond of Peace. <sup>4</sup> Being one Body acted by one Spirit, as there is one Hope to which ye are called. <sup>5</sup> There is but one Lord, one Faith, one Baptism, <sup>6</sup> one God and Father of all, who is over all, and through all, and in you all.

<sup>7</sup> But to each of us a different <sup>a</sup> Charge is given, according to the Distribution which *Christ* has made. <sup>8</sup> Wherefore it is said,

<sup>a</sup> Ver. 7. *Charge*] or Office in the Church, so *χρέω* here signifies, as appears by the sequel, and other parallel Passages. The reason is because it is a *Favour* to be so chosen: for

said, "When he ascended up on High, "He led Captivity  
 "captive, and gave Gifts to Men." <sup>9</sup> Now his having ascended  
 plainly implies that he had before descended into the lower Parts of  
 the Earth. <sup>10</sup> <sup>b</sup> He who descended, is the same who also has as-  
 cended far above all Heavens, that he might perfect all things,  
<sup>11</sup> It is he then who has made some Apostles; some Prophets; some  
 Evangelists; and others Pastors and Teachers: <sup>12</sup> thus fitly quali-  
 fying his Servants for their respective Offices in order to build up  
 the Body of *Christ*. <sup>13</sup> Till we all become united in the Faith and  
 Knowledge of the Son of God, <sup>c</sup> grow up to Maturity, and ar-  
 rive at that measure of Perfection to which the Fulness that is in  
*Christ* will raise: <sup>14</sup> that we may be no longer Children, fluctuating  
 and carried about with every Wind of Doctrine by the Deceits of  
 Men and the Arts they use to seduce us: <sup>15</sup> but persisting in the  
 Truth with Charity let us improve in all things through him who  
 is our Head even *Christ*, <sup>16</sup> from whom the whole Body, fitly  
 framed and firmly united by the Conjunction of the Parts mutually  
 supplying one the other according to the respective Energy that  
 operates in each of them; from whom, I say, the whole Body re-  
 ceives its increase towards the Completion of itself by Charity.

<sup>17</sup> I tell you then, and I conjure you by the Lord, not to live for  
 the future, as other Gentiles do in the Vanity of their Minds,  
<sup>18</sup> having the Understanding darkened, being alienated, from the  
 Life of God through their Ignorance, which proceeds from the  
 Hardness of their Heart: <sup>19</sup> who without Remorse, have abandoned  
 themselves to Impurity, so as to commit all kinds of Lewdness  
 with insatiable Desires, <sup>20</sup> But *Christ* has taught you another Lesson,

for such Office or Ministry, and that choice was accompanied with the Gift of the  
 Talents proper to discharge it.

<sup>b</sup> Ver. 10. *Who descended*] In his Incarnation, Death and Burial.

idem. *Might perfect all Things.*] See Chap. III. ver. 19. the *Pleroma*, Fulness, dwelt  
 in him, and is from him communicated.

<sup>c</sup> Ver. 13. Observe here that Faith and the Knowledge of the Son of God are  
 the same.

idem. *Arrive at that measure of Perfection to which the Fulness, &c.*] See ver. 10. of  
 this Chap. and ver. 19. of the 3d. Chap.

<sup>21</sup> if so be that ye have hearkened to him: and have learnt the Truth as it is in *Jesus*, <sup>22</sup> viz that with regard to your former Practice you should put off that old Nature, which is depraved by the Delusion of the Passions: <sup>23</sup> and be renewed in the Spirit of your Minds, <sup>24</sup> so as to put on that new Nature, which is formed after the Image of God in Justice, Sanctity and Truth.

<sup>25</sup> To this end let us renounce all Falshood, and let every Man speak the Truth to his Neighbour, for we are Fellow Members of the same Body. <sup>26</sup> In your Anger beware of Sin, let not the Sun go down upon your Wrath, <sup>27</sup> and give no access to the Devil. <sup>28</sup> Let him that stole, steal no more: but let him work with his Hands at some honest Business, that he may have wherewithal to relieve the Needy. <sup>29</sup> Use no bad Language, but only such as tends to Edification, as the Occasion may require, so that it may be profitable to the Hearers. <sup>30</sup> Grieve not the Holy Spirit of God, by whom ye are sealed against the Day of Deliverance. <sup>31</sup> Lay aside all Bitterness, Resentment, Anger, Clamour, Calumny, and all Malice. <sup>32</sup> And on the contrary cultivate mutual Kindness and Tenderness, forgiving one another, as God for *Christ's* sake has forgiven you.

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## C H A P. V.

<sup>1</sup> **B**E ye therefore Imitators of God as his dear Children. <sup>2</sup> And live in Love after the Example of *Christ*, who loved us, and for us gave himself a most acceptable Oblation and Sacrifice to God.

<sup>3</sup> But Fornication, or other Impurity, or Covetousness, let them not be heard of among you, as becometh the Servants of God, <sup>4</sup> neither any immodest Language, nor Ribaldry, nor Scurrility, things unworthy of your Character: but instead of them the Praises of God. <sup>5</sup> For this ye know for a certainty, that no Fornicator, or impure Person; neither a covetous Man, (who is an Idolater): has any Inheritance in the Kingdom of *Christ* and of God. <sup>6</sup> Let no Man seduce you with vain Discourses, for it is by these Vices

that

that Infidels incur the Displeasure of God. <sup>7</sup> Do not ye therefore incur the same. <sup>8</sup> Ye were formerly in Darknes? but now ye are enlightned by the Lord: behave then as Children of Light, <sup>9</sup> (for the natural effect of <sup>a</sup> Light is universal Benevolence, Justice, and Truth.) <sup>10</sup> Heedfully consider what is acceptable to the Lord, <sup>11</sup> and be not Accompllices in the fruitless Works of Darknes, but on the contrary condemn them. <sup>12</sup> For it is a shame even to mention what they practise in secret. <sup>13</sup> Now all things that are blameable are discovered by the Light: for there is a Light which discovers every thing. <sup>14</sup> Wherefore it is said "Awake thou that sleepest, and arise from among the Dead, and *Christ* shall enlighten thee."

<sup>15</sup> See then that ye behave circumspectly and not as Fools, but as Wise, <sup>16</sup><sup>b</sup> improving the time, because the Days are evil. <sup>17</sup><sup>c</sup> Wherefore be not imprudent, but consider what is agreeable to the Will of God. <sup>18</sup> Do not drink to excess, which tends to Dissoluteness, but [keep your Minds in such a posture that ye may] be filled with the Spirit. <sup>19</sup> [And to this end] entertain yourselves with Psalms, and Hymns, and spiritual Songs, singing from your Heart to the Lord, <sup>20</sup> and at all times and upon all occasions give thanks to God the Father in the Name of our Lord *Jesus Christ*.

<sup>21</sup> Keep yourselves in a due subordination the one to the other in the fear of God. <sup>22</sup> Let the married Women be submissive to their Husbands, as to the Lord. <sup>23</sup> For the Husband is the Head of the Wife, even as *Christ* is the Head of the Church; <sup>d</sup> and he also

<sup>a</sup> Ver. 9. *Light*] the present *Greek* here has *Spirit*, but the Vulgate with other ancient Versions and MSS has *Light*, which agrees better with the Context.

<sup>b</sup> Ver. 16. *Improving the time,*] *Nullum tempus vacare officio potest*, says Tully, Every Hour has its proper Duty, when we discharge that Duty, we improve; i. e. make the best of our time.

idem. *Because the Days are evil*] the frequent Disasters that happen to us, furnish Materials for the exercise of Virtue, which is the true Improvement of time.

<sup>c</sup> Ver. 17] See ver 10. of this Chap. The Christian Prudence is upon all occasions to consider what is the Will of God. Our Duty varies with our Circumstances, and it is a main point of Wisdom to discern what are the Duties that correspond to our present Circumstances.

<sup>d</sup> Ver. 23. *And he also is the Saviour of his Body,*] This is added to intimate to the Husbands that tender Affection which they ought to bear to their Wives. And it is observable



also is the Saviour of his Body. <sup>24</sup> As then the Church is subject to *Christ*, so let Wives be to their Husbands in every thing.

<sup>25</sup> Husbands love your Wives, even as *Christ* has loved the Church, and given himself for it; <sup>26</sup> that he might sanctify it, having cleansed it with the Baptism of Water by the Word, <sup>27</sup> that he might render it glorious for himself, a Church without Spot or any kind of Defect, but that it should be holy and without Blemish. <sup>28</sup> In like manner Men ought to Love their Wives as their own Bodies. He that loveth his Wife, loveth himself. <sup>29</sup> No Man ever hated his own Flesh, but nourisheth it, and cherisheth it, even as the Lord the Church. <sup>30</sup> For we are Members of his Body, <sup>c</sup> formed out of his Flesh and his Bones. <sup>31</sup> "For this cause [saith the Scripture] a Man " shall leave his Father and Mother, and adhere to his Wife, and " they two shall be as one Person." <sup>32</sup> <sup>f</sup> This is a great Mystery, I mean in reference to *Christ* and the Church. <sup>33</sup> To conclude, let every one of you love his Wife even as himself, and let the Wife reverence her Husband.

observable that in this as also in the following Directions the Apostle joins the Duties of both Parties, and it is very blameable to separate them by requiring Duty without paying it.

<sup>c</sup> Ver. 30. *Formed out of his Flesh and his Bones.*] St. Paul here alludes to the Creation of *Eve*. Gen. II. ver. 23 and 24.

<sup>f</sup> Ver. 32. *This is a great Mystery.*] i. e. These Words contain a very mystical Sense.

## CHAP. VI.

<sup>1</sup> Children obey your Parents with regard to the Lord, for this is your Duty. <sup>2</sup> "Honour thy Father and Mother" (which is the first Commandment that has a Promise annexed to it) <sup>3</sup> <sup>a</sup> "that " thou mayest be happy and long-lived on the Earth." <sup>4</sup> And ye Fathers be careful not to exasperate your Children: but bring them up with discipline and religious Instruction.

<sup>a</sup> Ver. 3.] A motive accommodated to their young Apprehension, such as they would be sensible of, &c.

<sup>5</sup> Servants be obedient with a profound Respect to those who are your Masters, according to the course of this World; do this with a sincere Heart, as to *Christ*: <sup>6</sup> not with Eye-service or merely to please Men, but as the Servants of *Christ*, in hearty obedience to the Will of God. <sup>7</sup> Perform then your Service to them with Good-will, as to the Lord himself and not to Men: <sup>8</sup> considering that whatever good any Man does he shall be rewarded for it by the Lord, whether he be a Slave or a Free-man. <sup>9</sup> And ye that are Masters, do ye also do your Duty towards your Servants, forbearing Threats: knowing that <sup>b</sup> both their and your Master is in Heaven, and that there is no respect of Persons with him.

<sup>10</sup> Finally, my Brethren, fortify yourselves in the Lord and his Almighty Power. <sup>11</sup> Put on the whole Armour of God, that ye may be able to resist the Wiles of the Devil. <sup>12</sup> For our conflict is not only with <sup>c</sup> Men, but with Princes and Potentates, with the Rulers of the Darkness of this World, even the wicked Spirits that are in the Air. <sup>13</sup> Put on therefore the whole Armour of God, that ye may be able to resist in the evil Day, and having overcome all, maintain your Ground. <sup>14</sup> Stand firm then, having your Loins girt about with Truth, having on Justice for a Breast-plate, <sup>15</sup> and your Feet shod in readiness to preach the Gospel of Peace. <sup>16</sup> Above all taking the Shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the evil one. <sup>17</sup> And take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God: <sup>18</sup> praying continually in the Spirit with all Devotion, and persisting therein with Vigilance, make earnest Intercession for all the Servants of God, <sup>19</sup> for me in particular, that there may be given me a readiness to express myself, and boldly to preach the Mystery of the Gospel, <sup>20</sup> (whereof I am an Ambassador, though in Chains,) that I may fully discharge my Duty in this respect without restraint.

<sup>b</sup> Ver. 9. *both their and your Master.*] *Illorum & vester*, Vulgate.

<sup>c</sup> Ver. 12. *Men.*] Literally, Flesh and Blood.

idem. *in the Air*] So *the Fowls of Heaven* for the Fowls of the Air.

<sup>12</sup> As to the State of my Affairs, and how I am employed, *Tychicus* our dear Brother and faithful Minister in the Lord, will inform you. <sup>22</sup> I have sent him to you on purpose to acquaint you with our Concerns, and to comfort your Hearts. <sup>23</sup> Peace be to the Brethren, and Charity and Faith from God the Father, and the Lord *Jesus Christ*. <sup>24</sup> Grace be with all those that invariably love the Lord *Jesus Christ*.

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## The Epistle of PAUL the Apostle to the P H I L I P P I A N S.

### C H A P. I.

<sup>1</sup> *PAUL* and *Timotheus* the Servants of *Jesus Christ* to all the Saints in *Christ Jesus* which are at *Philippi*, with the Bishops and Deacons: <sup>2</sup> Grace and Peace be with you from God our Father, and from the Lord *Jesus Christ*. <sup>3</sup> I render thanks to my God as often as I make <sup>a</sup> mention of you in my Prayers; <sup>4</sup> and I never pray that I do not put up Prayers for you all with Joy, <sup>5</sup> upon count of <sup>b</sup> your Participation in the Gospel from the first Day until the present time. <sup>6</sup> Being persuaded, that he who has begun this good Work in you, will perfect it until the Day of *Jesus Christ*. <sup>7</sup> And it is but just that I should have this Opinion of you all, being intimately conscious as I am of the interest you take in the Favour God does me with respect to my Confinement, and the Defence and Confirmation of the Gospel. <sup>8</sup> For God is my Witness, that

<sup>a</sup> Ver. 3. *mention of you in my Prayers*;] It was the Custom as well of the *Jews* as the *Christians* to name in their Prayers those for whom they had a great regard. 1 Macch. XII. 11. Eph. VI. 18. we retain some Traces of this in our own publick Worship.

<sup>b</sup> Ver. 5. *your Participation*] the part you have in the Gospel, obeying its Precepts, and profiting by the Graces which accompany it.

I love you all with a truly Christian Affection. <sup>9</sup> And the Favour I ask of him is that your Charity may improve more and more in Knowledge and all Discernment, <sup>10</sup> so as to judge what is best, that ye may be sincere and without Impediment in your Progress to the Day of *Christ*, <sup>11</sup> <sup>c</sup> abounding in good Works through *Jesus Christ*, to the Praise and Glory of God.

<sup>12</sup> I would now inform you, Brethren, that what has happened to me, has even contributed to the Advancement of the Gospel: <sup>13</sup> so that my Imprisonment for the sake of *Christ* is now publickly known at the Court, and in all other Places. <sup>14</sup> And many of our Brethren, encouraged by my Bonds, preach the Word with greater Freedom and Intrepidity. <sup>15</sup> Some there are indeed who preach *Christ* out of Envy, and a Spirit of Contention; but others do it with a good Design. <sup>16</sup> Those who are of the contentious Party, do not preach the Gospel with a pure Intention, but that they may bring me into farther Trouble: <sup>17</sup> the others act from Affection, as knowing that I am reduced to this State for the Defence of the Gospel. <sup>18</sup> But what matters it, since either way, whether pretendedly or sincerely, still *Christ* is preached; which is now and ever will be matter of Joy to me. <sup>19</sup> For I know that this shall turn to my Salvation through your Prayer and the Spirit with which *Jesus Christ* will assist me, <sup>20</sup> agreeably to the Expectation and Hope which I have that I shall upon no Occasion be confounded: but discharging my Office frankly and with Assurance, as I have always done, I shall still glorify *Christ* in my Body, whether it be by Life, or by Death. <sup>21</sup> For as to me, *Christ* is my Life, I live only for him: and to die is gain to myself. <sup>22</sup> But if I should continue to live in this mortal Body, that might be profitable to me by the Work I might then perform: yet which to choose, I know not. <sup>23</sup> I am doubly pressed between my Desire to depart and be with *Christ*, which is by far the best for me; <sup>24</sup> and my Inclination to continue in this mortal Body, which is more necessary for you: <sup>25</sup> and being convinced of this I am persuaded that I shall continue,

<sup>c</sup> Ver. 11. *abounding*, &c.] Literally, being filled with the Fruits of Justice, which are by *Jesus Christ*.

and that for some time, with you all for your Improvement and <sup>d</sup> Joy of Faith. <sup>26</sup> That your rejoicing in *Jesus Christ* may be more abundant by my means, at my being present with you again. <sup>27</sup> Only let your Behaviour be such as becomes the Gospel of *Christ*, so that whether I come to you, or be absent, I may still hear that you continue stedfast in the same Spirit, nothing dismayed by the Persecution of your Adversaries; but unanimously, and with vigour maintaining the Faith of the Gospel, <sup>28</sup> which to them is a Declaration of their Perdition, as it is to you of Salvation, and that from God. <sup>29</sup> For it is a Favour bestowed on you, not only that you believe in *Christ*, but also suffer for his sake; <sup>30</sup> being engaged in the same conflict, wherein you formerly saw me, and now hear that I am engaged.

<sup>d</sup> Ver. 25. *Joy of Faith.*] The preaching of an Apostle never fails of producing actual Faith in Minds disposed, as those of the *Philippians*; and Experience teaches, that such Faith is accompanied with joyous Sensations; it is luminous, and fills the Soul with a delectable relish of Truth. Hence *Joy in believing*, &c.

<sup>e</sup> Ver. 28. *which to them is a Declaration*, &c.] I suppose that *ἐν* here refers to *ἐν τῷ εὐαγγελίῳ* in the Verse before, and that the Sense is the same as *Rom. 1.* ver. 18. where it is said, that in the Gospel, *the Wrath of God is revealed against all Impiety and injustice of Men*, &c. wherever the Gospel is preached, it is no indifferent thing, even to those who do not receive it, because it is a Warning to them from God of the Danger they incur by Disobedience.

## C H A P. II.

<sup>1</sup> **I**F then to exhort you in the Name of *Christ* be of any weight, if there be any comfort in Love, any communion of the Spirit, any tenderness of Compassion, <sup>2</sup> compleat my Joy by living in concord, bearing mutual Love; by being unanimous, and having the same Sentiments. <sup>3</sup> Do nothing out of a Spirit of Contention or for Vain-glory: but modestly esteem others better than yourselves. <sup>4</sup> Let not every Man have regard to his own Interest, but also to the

<sup>a</sup> Ver. 1. *If to exhort you*, &c.] Literally: If there be any Exhortation in *Christ*, *παράκλησις* signifies Exhortation as well as Comfort.

<sup>b</sup> Ver. 2.] The Tautology here is the effect of *St. Paul's* Zeal, and argues the Importance of this Advice.

Interest of others. <sup>5</sup> For the same Temper of Mind ought to be in you, which was in *Christ Jesus*: <sup>6</sup> who being <sup>c</sup> the Image of God, deemed it no Usurpation to be equal with God: <sup>7</sup> yet emptied himself, assuming the form of a Servant: being made in the likeness of Men, <sup>8</sup> and appearing only such, he abased himself, and carried his Submission so far as to die, even the Death of the Cross. <sup>9</sup> Wherefore God has highly exalted him, and given him a Name, which is above every <sup>d</sup> Name, <sup>10</sup> that at the Name of *Jesus* [Saviour] every thing in Heaven, in Earth, and <sup>e</sup> under the Earth should bend the Knee; <sup>11</sup> and that every <sup>f</sup> Tongue should confess that *Jesus Christ* is the Lord, to the Glory of God the Father.

<sup>12</sup> Wherefore, my beloved, as ye have always been obedient, not only when I was with you, but much more now that I am absent, carry on the Work of your own Salvation with great <sup>g</sup> Awe, and Reverence; <sup>13</sup> for it is God who causes you to will, and to perform out of his Benevolence towards you.

<sup>14</sup> Do every thing without Murmuring, or Dissention: <sup>15</sup> that ye may be without Reproach, the inoffensive blameless Children of God in the midst of a depraved and perverse Generation (among whom you, who have in you the Word of Life, should shine as Stars in the World,) that I may have the Joy for the Day of *Christ*,

<sup>c</sup> Ver. 6. *the Image of God,*] Or, by *Nature God*, *μῆκον forma*, signifies the Nature and Essence of a thing: so in the next Verse, *form of a Servant* signifies the Nature of a Servant.

*id. deemed it no Usurpation to be equal with God, yet emptied himself,*] One Translation has, *Did not affect to appear with divine Majesty, but dressed himself thereof*. I take this to be the Sense, the Phrase in the Original *ἐξαπαρῶν τοῦ ὁμοῦ* is singular, and not found elsewhere in Scripture. *Theodore*, one of the most learned of the *Greek Fathers*, and consequently well skill'd in the Original; renders it *did not make his least or glorify himself*.

<sup>d</sup> Ver. 9. *Name,*] i. e. Title.

<sup>e</sup> Ver. 10. *under the Earth*] Viz. the Dead who are to appear at his Tribunal.

<sup>f</sup> Ver. 11. *Tongue*] Nation.

<sup>g</sup> Ver. 12. *awe and reverence, &c.*] Great reason is there for a pious Awe, seeing God present in us co-operates in the Work of Salvation, as it is said in the Verse following.

that

that my Labours have been successful. <sup>17</sup> And <sup>h</sup> if my Death could be serviceable to promote the Sacrifice of your Faith, I should rejoice and congratulate with you all thereupon: <sup>18</sup> and you too should rejoice, and congratulate me upon that account.

<sup>19</sup> Moreover I hope by the Favour of the Lord *Jesus* to send *Timothy* to you very soon, that I may be put in Heart by knowing the state of your Affairs. <sup>20</sup> For I have none so dear to me as he, and none will more sincerely interest himself in your Concerns. <sup>21</sup> For the others seek to promote their own Interest, rather than that of *Jesus Christ*: <sup>22</sup> but ye know that he has given proof of his Fidelity, having served me in the Ministry of the Gospel, as a Son would his Father. <sup>23</sup> I hope therefore to send him to you as soon as I find what turn my Affairs will take. <sup>24</sup> And I trust in the Lord that I myself too shall visit you very soon. <sup>25</sup> However I have thought it proper immediately to send to you *Epaphroditus* my Companion in the Ministry, and fellow Soldier, whom you sent to me, and who has assisted me in my Necessities. <sup>26</sup> For he was very desirous to see you all, and greatly concerned that you should hear he was sick. <sup>27</sup> And indeed he was sick almost to Death: but God had pity on him, and not on him only, but on me likewise, lest I should have Sorrow upon Sorrow. <sup>28</sup> I therefore hastened to send him that you might have the Satisfaction to see him, and my Concern in him so much lessened. <sup>29</sup> Receive him then in the Lord with all Joy, and honour Persons of his Character. <sup>30</sup> For he was at the brink of Death for the service of *Christ*, not regarding his Life, that he might do the good Offices for me, which you could not by reason of your Absence.

<sup>h</sup> Ver. 17. *If my death could be serviceable to promote the Sacrifice of your Faith,*] Faith, in its progress always carries the Soul on to sacrifice itself to the Will of God, and is not perfected but in the accomplishment of that Sacrifice. The Phrase of the Apostle literally rendered, is, *If I were poured forth upon the Sacrifice of your Faith*, alluding to the Libation or Drink-offering poured on the Victims at the Altar, &c.

## C H A P. III.

<sup>1</sup> Finally, my Brethren, rejoice in the Lord. To write the same things is no pain to me, and it is safer for you. <sup>2</sup> Beware of Dogs, beware of evil Workers, beware of the judaic Circumcision: <sup>3</sup> for the truly circumcised are we who worship God in Spirit, who place all our Glory in *Christ*, and have no reliance upon the Flesh. <sup>4</sup> not but that I have as much, or more ground for such reliance than other Men: <sup>5</sup> being circumcised the eighth Day, of the Race of *Israel*, of the Tribe of *Benjamin*, an *Hebrew* by descent, by sect a Pharisee. <sup>6</sup> My Zeal was such that I persecuted the Church; and as to legal Justice I was blameless. <sup>7</sup> But these Advantages I have despised for the sake of *Christ*; <sup>8</sup> yea doubtless, and I condemn all things in comparison of the Excellency of the Knowledge of *Christ Jesus*, my Lord; for whose sake I have abandoned all things, and count them but Dross, that I may gain *Christ*, <sup>9</sup> and be found in him, not having my own Justice, such as may be attained by the Law; but that which is through Faith in *Christ*, even that Justice which comes from God by Faith: <sup>10</sup> that I may know *Jesus Christ*, and the Power of his Resurrection, and a Participation of his Sufferings, being made conformable to his Death, <sup>11</sup> in order to attain to <sup>12</sup> the Resurrection of the Dead. <sup>12</sup> For I have not yet attained, nor am I yet arrived at Perfection: but I still advance, and hold on my Course, that I may at last attain that Prize, to the pursuit of which *Christ* has engaged me. <sup>13</sup> No, my Brethren, I do not imagine that I am yet arrived at the Goal: but this one thing I do, regardless of what is behind, and intent only to reach what is before, <sup>14</sup> I press forwards to the Mark for the Prize, to which God has called me from above by *Jesus Christ*. <sup>15</sup> Let us therefore, as many as are in the way of Perfection, persist in this disposition of Mind: and if you are of a different Opinion in any other matter, God will reveal even that to you. <sup>16</sup> In the mean while for so far as we are advanced,

<sup>12</sup> Ver. 11. *The Resurrection*] Gr: ἀνάστασις, the Resurrection of the Just, the Resurrection of Sinners, is the second Death.



let us proceed by the same Rule, united in the same Sentiments.  
<sup>17</sup> Tread together in my Steps, my Brethren, and fix your Eyes upon those who follow the Example I give you. <sup>18</sup> (For there are many who do not advance at all, but wander about, of whom I have frequently told you, and now repeat it with Tears, that they are Enemies to the Cross of *Christ*; <sup>19</sup> whose end is Perdition, whose God is their Belly, who glory in what is their shame, and have a relish only for earthly things.) <sup>20</sup> For we belong to Heaven, and have our Minds conversant there, from whence we expect the Saviour *Jesus Christ* our Lord, <sup>21</sup> who will change our vile Body into a like Form with his glorious Body, by exerting within us that Power, whereby he is able to subdue all things to himself.

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## C H A P. IV.

<sup>1</sup> **W**herefore, my dearly beloved Brethren, my Joy and my Crown, whom I long to see, continue steadfast in the Lord.  
<sup>2</sup> I entreat *Euodias* and I entreat *Syntiches*, that they have the same Sentiments in the Lord. <sup>3</sup> I beseech thee also my faithful Partner, to assist them both; for they assisted me in the Gospel, as did *Clement* and my other Fellow-labourers, whose Names are in the Book of Life.

<sup>4</sup> Rejoice in the Lord always, I say it again, Rejoice. <sup>5</sup> Let your Meekness be notorious to all Men, the Lord is near. <sup>6</sup> Be solicitous for nothing; but upon all occasions expose your wants before God in Prayer, with thanksgiving for what you have received. <sup>7</sup> And the Peace of God, which surpasses all conception, shall keep your Hearts and Minds through *Christ Jesus*.

<sup>8</sup> Finally, Brethren, all things that are true, decent, and just; all things that are pure, amiable, and generally approved: in a Word, all things that are virtuous, and worthy of praise, let these employ your Thoughts.  
<sup>9</sup> Practise what you have been taught, what you have heard me preach, and seen me practise myself: This do, and the Peace of God will be with you. <sup>10</sup> I rejoice greatly in the Lord that at last your con-

cern for me has again signalized itself: not that you before wanted the Inclination but only the Opportunity. <sup>11</sup> I do not say this for the want I have, for I have learned to be satisfied in every state, <sup>12</sup> I know how to live in Straights, and how to live in Abundance; every where and in every Circumstance I have been instructed, for Fulness, or Famine, to be in Plenty, or to suffer Want: <sup>13</sup> I can do all things through *Christ*, who strengthneth me. <sup>14</sup> However it was worthily done of you that ye assisted me in my Necessity: <sup>15</sup> and you yourselves know, O *Philippians*, that, when I left *Macedonia*, the first time I preached the Gospel to you; I received no manner of Assistance from any other Church, but yours. <sup>16</sup> For you sent more than once to *Thessalonica* to relieve my Wants. <sup>17</sup> Not that I seek what is given me: what I seek is your Advantage in the reward you receive for it. <sup>18</sup> I have now received the whole, and have more than sufficient: I am enriched with the Presents you sent by *Epa-phroditus*, which are as a grateful Perfume, a Sacrifice which God accepts, and approves. <sup>19</sup> And he according to his Magnificence shall gloriously supply all your Wants by *Jesus Christ*. <sup>20</sup> Now to God even our Father be Glory for ever and ever. Amen. <sup>21</sup> Salute every Saint in *Christ Jesus*. The Brethren, who are with me, salute you. <sup>22</sup> All the Saints salute you, particularly those of *Cesar's Household*. <sup>23</sup> The Grace of our Lord *Jesus Christ* be with you all. Amen.

## The Epistle of P A U L the Apostle, to the C O L O S S I A N S.

### C H A P. I.

<sup>1</sup> *Paul* an Apostle of *Jesus Christ* by the Will of God, and *Timothy* our Brother, <sup>2</sup> to the Saints and Faithful who are at *Colosse*; our Brethren in *Christ*: Grace be to you, and Peace from God our Father, and the Lord *Jesus Christ*.

<sup>3</sup> In our Prayers we continually give thanks to God, even the Father of our Lord *Jesus Christ*, upon your account, <sup>4</sup> having heard of your Faith in *Christ Jesus*, and your Love to all the Saints; <sup>5</sup> for the Hope of what is reserved for you in Heaven, whereof you have already been informed by the Doctrine of Truth, *i. e.* the Gospel, <sup>6</sup> which has reached to you, as also throughout the World, where it produces Fruit, as it has done among you ever since ye heard of it, and had the true Knowledge of the Grace of God, <sup>7</sup> by the Instruction of *Epaphras* our dear Fellow-servant, who is to you a faithful Minister of *Christ*: <sup>8</sup> who also declared to us your Love in the Spirit. <sup>9</sup> For this cause since the Day we heard of it, we pray for you incessantly, beseeching God that ye may have a full Knowledge of his Will with all Wisdom, and spiritual Discernment, <sup>10</sup> that your behaviour may be worthy of the Lord, and in all respects acceptable to him; that ye may be fruitful in every kind of Virtue, and improve in the Knowledge of God: <sup>11</sup> and [farther] that ye may be so effectually strengthened by the Participation of his glorious Power, as to support whatever befalls you with constancy and joy, <sup>12</sup> giving thanks unto the Father, who by his illumination has qualified us to partake of the Inheritance of the Saints, <sup>13</sup> who has delivered us from the Power of Darkness, and transferred us into the Kingdom of his dear Son.

<sup>14</sup> It is by him that we have obtained Redemption, and remission of Sins through his Blood. <sup>15</sup> He is the Image of the invisible God, <sup>16</sup> born before all Creation. <sup>17</sup> For by him were all things created that are in Heaven, and that are on Earth; visible, and invisible, whether they be Thrones, or Dominions, or Principalities or Powers: all things were created by him, and for him: <sup>18</sup> and he is before all things, and by him all things subsist. <sup>19</sup> He is the Head of the Church, which is his Body; he is the Beginning, and the First-born from the Dead, that in all ranks he might have the Primacy. <sup>20</sup> For it pleased [the Father] that all Perfection should reside in him; <sup>21</sup> and by him to reconcile all things to himself, establishing Peace

<sup>1</sup> Ver. 15. *born before all Creation*] Or *the first born of every creature*. But the next Verse I think determines the Sense to be as I have rendered it.

as well in Earth, as in Heaven, by the Blood shed on the Cross.  
 21 And you yourselves who were formerly alienated from God, and his Enemies in thought and deed, you, I say, hath he now reconciled 22 by Death in his fleshly Body, to render you holy, faultless and unblameable in his own sight: 23 provided you continue firm and well established in the Faith, and adhere immoveably to the Hope of the Gospel which you have heard, which is now preached every where, and of which I *Paul* am made a Minister.  
 24 Who now rejoice in my sufferings for you, and fill up that which is behind of the Afflictions of *Christ* in my Flesh, for his Body's sake, which is the Church: 25 whereof I am made a Minister according to the Abiliteis wherewith God has endowed me for your service, that I should preach his Word in its full extent, 26 even the Myſtery which has been hid from Ages and Generations; but now is made manifest to his Saints; 27 to whom God does now disclose what are the glorious Advantages of this Myſtery among the Gentiles; which is "*Christ* in you, the Hope of Glory." 28 Whom we preach, exhorting and instructing Men in every part of divine Knowledge; that we may render them perfect in *Jesus Christ*.  
 29 This I earnestly strive to effect by his Power, which mightily exerts itself in me.

## C H A P. II.

'FOR I would that ye knew how vehement a Concern I have for you, and for those of *Laodicea*, and for such as have never seen me in Person; 2 that their Hearts might be comforted, and that being firmly united in Love, they might attain so abundant a plenitude of Understanding as to comprehend the Myſtery 3 of God

2 Ver. 2.] The Myſtery here spoke of is the same as before at ver. 27. of the last Chapter. I conceive that it relates to the Divine Paternity and Filiation in us. But as it appears from this Verse, that the Comprehension of that Myſtery depends upon a certain disposition of Heart, and enlargement of the Understanding no Expression can convey the Knowledge of it until the requisite Dispositions are produced.

the Father and of *Jesus Christ*, <sup>3</sup> in whom are reserved all the Treasures of Wisdom and Knowledge.

<sup>4</sup> I say this <sup>b</sup> that no Man may deceive you with specious Reasonings: <sup>5</sup> for though I am absent in Body, yet I am present with you in the Spirit, and rejoice to see your Regularity, and the steadfastness of your Faith in *Christ*. <sup>6</sup> Persist then in the Doctrine of our Lord *Jesus Christ*, as you have been instructed; <sup>7</sup> adhering to him as your Root, and building on him as your Foundation; confirming yourselves in the Faith you have been taught, and being thankful for the Improvement you make in it. <sup>8</sup> Take heed that ye be not captivated with the vain Illusions of Philosophy, which are founded only on the traditions of Men, the Principles of worldly Science, and not upon *Christ*. <sup>9</sup> For in him all the Plenitude of the Divinity substantially resides: <sup>10</sup> And ye are complete in him <sup>c</sup>, who is the Head of all Principality and Power, <sup>11</sup> in whom also ye were circumcised with that Circumcision, which is not the Work of Men, when ye were divested of the Body of the Sins of the Flesh by the Circumcision of *Christ*: <sup>12</sup> having been buried with him in Baptism, wherein also you are risen with him through the Faith of the Operation of God, who hath raised him from the Dead. <sup>13</sup> Even you, when you were dead in your Sins and the Uncircumcision of your Flesh <sup>d</sup>, hath God raised to Life, as he did *Christ*, having forgiven all your Sins, <sup>14</sup> he has cancelled the written Ordinances that were against us, he has, I say, made void that which condemned us, nailing it to his Cross: <sup>15</sup> and having despoiled Principalities and Powers, he has exposed them openly, triumphing over them in his own Person <sup>e</sup>. <sup>16</sup> Let no Man therefore censure you <sup>f</sup> for what you eat or drink,

<sup>b</sup> Ver. 4. *I say this*] viz. That all the Treasures of Wisdom are in *Christ*, that you may not be imposed on by the plausible Argumentations of human Philosophy. See, ver. 8.

<sup>c</sup> Ver. 10. *Ye are complete in him*,] See Chap. I. ver. 19.

<sup>d</sup> Ver. 13. *in the Uncircumcision of your Flesh*,] i. e. in the depraved state of Gentiles.

<sup>e</sup> Ver. 15. *in his own Person*.] Vulgate, *in semet ipso*, and in the Margin of our Translation *in himself*.

<sup>f</sup> Ver. 16. *Let no Man censure you*] The sense is no Man ought to blame you; or if any do, you should not regard it.

or in respect of a Festival, or New-moon, or Sabbath, <sup>17</sup> which were but the Shadows of future things: whereas *Christ* is the Substance and Reality prefigured by them.

<sup>18</sup> Be not turned aside from your religious Course by the Judgment of any one who gives into an affected Humility, and the worship of Angels, intruding into things which he knows not, vainly puffed up by his carnal Mind, <sup>19</sup> and not adhering to the Head, from which the whole Body by the Construction and Union of its Parts receives Nourishment, and advances in Growth by the divine Energy.

<sup>20</sup> If then ye are dead with *Christ* from the external Institutions of the World; why, as though living in the World, are ye subject to Ordinances, <sup>21</sup> (Touch not, taste not, handle not such, or such things, <sup>22</sup> all which perish with the using) after the Commandments and Doctrines of Men, <sup>23</sup> which have indeed a shew of Wisdom in Will-worship with humiliation, and rigorous treatment of the Body, and a disregard to the gratifications of Sense.

### C H A P. III.

**I**F you then are risen with *Christ*, seek the things that are above, where *Christ* is seated at the right Hand of God. <sup>2</sup> Set your Affections on things above, and not on things on the Earth. <sup>3</sup> For you are dead <sup>2</sup>, and your Life is hid with *Christ* in God. <sup>4</sup> When *Christ*, who is our Life, shall appear, then shall you also appear with him in Glory.

<sup>5</sup> Mortify therefore your terrestrial Nature with its Vices; Fornication, Impurity, inordinate Affection, evil Desires, and Covetousness, which is Idolatry: <sup>6</sup> for these are the things which draw down the Wrath of God upon the Children of Disobedience: <sup>7</sup> and you yourselves formerly practised them, when you lived in those Disorders:

<sup>2</sup> Ver. 3. *for you are dead,*] To the World by the Engagements of your baptismal Covenant.

<sup>1</sup> but now renounce them all, also Anger, Animosity, Malice, Calumny, and obscene Discourse.

<sup>9</sup> Lie not one to another. Put off the old Man with his Practices; <sup>10</sup> and put on the new Man, which by Knowledge improves into the likeness of its Creator; <sup>11</sup> where there is neither *Greek* nor *Jew*, Circumcision nor Uncircumcision, *Barbarian* nor *Scythian*, Slave nor Free-man: but *Christ* is all, and in all.

<sup>12</sup> Put on therefore a compassionate Disposition, with Benevolence, Humility, Meekness, and Patience, as it becometh the chosen and beloved Saints of God: <sup>13</sup> bearing with one another, and, if there be any cause for complaint, forgiving one another, even as *Christ* forgave you, <sup>14</sup> and above all these things put on Charity, which is the Band of Perfection<sup>b</sup>. <sup>15</sup> And let the Peace of God preside in your Hearts, even that Peace to which you are called in one Body: and be ye thankful.

<sup>16</sup> Let the Word of *Christ* dwell in you plenteously with all Wisdom, so that ye may instruct and animate one another in Psalms, and Hymns, and spiritual Odes, singing from your Hearts with Joy to the Lord. <sup>17</sup> And whatsoever you do by Word or Deed, let all be done in the Name of the Lord *Jesus*, rendering thanks through him to God the Father.

<sup>18</sup> Wives, be submissive to your Husbands, as it is fit, in the Lord. <sup>19</sup> Husbands, love your Wives, and never treat them with sourness and ill humour. <sup>20</sup> Children, obey your Parents in all things; for this is acceptable to the Lord. <sup>21</sup> Fathers, do not irritate your Children with needless contradiction, lest they be discouraged. <sup>22</sup> Servants, obey in all things those who in the course of this World are your Masters, not with Eye-service, as Men-pleasers, but in singleness of Heart, and in the fear of God. <sup>23</sup> And whatsoever you do, do it from the Spirit<sup>c</sup>, as serving the Lord, and not Men, <sup>24</sup> knowing that from the Lord you shall receive the reward of the Inheritance, for you serve the Lord *Christ*. <sup>25</sup> But whosoever does

<sup>b</sup> Ver. 14. *the Band of Perfection.*] All Virtues unite in it.

<sup>c</sup> Ver. 23. *from the Spirit,*] Or, from a spiritual Principle, and not worldly Motives.

wrong, shall be punished for the wrong he does: for God regards not the outward Circumstances of Men.

#### C H A P. IV.

\* **M**Asters, do justice and equity to your Servants, knowing that you yourselves have a Master in Heaven.

<sup>2</sup> Persevere, and be vigilant in Prayer with thanksgiving. <sup>3</sup> Pray also for us, that God would grant us a favourable Opportunity to declare the Mystery of *Christ*, (for which I am now in Bonds) <sup>4</sup> that I may publish it in the manner I ought to do. <sup>5</sup> And do you on your parts behave with prudence towards those who are not of the Church, taking advantage of the proper Seasons [when to address them.] <sup>6</sup> Let your Discourse with them be ever gracious, seasoned with Discretion; and be prepared to give judicious Answers to every Enquirer.

<sup>7</sup> *Tychicus*, a beloved Brother, a faithful Minister, and my Fellow-servant in the Lord, will give you an account of all that relates to me. <sup>8</sup> I have sent him on purpose, that he may be informed of your condition, and console your Hearts. I have joined with him your Country-man *Onesimus*, a faithful and beloved Brother: they will inform you of what passes here. <sup>9</sup> *Aristarchus* my Fellow-prisoner saluteth you, and *Marcus* Nephew to *Barnabas*, concerning whom you have received Letters of recommendation: if he come do you give him a kind Reception. <sup>10</sup> Also *Jesus*, who is called *Justus*, saluteth you. They are *Jews* by birth, and my only Assistants in preaching the Gospel: they have indeed been a great support to me. <sup>11</sup> Your Country-man *Epaphras* saluteth you. He is a Servant of *Christ*, and ever prays for you with vehemence, that ye may persevere in the ways of Perfection, and accomplish the whole Will of God. <sup>12</sup> For I can bear him witness that he has a great Zeal for you, as also for those of *Laodicea*, and those of *Hierapolis*. <sup>13</sup> Our dear Brother: *Luke* the Physician, and *Demas* salute you.

\* The first Verse should have been left to the last Chapter.



<sup>15</sup> Salute our Brethren of *Laodicea*, particularly *Nymphas*, and the Church which is in his House. <sup>16</sup> When this Epistle has been read among you, take care that it be read also in the Church of the *Laodiceans*; and that the Epistle [which will be sent to you] from *Laodicea*, be also read among you. <sup>17</sup> Say to <sup>a</sup> *Archippus* from me: consider well the Ministry which you have received in the Lord, that you may discharge it worthily.

<sup>18</sup> I *Paul* salute you: and write this Salutation with my own Hand. Remember my Bonds. Grace be with you. Amen.

<sup>a</sup> Ver. 17. *Archippus*,] He then performed the pastoral Office among the *Colossians* instead of *Epaphras* their Bishop, who was detained at *Rome*.

## The First Epistle of PAUL the Apostle to the T H E S S A L O N I A N S.

### C H A P. I.

<sup>1</sup> *PAUL*, and *Silvanus*, <sup>2</sup> and *Timothy*, to the Church of the *Thessalonians*, which is in God the Father, and in the Lord *Jesus Christ*; Grace and Peace be with you from God our Father, and the Lord *Jesus Christ*.

<sup>3</sup> We continually give thanks to God upon your account, when we make mention of you in our Prayers, <sup>4</sup> ever remembring in the Presence of God our Father, the Effects of your Faith, the Labours of your Charity, and the Constancy of your Hope in the Lord *Jesus Christ*. <sup>5</sup> We know, Brethren beloved of God, that he has chosen you, <sup>6</sup> because when we preached the Gospel to you, it was not merely in Words, but it was accompanied with Miracles, and Gifts of the Holy Ghost: and you yourselves are sensible what our Behaviour was among you, and upon your account: <sup>7</sup> you, on your part, followed our Example, and the Example of the Lord, having received the Word with Joy of the Holy Spirit, although in

<sup>a</sup> Ver. 1. *Silvanus*,] The same as *Silas*, *Acts* XV, 22.

great Affliction : <sup>7</sup> so that you became Examples to all the faithful in *Macedonia* and *Achaia*. <sup>8</sup> For by your means the Word of the Lord has made a great Progress, not only in those Countries, but also in every Place where your Faith in God has been heard of ; so that it is needless for us to say more of it, <sup>9</sup> since they all relate what success our arrival among you has had, and how you renounced Idols to serve the living and true God, <sup>10</sup> and to wait for his Son from Heaven, whom he raised from the Dead, even *Jesus*, who delivereth us from the Wrath to come.

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## CHAP. II.

<sup>1</sup> **F**OR yourselves, Brethren, are sensible that our arrival among you was not without Success : <sup>2</sup> but although we had just before been sufferers, and greatly abused, as you know, at *Philippi*, yet we had the courage, by God's Assistance, to preach the Gospel to you, even under great difficulties. <sup>3</sup> For our Doctrine was not erroneous, nor impure, nor such as could seduce you : <sup>4</sup> but on the contrary, as we were approved by God to be intrusted with the Gospel, so we teach it in its purity, not seeking to please Men, but God, who searcheth our Hearts. <sup>5</sup> For we never made use of Flattery, as you know : and God knows that we had no covetous Views. <sup>6</sup> Nor did we seek human Glory from you, or others : and though we might have used Authority in virtue of our apostolical Character, <sup>7</sup> yet we treated you with the Tenderness and Condescension of a nursing Mother cherishing her Children.

<sup>8</sup> Such was our fondness of you that we were desirous, not only to impart to you the Gospel of God, but even our own Lives, because you were very dear to us. <sup>9</sup> For you remember, Brethren, our Labour and Fatigue, how we worked Night and Day, because we would not be chargeable to any of you, while we preached to you the Gospel of God. <sup>10</sup> You are Witnesses, and God too is Witness, how Holy, Just, and Irreproachable our Behaviour was to you who believe. <sup>11</sup> You know likewise how we exhorted and encouraged

encouraged every one of you, as a Father does his Children, conjuring you <sup>12</sup> to live in a manner worthy of the God who has called you to his glorious Kingdom.

<sup>13</sup> For this cause also we incessantly render thanks to God, that when you heard his Word preached by us, you received it, not as the Word of Men, but as, what it really is, the Word of God, which is efficacious in you who believe. <sup>14</sup> For you, Brethren, have followed the Example of the Churches of God which in *Judea* believe in *Jesus Christ*: for you have suffered the same Treatment by your own Country-men, that they have by the *Jews*: <sup>15</sup> even those *Jews* who have put to death the Lord *Jesus* and their own Prophets, and have also persecuted us: they seek not to please God, and they are Enemies to Mankind, <sup>16</sup> and to fill up the Measure of their Sins they would hinder us from preaching Salvation to the Gentiles; but <sup>17</sup> the Wrath has finally overtaken them.

<sup>17</sup> As for ourselves, my Brethren, we having been so suddenly deprived of you, and separated in Person, though not in Affection, have the more earnestly desired to see you again. <sup>18</sup> We therefore purposed to return to you, and I *Paul* have attempted it more than once, but Satan was our hindrance: <sup>19</sup> for what is our Hope, or Joy, or the Crown we boast of? is it not you, when we shall appear before our Lord *Jesus Christ* at his coming? for you are our Glory and Joy.

<sup>2</sup> Ver. 16. *the Wrath hath finally overtaken them,*] The Destruction of *Jerusalem* by the *Romans* was then approaching.

### C H A P. III.

<sup>1</sup> **W**Herefore being impatient to hear of you, we chose to be left alone at *Athens*, <sup>2</sup> and have sent our Brother *Timothy*, who is a Minister of God, and our Fellow-labourer in the Gospel of *Christ*, to confirm and encourage you in the Faith, <sup>3</sup> that none of you should be staggered by these our Afflictions: for you know that we are destined to suffer. <sup>4</sup> And even when we were with you,

we foretold that we should be persecuted, as you know it happened. <sup>5</sup> Not being able therefore to wait any longer, I sent to learn the state of your Faith, lest the Tempter might have seduced you, and so our Labour been disappointed. <sup>6</sup> But now that *Timothy* is returned, and brings so good an Account of your Faith and Charity, and that you always keep an affectionate Remembrance of us, and are as earnestly desirous to see us, as we are to see you; <sup>7</sup> we have been greatly consoled amidst all our Troubles and Distresses by the Assurance we have of your Faith: <sup>8</sup> for we are now revived, since you continue steadfast in the Lord.

<sup>9</sup> How can we be sufficiently thankful to God upon your account for all the Joy which for your sakes we feel in the presence of our God, <sup>10</sup> whom we beseech with Fervour Night and Day to grant that we may again visit you, and perfect what is defective in your Faith? <sup>11</sup> May God our Father and our Lord *Jesus Christ* prosper our Journey to you. <sup>12</sup> and may the Lord improve you more and more in Love towards one another, and towards all Men; even such Love as we bear to you: <sup>13</sup> to the end that he may establish your Hearts unblameable in Holiness before God our Father at the coming of the Lord *Jesus Christ* with all his Saints.

#### C H A P. IV.

<sup>1</sup> **W**HAT we have farther to add is to beseech and exhort you, Brethren, by the Lord *Jesus*, that as you have been taught by us how to walk in the Ways of Piety, you would more and more advance in them. <sup>2</sup> You know the Precepts which we gave you in the Name of the Lord *Jesus*: <sup>3</sup> for the Will of God is that you should become Holy, and abstain from <sup>4</sup> all Impurity: <sup>4</sup> and that every one of you should treat his Body as a thing holy and respectable: <sup>5</sup> and not indulge exorbitant Desires, as the Heathen who know not God. <sup>6</sup> And finally that no one over-reach and

<sup>a</sup> all Impurity,] The Word in the Original is commonly rendered by *Fornication*, but the Sense of it is more general, and extends to all acts of Uncleanness.

injure his Brother <sup>b</sup> in that respect, because the Lord is the Avenger of all such Crimes; as we have formerly declared and assured you. <sup>7</sup> For God hath not called us to Impurity, but to Holiness. <sup>8</sup> He therefore who rejecteth what we have here said, rejecteth not a Man, but God, <sup>c</sup> who hath given to us his holy Spirit.

<sup>9</sup> As to brotherly Love, there is no need to write about it, God having instructed you in that Duty: <sup>10</sup> and indeed you practise it towards all the Brethren in *Macedonia*: we only exhort you, Brethren, to make a greater Progress in it; <sup>11</sup> and that you keep yourselves quiet, and do your own Business, and work with your own Hands, as we commanded you; <sup>12</sup> that so you may maintain a good Character with those that are out of the Church, and not want any thing.

<sup>13</sup> I would not, Brethren, that you should be ignorant of what concerns those who are departed, <sup>d</sup> that you may not be afflicted as other Men are who have no Hope. <sup>14</sup> For if we believe that *Jesus* died and rose again, we must also believe that God will raise up by *Jesus* those who are departed, and assemble them together with him. <sup>15</sup> For this we say unto you by the Word of the Lord, that <sup>e</sup> we who remain alive until the coming of the Lord, shall not enter [into bliss] before those who are departed. <sup>16</sup> For as soon as the Order shall be given by the Voice of the Archangel, and by the Trumpet of God, the Lord himself shall descend from Heaven; and the Dead in *Christ* shall rise first: <sup>17</sup> after that, such of us as are then alive, shall together with them be taken up into the Air upon the Clouds to meet the Lord: and so we shall eternally live with him. <sup>18</sup> Therefore comfort one another with what I have here related.

<sup>b</sup> Ver. 6. *in that respect,*] *Adultery*, as the Context shews.

<sup>c</sup> Ver. 8. *who hath given to us his holy Spirit.*] By which Spirit we have been instructed to give the Precepts before enjoined.

<sup>d</sup> Ver. 13. *who are departed,*] Literally, *who are asleep*.

<sup>e</sup> Ver. 15. *we who remain alive until, &c.*] or *such of us as are alive, &c.* For it is not reasonable to suppose that the Apostle here meant himself, but he speaks in the Person of such Christians as should be then alive. I believe the *Thessalonians* mistook this passage as meant directly of himself, and thence inferred that the Day of Judgment was very near, which Opinion he therefore refuted in his second Letter to them at the beginning of the second Chapter.

## CHAP. V.

**BUT** <sup>a</sup> as to the Time and the Moment, there is no need Brethren, that I should write about it. <sup>2</sup> For you very well know that the Day of the Lord will come as a Thief in the Night. <sup>3</sup> For while they say Peace and Security, a sudden Destruction will come upon them, as Travail upon a Woman with Child; and they shall not escape. <sup>4</sup> But you, Brethren, are not in Darknes so as to be surpris'd by that Day, as by a Thief. <sup>5</sup> You all are Children of the Light, and Children of the Day: we are not of the Night, or of Darknes. <sup>6</sup> Let us therefore not sleep, as do those others; but let us be vigilant, and sober. <sup>7</sup> For they that sleep, sleep in the Night; and they that be drunken, are drunken in the Night. <sup>8</sup> But let us, who are Children of the Day, be sober, putting on the Breast-plate of Faith and Charity, and for an Helmet, the Hope of Salvation. <sup>9</sup> For God hath not appointed us to wrath, but to acquire Salvation by our Lord *Jesus Christ*, <sup>10</sup> who died for us, that <sup>b</sup> whether we wake or sleep, we should live, all together, with him. <sup>11</sup> Wherefore comfort and edify one another, as you have hitherto done.

<sup>12</sup> We also beseech you, Brethren, to have a great regard for them who labour in the Ministry, who preside over you in the Lord, and instruct you. <sup>13</sup> Treat them with Love and Veneration for the sake of their Office, and have no debates with them. Have Peace among yourselves.

We farther exhort you, Brethren, to reprove those who are disorderly, to comfort those who are dispirited to support the weak, and to have Patience with all. <sup>15</sup> Take care that none render Evil for Evil: and strive to do all the good you can to one another, and to all Men. <sup>16</sup> Be always chearful. <sup>17</sup> Pray incessantly. <sup>18</sup> Give thanks to God upon all occasions: for it is his Will that you should do so by *Jesus Christ*. <sup>19</sup> Quench not the Spirit. <sup>20</sup> Despise not

<sup>a</sup> Ver. 1. *as to the Time and the Moment,*] Of the Coming of *Christ*.

<sup>b</sup> Ver. 10. *whether we wake or sleep,*] i. e. live or die. Whether we be of the number of those who depart this Life before the Coming of *Christ*, or of those who survive till that time. The Apostle refers to what he had said before, Chap. IV. 13. &c.

<sup>1</sup> Prophecying. <sup>21</sup> Prove all things : adhere to that which is good :  
<sup>22</sup> abstain from all appearance of Evil.

<sup>23</sup> Now may God himself, the God of Peace, make you intirely Holy : may every part of you, your Spirit, Soul and Body be preserved irreprovable at the coming of our Lord *Jesus Christ*. He who has called you is faithful, and he will perform it.

<sup>25</sup> Brethren, pray for us. <sup>26</sup> Salute all the Brethren with an holy kiss. <sup>27</sup> I charge you by the Lord, that this Epistle be read to all the holy Brethren. <sup>28</sup> The Grace of our Lord *Jesus Christ* be with you. Amen.

<sup>c</sup> Ver. 20. *prophecying.*] Or *preaching* (as we should say) such as was then customary in the Christian Assemblies.

## The Second Epistle of PAUL the Apostle to the THESSALONIANS.

### CHAP. I.

<sup>1</sup> *PAUL*, and *Silvanus*, and *Timothy* to the Church of the  
*Thessalonians*, in God our Father, and the Lord *Jesus Christ* :  
<sup>2</sup> Grace and Peace be with you from God our Father, and the  
 Lord *Jesus Christ*.

<sup>3</sup> We are obliged to render continual thanks to God, upon your account, Brethren, as we have reason to do, because your Faith greatly improves, and your mutual Charity grows more fervent : <sup>4</sup> so that we boast of you in the Churches of God upon account of your Patience and Faith in all the Persecutions and Afflictions you endure, <sup>5</sup> which are <sup>a</sup> an instance of the just Judgment of God, whereby you may be rendered worthy of his Kingdom, for which you suffer : <sup>6</sup> his Justice is equally concerned to afflict those in their turn who have afflicted you ; <sup>7</sup> and to grant to you who have been afflicted, repose with us, when the Lord *Jesus*, attended by his Angels, the Ministers of

<sup>a</sup> *An instance of the just Judgment of God*] The Judgment of God, or, which is the same, the Exercise of his Justice, has a double Object ; in good Men for their Purification, and in bad Men for their Punishment. Persecution inflicted, and suffered, furnishes both these Objects respectively.

his

his Power, shall be revealed from Heaven <sup>8</sup> in flaming Fire to take Vengeance of those who know not God, and do not obey the Gospel of our Lord *Jesus Christ*, <sup>9</sup> who shall be punished with everlasting Destruction from the presence of the Lord, and the Glory of his Power; <sup>10</sup> when he shall come to be glorified in his Saints, and to be admired in all who believe in him: for what we have testified and declared to you shall be verified in that Day.

<sup>11</sup> Wherefore we continually pray for you that our God may by his Power render you worthy of your Vocation, and according to the gracious Designs of his Goodness accomplish the Work of Faith in you: <sup>12</sup> that the Name of our Lord *Jesus Christ* may be glorified in you, and that you may be glorified in him, by the Grace of our God and Lord *Jesus Christ*.

## C H A P. II.

**N**OW with respect to the coming of our Lord *Jesus Christ*, and our being assembled with him, I desire, Brethren, <sup>2</sup> that you would not inconsiderately change your Sentiments, and be alarmed by any Revelation, or Discourse, or Letter as from us, as if the Day of *Christ* were to come immediately. <sup>3</sup> Let no Man any way impose upon you: for that shall not be until the Apostasy first come, and the Man of Sin be revealed, that Son of Perdition, <sup>4</sup> that Adversary, who exalteth himself above all that is called God or that is worshipped; so as to seat himself as God in the Temple of God, and declare himself to be God. <sup>5</sup> Do you not remember that <sup>6</sup> I told you these things when I was with you? <sup>6</sup> And you know what now restrains, that he may not be revealed until his proper time. <sup>7</sup> For the Mystery of Iniquity does already work: only he who now restrains, will restrain, until he be taken out of the way. <sup>8</sup> And then shall that wicked one be revealed, whom the Lord will consume with the Breath of his Mouth, and destroy

<sup>2</sup> Ver. 5, 6. *I told you these things when I was with you, and you know what now restrains, &c.*] We have here a very palpable instance of the obscurity which must often occur in epistolary Writings, where we know not what has passed between the Correspondents.



with that Brightness of his coming. <sup>9</sup> That wicked one [P<sup>r</sup>ay] shall come in the force <sup>b</sup> of Satan with all kind of Power, with false Signs and false Prodigies, <sup>10</sup> and every Delusion which Vice produces in those who perish, because they receive not the Love of Truth <sup>c</sup> that they may be saved. <sup>11</sup> Wherefore God will send them Delusions so efficacious that they will believe Falshood: <sup>12</sup> that those who will not believe Truth, but delight in Vice may be condemned.

<sup>13</sup> As for you, Brethren beloved of the Lord, we are obliged to render continual thanks to God, for having <sup>d</sup> from the beginning chosen you to be saved by Sanctification of the Spirit and Belief of the Truth; <sup>14</sup> to which he has called you by the Gospel we preach, that you may obtain the Glory of our Lord *Jesus Christ*. <sup>15</sup> Do you therefore, Brethren, persist, and <sup>e</sup> retain well the Doctrine which you have been taught, whether by Word of Mouth, or our Letters.

Now may our Lord *Jesus Christ*, and God our Father, who hath so loved us as to grant us a Consolation that will never end, and a firm Hope in his Favour, <sup>17</sup> animate your Hearts, and confirm you in all good Doctrine and Practice.

<sup>b</sup> Ver. 9. *force.*] Gr. Energy.

<sup>c</sup> Ver. *Because they receive not the Love of Truth, &c.*] The Love of Truth is a Gift of God, which some receive and others reject. In those who receive this Gift, the Love of Truth prevails against the vicious self-love, so as to make them *condemn themselves* for what they have exacted contrary to it, and *deny themselves* in obeying it for the future. And when they thus conform to the Truth at the expence of *self-will* and *self-approbation*, the virtuous Violence they do themselves is rewarded by an higher Advancement in the Love, in the Knowledge, and in the practice of Truth.

Those on the contrary who reject the Love of Truth, are justly punished with the loss of it, and given up to *self-delusion*. Hereby God, who is merciful even in his Acts of Justice, prevents the greater Guilt they must incur, while they persist with their Eyes open, and in despite of the Truth they are conscious of. How deplorable is their State to whom such Mercies are necessary! The thought should alarm them.

<sup>d</sup> Ver. 13. *from the beginning,*] at the beginning of the Christian Dispensation. The Vulgate here has *primitias*, which is the same sense.

<sup>e</sup> Ver. 15. *retain well the Doctrine*] For *Doctrine* the Greek has *Traditions*, but not in the modern sense of that term, which excludes the *written Word* here joined with oral Instruction.

## C H A P. III.

**F**INALLY, Brethren, pray for us that the Word of the Lord may spread more and more, and be held in esteem, as it is among you; and that we may be delivered from unreasonable and wicked Men: for all Men have not Faith. <sup>3</sup> But the Lord, who is faithful will confirm you, and preserve you from the evil one. <sup>4</sup> And we promise ourselves that by the Lord's Assistance you not only now do, but will continue to do what we prescribe. <sup>5</sup> In the mean time I pray the Lord to direct your Hearts in his Love, and the patient waiting\* for *Christ*.

<sup>6</sup> We charge you, Brethren, in the Name of our Lord *Jesus Christ*, to withdraw from all those of your Brethren, whose conduct is irregular, and not agreeable to the Instructions which they have received from us. <sup>7</sup> For you know what an Example we have set for your Imitation, and how regular our conduct was, and that we lived at no Man's Expence, but worked hard Night and Day, that we might not be burdensome to any of you: <sup>9</sup> not that we had not a Right to our Maintenance, but because we would make ourselves an Example which you should imitate. <sup>10</sup> For while we were with you we laid down this rule, "That if any Man would not work, neither should he eat." <sup>11</sup> Now being informed that there are among you disorderly Persons, who do no Work, but busy themselves with the Affairs of others; <sup>12</sup> we charge such Persons, and we exhort them by our Lord *Jesus Christ*, that they keep themselves quiet; that they work, and <sup>2</sup> earn their Bread by Labour.

<sup>13</sup> As for you, Brethren, be not tired in the discharge of your Duty, <sup>14</sup> but if any Man disobey what we have ordered by this Epistle, note that Man, and have no Communication with him, that he may be ashamed. <sup>15</sup> Yet do not regard him as an Enemy, but admonish him as a Brother.

\* Ver. 12. *earn their Bread by Labour.*] Literally, *eat their own Bread*, i. e. which they have earned themselves.

<sup>16</sup> Now may the Lord of Peace himself grant you continual peace in all respects. The Lord be with you all. <sup>17</sup> I *Paul* salute you: this Salutation is my own Hand-writing. So I sign all my Letters. <sup>18</sup> The Grace of our Lord *Jesus Christ* be with you all. Amen.

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## The First Epistle of P A U L the Apostle to T I M O T H Y.

### C H A P. I.

**P**AUL an Apostle of *Jesus Christ* by the Order of God our Saviour, and of the Lord *Jesus Christ* our Hope; <sup>2</sup> to *Timothy* my true Son in the Faith: Grace, Mercy, and Peace from God our Father, and *Jesus Christ* our Lord.

<sup>3</sup> I beseech you, as I did before when I went for *Macedonia*, to continue still at *Ephesus*, that you may enjoin certain Persons to teach no different Doctrine, <sup>4</sup> nor amuse themselves with Fables and endless Genealogies, which contribute more to Disputes than to improvement in Piety, which can be done only by Faith. <sup>5</sup> For the end of preaching is Charity out of a pure Heart, and a good Conscience, and a sincere Faith, <sup>6</sup> from which some having swerved, have turned aside unto vain jangling: <sup>7</sup> and set up for Teachers of the Law, though they neither understand what they say, nor the Nature of those things which they lay a stress upon. <sup>8</sup> We know that the Law is profitable when a Man makes that use of it for which it was given; <sup>9</sup> and is aware that the Law is not made for the just Man but for those who are wicked and disobedient, for Irreligious, Vicious, and prophane Persons; for Parricides and Murderers, <sup>10</sup> for Fornicators and Sodomites, for Men-stealers, Liars, and perjured Persons, and whatever else is contrary to the salutary Doctrine, <sup>11</sup> which is taught in the glorious Gospel of the blessed God, whereof the Dispensation was committed to me.

<sup>12</sup> I render thanks to him who has enable me, even *Christ Jesus* our Lord, for that he deemed me one fit to be trusted, and put me into the Ministry; <sup>13</sup> me who before was a Blasphemer and violent Persecutor, but I obtained Mercy, because, being then void of Faith, I did it ignorantly; <sup>14</sup> and the Favour of our Lord hath been exceeding abundant towards me with the Faith and Love which proceeds from *Jesus Christ*. <sup>15</sup> It is a certain Truth and deserves the utmost approbation, that *Christ Jesus* came into the World to save Sinners, whereof I am chief<sup>a</sup>: <sup>16</sup> and for this reason I obtained Mercy, that in me, the chief, *Jesus Christ* might display his perfect Patience, for a Pattern to those who should hereafter believe on him, in order to eternal Life. <sup>17</sup> Now to the King of the Universe, the eternal, invisible, and only wise God, be Honour and Glory for ever and ever. Amen.

<sup>18</sup> I have recommended this matter to you, Son *Timothy*, that <sup>b</sup> according to the Predictions made concerning you, you may, as they foretold, exert yourself with success in this Conflict, <sup>19</sup> being supported by Faith, and a good Conscience; which latter some having rejected, of their Faith have made shipwreck. <sup>20</sup> Such are *Hymeneus* and *Alexander*; whom I have excommunicated, that they may learn not to blaspheme.

<sup>a</sup> Ver. 15. *whereof I am chief*:] As distance diminishes Objects to the Sight, and nearness magnifies them: so to holy Men their own Faults appear greater than those of others; and Truth is not injured by Expressions which Humility suggests, because they speak their real Sentiments.

<sup>b</sup> Ver. 18. *according to the Predictions*] See Chap. IV. ver. 14.

## C H A P. II.

<sup>1</sup> I Recommend then in the first place that Supplications, Prayers, Intercessions, and Thanksgivings be made for all Men: <sup>2</sup> for Kings and all that are in authority; <sup>3</sup> that we may lead a peaceable

<sup>a</sup> Ver. 2. *that we may lead, &c.*] That under their protection we may have the free exercise of our holy Religion. The Apostle often uses *Pity* as synonymous with *Christianity*.

Life in all piety, and purity of manners. <sup>3</sup> For this is right, and acceptable to God our Saviour; <sup>4</sup> who wills that all Men should be saved, and come to the Knowledge of the Truth: <sup>5</sup> for there is one God, and one Mediator between God and Men, even the Man *Christ Jesus*; <sup>6</sup> who gave himself a Ransom for all, to be testified in due time: <sup>7</sup> whereunto I am ordained a Preacher and an Apostle, (I speak the Truth in the Presence of *Christ* and with all sincerity,) a Teacher of the Gentiles to instruct them in the true Faith.

<sup>8</sup> What I require therefore is that in all your Assemblies the Men <sup>9</sup> pray, lifting up holy Hands, without Wrath or Debate: <sup>10</sup> and also that the Women [in your Assemblies] be dressed decently, adorning themselves with bashfulness, and sobriety: not with braided Hair, or Gold, or Pearls, or costly Array; <sup>11</sup> but with good Works, as it becometh Women professing <sup>12</sup> Piety. <sup>13</sup> Let the Woman learn in silence with all docility: <sup>14</sup> for I do not permit a Woman to teach, nor to usurp Authority over the Man, but to be in silence. <sup>15</sup> For *Adam* was formed first, and *Eve* afterwards. <sup>16</sup> And *Adam* was not deceived, but the Woman being deceived was the Cause of the Transgression. <sup>17</sup> Yet the Women shall be saved in Child-bearing, if they persist in Faith, and Love, and a holy modest Life.

<sup>b</sup> Ver. 8. *pray*.] Perform the public Offices of Devotion.

<sup>c</sup> Ver. 10. *Piety*.] The Christian Religion.

### C H A P. III.

<sup>1</sup> **I**T is certain that whosoever desires to be a Bishop, desires an excellent Office. <sup>2</sup> A Bishop then must be blameless, the Husband of one Wife, vigilant, sober, grave, hospitable, and capable to instruct; <sup>3</sup> not given to Wine, nor violent, nor greedy of sordid Gain, but moderate, and neither Quarrelsome, nor Covetous; <sup>4</sup> one who governs well his own Family, and keeps his Children in submission with all gravity. ( <sup>5</sup> For if a Man know not how to govern his own Family, how can he take care of the Church of God?) <sup>6</sup> Nor should he be a new Convert, lest being elated with Pride

he should incur the same Condemnation which Lucifer did. <sup>7</sup> Moreover he ought to have a good Reputation among the Infidels, <sup>8</sup> lest he fall into reproach, and the Snare of the Devil.

<sup>9</sup> Likewise the Deacons must be grave, not double-tongued, not given to much Wine, not greedy of sordid Gain, <sup>9</sup> but preserving the Mystery of Faith <sup>9</sup> in a pure Conscience. <sup>10</sup> And let them be proved before their admission: and then, if they be found blameless, let them exercise their Ministry. <sup>11</sup> Their Wives also should be grave, not Slanderers, sober, faithful in all things. <sup>12</sup> Let the Deacons be the Husbands of one Wife, and such as govern well their Children and their Families. <sup>13</sup> For those who well discharge the Office of a Deacon acquire for themselves an honourable Degree <sup>b</sup>, and great assurance in preaching the Christian Faith.

<sup>14</sup> I write these things to you, (hoping to come to you in a little time,) <sup>15</sup> to the end that if I should tarry long, you may know how to conduct yourself in the House of God, which is the Church of the living God, the pillar and ground of the Truth. <sup>16</sup> For certainly <sup>c</sup> the Mystery of Piety is great: God has been manifested in the Flesh, justified in the Spirit, seen of Angels, preached to the Gentiles, believed on in the World, taken up into Glory.

<sup>a</sup> Ver. 7. *Lest he fall into reproach,*] For the bad Life he led before his Conversion, and that reproach become a Snare, so as to tempt him to apostasy.

<sup>a</sup> Ver. 9. *the Mystery of Faith*] Christianity.

<sup>b</sup> Ver. 13. *an Honourable Degree,*] That of Priest or Bishop.

<sup>c</sup> Ver. 16. *The Mystery of Piety*] Christianity so named to distinguish it from the various Religions of the Heathen which were called their Mysteries.

#### C H A P. IV.

<sup>1</sup> **N**O W the Spirit saith expressly that in future times some giving ear to seducing Spirits and Doctrines of Demons, shall apostatize from the Faith, <sup>2</sup> by the Artifices of Impostors, who teach Errors under a pretence of Piety; but have their own Conscience seared with a hot Iron. <sup>3</sup> They will prohibit Marriage, and enjoin abstinence from Meats, which God hath created, that the Faithful,

who

who know the Truth, may receive them with thanksgiving: <sup>4</sup> for every Creature of God is good, and nothing to be refused, if it be received with thanksgiving: <sup>5</sup> for it is sanctified with the Word of God, and Prayer.

<sup>6</sup> Representing these things to the Brethren you will approve yourself a good Minister of *Jesus Christ*, bred in the Instructions of Faith and good Learning, to which you have diligently applyed yourself.

<sup>7</sup> But reject prophane and frivolous Fables. <sup>8</sup> Exercise yourself to Piety <sup>a</sup>, for bodily Exercise profiteth little, but Piety is profitable to all things, having the promise of the present Life, and of that which is to come, <sup>9</sup> this is faithful Advice, and merits a full Approbation. <sup>10</sup> For it is to this end [*viz.* exercise in Piety] that we suffer toil and reproach, because we place our hope in the living God, who is the Saviour of all Men, especially of Believers. <sup>11</sup> Declare then these things, and teach them.

<sup>12</sup> Let your demeanour be such that no Man may despise your youth; but be yourself an example to the Believers in your Discourse, Behaviour, Charity, Zeal, Faith, and Chastity. <sup>13</sup> Till I come apply yourself to Reading, to Exhortation, and Instruction. <sup>14</sup> Neglect not the Gift you have, and which was given you, <sup>b</sup> as it was foretold when you were ordained by the Assembly of the Priests. <sup>15</sup> Consider well these things, give thyself wholly to them, that your proficiency may appear to all. <sup>16</sup> Be attentive to your own Conduct, and to what you teach others. Persevere in these Duties, for so doing you will both save yourself and those who hear you.

<sup>a</sup> Ver. 8. *Exercise yourself to Piety,*] By the Practice of the Presence of God.

<sup>b</sup> Ver. 14. *as it was foretold,*] See Chap. I. ver. 18.

## C H A P. V.

<sup>1</sup> **D**O not rebuke an aged Man, but beseech him as a Father: treat the younger Men as Brethren; <sup>2</sup> the elder Women as Mothers, the younger as Sisters, with all purity. <sup>3</sup> Take care of the

the Widows<sup>a</sup>, who are Widows indeed<sup>b</sup>. <sup>4</sup> But when a Widow has Children or Grand-children, let them be taught, as their principal Duty, to practise Piety at home, by requiring the Obligations they have to their Parents; for this is right, and well pleasing to God. <sup>5</sup> As for one who is a Widow indeed and quite destitute, let her put her trust in God, and continue in Devotion Night and Day. <sup>6</sup> But a Widow who lives in pleasure, is dead while she liveth. <sup>7</sup> Recommend these things to your People, that they may be without reproach: <sup>8</sup> but if any provide not for his own Relations, especially those who are nearest akin; he hath denied the Faith, and is worse than an Infidel.

<sup>9</sup> Let no Widow be put on the List under threescore Years old, having been the Wife of one Man, <sup>10</sup> and recommended by her good Works, as having well educated Children, lodged Strangers, washed the Saints Feet, relieved the distressed, and diligently sought all occasions of practising Virtue. <sup>11</sup> As for younger Widows, do not admit them: for after having in wantonness cast off the restraint of Religion, they will marry again; <sup>12</sup> wherein they are much to be condemned, because they violate their former Engagement: and moreover being idle they get a habit of rambling from House to House; and are not only idle, but also Tale-bearers, and Busybodies, speaking things which they ought not. <sup>14</sup> My determination then is that those who are young should marry, bear Children, govern their Families, and give no occasion for the Adversary to reproach us.—<sup>15</sup> For some have already apostatized.

<sup>16</sup> If any of the Faithful have Widows of their Family, let them provide for them; and let not the Church be burdened with them, that she may be able to provide for those who are quite destitute.

<sup>17</sup> Let the Priests, who discharge their Office well, be considered as Persons that deserve an ample recompence; especially those who are employed in preaching and teaching. <sup>18</sup> For the Scripture saith,

<sup>a</sup> Ver. 3. *take care of*] Literally *honour*. See *Matt. XV. 5, 6*.

<sup>b</sup> *id. Widows indeed.*] *Desolate*, as the Etymology of the Word in the Original imports. Such were then maintained by the Alms of the Church.



Thou shalt not muzzle the Ox that treadeth out the Corn: and The Labourer is worthy of his reward. <sup>19</sup> Receive not an accusation against a Priest, but upon the Deposition of two or three Witnesses.

<sup>20</sup> Reprove in publick those who have committed a Crime, that others may fear to offend. <sup>21</sup> I charge thee before God, and the Lord *Jesus Christ*, and the elect Angels, that thou observe these things without prejudice for or against any Person.

<sup>22</sup> Proceed with circumspection when you confer holy Orders, that you may not be answerable for the Faults of others: keep yourself clear. <sup>23</sup> (Do not continue to drink only Water, but take a little Wine for the sake of your Stomach, and your frequent Infirmities.) <sup>24</sup> 'The Faults of some Men are so publick, that they prevent enquiry in order to make a judgment of them: and the Faults of others are not to be discovered till after such enquiry. <sup>25</sup> Likewise the good Works of some are apparent beforehand; and they that are otherwise cannot be concealed [when a proper Enquiry is made.]

\* Ver. 24, 25.] These Verses contain reasons for being cautious in Ordination, mentioned ver. 22.

## C H A P. VI.

<sup>1</sup> **L**ET those, who are Servants to Heathen Masters \*, treat them with the utmost respect; that the Name and Doctrine of God be not blasphemed. <sup>2</sup> And as for those, who have Christian Masters, let them not think slightly of them, because they are Brethren: but serve them better, because they are Christians, and to be loved as partakers of the same Advantages. This you should represent to them, and exhort them to practise it.

<sup>3</sup> If any Man teach otherwise, and does not acquiesce in the salutary Instructions of our Lord *Jesus Christ*, and the Doctrine of Piety, <sup>4</sup> he is proud, and knows nothing, but has the disease of

\* Ver. 1, to *Heathen Masters*,] See ver. 2.

Disputation and Controversy about Words, whence come Envy, Strife, Slanders, evil Surmises, <sup>5</sup>perverse Discourses of Men corrupt in Mind, and void of Truth, who consider Piety as a means to enrich themselves: Avoid all such Persons.

<sup>6</sup>Piety indeed with Contentment is great Riches: <sup>7</sup>for we brought nothing into the World, and it is certain that we can carry nothing out. <sup>8</sup>When therefore we have Food and Raiment, let us be therewith content. <sup>9</sup>Those who would be rich, fall into Temptations and Snares, and many foolish and pernicious Desires, which plunge Men in utter Destruction. <sup>10</sup>For the love of Money is the root of all Evil; which some coveting have gone astray from the Faith, and involved themselves in many troubles.

<sup>11</sup>But do thou, O Man of God, fly from these things; and follow Justice, Piety, Faith, Love, Patience, Meekness. <sup>12</sup>Strive generously for the Faith: Secure to yourself eternal Life, to which you have been called, and in the View of which you made a glorious Profession <sup>b</sup> before many Witnesses. <sup>13</sup>I charge you before God who giveth life to all things, and before *Christ Jesus*, who made so glorious a Profession under *Pontius Pilate*, <sup>14</sup>that you follow these Directions punctually and irreproachably until the appearing of our Lord *Jesus Christ*, <sup>15</sup>which shall be manifested at his own time by Him, who is the blessed and only Potentate, the King of Kings, and Lord of Lords; <sup>16</sup>who only hath immortality, dwelling in the Light which no Man can approach, whom no Man hath seen, nor can see: to whom be Honour, and Power everlasting. Amen.

<sup>17</sup>Charge them who are rich in this World, that they be not proud, nor put their trust in uncertain Riches, but in the living God, who abundantly giveth us all things to enjoy: <sup>18</sup>that they do good, that they be rich in good Works, ready to distribute, willing to communi-

<sup>a</sup> Ver. 12. *you made a glorious Profession*] St. Paul, *Heb. XIII.* ver. 22. says, that *Timothy was set at liberty*, whence we may conclude that he had been put in Prison upon account of the Faith, and on that occasion made the Profession here spoke of; and the rather because the Profession of *Christ* before *Pilate* is mentioned in the Verse following.

cate; <sup>19</sup> laying up in store for themselves a good Fund for the time to come, that they may attain eternal-Life.

<sup>20</sup> O *Timothy*, keep that which is committed to your trust, avoiding prophane and vain altercations, and oppositions of Science falsely so called: <sup>21</sup> which some professing, have fallen from the Faith. Grace be with you. Amen.

## The Second Epistle of PAUL the Apostle, to T I M O T H Y.

### C H A P. I.

<sup>1</sup> PAUL an Apostle of *Jesus Christ* by the Will of God, [sent] to declare the promise of Life which is in *Christ Jesus*; <sup>2</sup> to *Timothy* my beloved Son: Grace, Mercy, and Peace from God the Father, and *Jesus Christ* our Lord.

<sup>3</sup> I thank God, whom I serve with a pure Conscience, <sup>4</sup> as my Fore-fathers did, that I incessantly remember you in my Prayers Night and Day; <sup>5</sup> being mindful of your Tears, and greatly desiring to see you that I may be filled with joy. <sup>6</sup> I also have in my thoughts your sincere Faith, which, I am persuaded, will be permanent in you, as it was in your Grandmother *Lois* and your Mother *Eunice*.

<sup>7</sup> For which reason I again admonish you to kindle up afresh the Gift of God, which you received when I ordained you. <sup>8</sup> For God has not given us a Spirit of fear: but of Fortitude, Charity, and Moderation. <sup>9</sup> Be not then ashamed of the Gospel of our Lord, nor of me, who am a Prisoner upon his account: but take your share of the Afflictions, which must be suffered for the Gospel, according to the Ability given you by God; <sup>10</sup> who is our Saviour, and hath called us with a holy Vocation, not according to our Works,

<sup>a</sup> Ver. 3. *whom I serve, as my Fore-fathers did*] St. Paul, had been calumniated by the Jews as an Apostate from the Religion of his Fore-fathers, for which reason here, and frequently elsewhere, he declares the contrary.

but according to his own Purpose and Grace; which having been granted for us in *Jesus Christ* before the World began, <sup>10</sup> is now made manifest by the appearing of our Saviour *Jesus Christ*, who has abolished Death, and brought Life and Immortality to light by the Gospel: <sup>11</sup> whereunto I am appointed a Preacher, an Apostle, and a Teacher of the Gentiles. <sup>12</sup> For which cause I also suffer these things; yet I am not ashamed; for I know whom I have trusted, and am assured that he is able to keep what I have committed to him against that Day.

<sup>13</sup> Retain well the idea of salutary Doctrine which you have learnt of me concerning Christian Faith and Charity, <sup>14</sup> that good thing which was committed to thee, keep by the Holy Ghost which dwelleth in us.

<sup>15</sup> You know that I have been forsaken by all those who are of *Asia*, <sup>a</sup> by *Phygellus* and *Hermogenes* among the rest. <sup>16</sup> May the Lord be merciful to the Family of *Onesiphrous*; for he often assisted me, and was not ashamed of my Chain: <sup>17</sup> but when he came to *Rome*, he enquired after me very diligently, and found me. <sup>18</sup> The Lord grant that he may find mercy before him at that Day: and you know best how much he served me at *Ephesus*.

<sup>a</sup> Ver. 15. of *Asia*.] those of *Asia* who were then at *Rome*.

## C H A P. II.

<sup>1</sup> **D**O you therefore, my Son, fortify yourself in the Grace which is in *Christ Jesus*: <sup>2</sup> and what you have heard from me in the presence of many, communicate to such Persons of Integrity as are qualified to instruct others. <sup>3</sup> Endure hardships patiently as a good Soldier of *Jesus Christ*. <sup>4</sup> Whosoever goes to the Wars, does not entangle himself with the Affairs of this Life, that he may please him who hath chosen him to be a Soldier. <sup>5</sup> And if a Man combate in the public Games, he is not crowned, unless he has observed the Rules prescribed. <sup>6</sup> And the Husbandman must labour first before he partake of the Fruits. <sup>7</sup> Consider what I say, and the Lord give thee understanding in all things.

Remember

<sup>8</sup> Remember that *Jefus Chrift* is rifen from the Dead, and that he is of the race of David according to the Gospel which I preach, <sup>9</sup> and for which I fuffer even Imprifonment as a Malefactor ; but the Word of God is not imprifoned. <sup>10</sup> With this view I endure all things for the fake of the Elect, that they alfo may obtain the falvation which is in *Chrift Jefus*, and eternal Glory.

<sup>11</sup> This is a certain Truth : if we die with him, we fhall alfo live with him : <sup>12</sup> if we fuffer with him, we fhall alfo reign with him : but if we deny him, he will alfo deny us : <sup>13</sup> if we are unfaithful, yet he continues faithful [as well in his Threatnings as his Promifes.] He cannot contradict himfelf.

<sup>14</sup> Represent thefe things, and confute them in the prefence of the Lord not to difpute about Words, which tends only to the perversion of the Hearers. <sup>15</sup> Exert all your endeavour to approve yourfelf to God, as a Minifter who hath nothing to be afhamed of, by rightly explaining the Word of Truth. <sup>16</sup> But oppofe thofe who vent prophane and vain Difcourfe, for they will go on to greater Impiety ; <sup>17</sup> and their Doctrine will fpread like a Canker : fuch are *Hymeneus* and *Philetus*, <sup>18</sup> who have erred from the Truth, faying that the Refurrection is already paffed ; and fubverted the Faith of fome. <sup>19</sup> \* Nevertheless the Foundation of God ftandeth fure, having this Infcription, “ The Lord knoweth them who are “ his.” and “ Let every one who nameth the Name of *Chrift*, depart from Iniquity.” <sup>20</sup> In a great Houfe there are not only Veffels of Gold, and of Silver ; but alfo of Wood, and of Earth : fome are for honourable Ufes, and fome for meaner Purpofes. <sup>21</sup> If a Man therefore keep himfelf pure from thefe, <sup>b</sup> he fhall be an honourable Veffel, confecrated fit for the Mafter’s ufe, and prepared for every good Work.

<sup>22</sup> Flee youthful Paflions, and adhere to Juftice, Faith, Charity, Peace, with them who call on the Lord out of a pure Heart.

<sup>23</sup> Avoid foolifh and unedifying Queftions, as you know that they

\* Ver. 19. *neverthelefs the Foundation of God*] Notwithftanding fo early an Appearance of Hereticks in the Church, yet its Foundation is fure and can never fail.

<sup>b</sup> Ver. *pure from thefe*] From Iniquity, ver. 19. and Hereties, ver. 17.

beget Contentions, <sup>24</sup> and the Servant of the Lord must not be contentious; but gentle to all Men, ready to instruct, patient, <sup>25</sup> in Meekness instructing those who are of a contrary Opinion, with hopes that peradventure God will give them the Grace to repent, whereby they will come to the Knowledge of the Truth; <sup>26</sup> and that recovering themselves out of the snare of the Devil who holds them captive, as from a State of Intoxication, they may become obedient to the Will of God.

## C H A P. III.

**T**AKE Notice of this also, that in <sup>a</sup> the last Days perilous times will come. <sup>2</sup> For Men shall be Lovers of themselves, Lovers of Money, Vain, Proud, Slanderers, disobedient to Parents, ungrateful, irreligious, <sup>3</sup> without natural Affection, perfidious, Calumniators, incontinent, cruel, Despisers of those that are good, <sup>4</sup> treacherous, insolent, conceited, addicted to Voluptuousness, and not Piety, <sup>5</sup> which they pretend to, having a Form of Godliness, but denying the Power of it. These too avoid. <sup>6</sup> For such they are who creep into Families, and captivate silly sinful Women, that are possessed with diverse Passions, <sup>7</sup> being ever inquisitive and curious to learn, but never capable of attaining true Knowledge. <sup>8</sup> Now as *Jannes* and *Jambres* opposed *Moses*, so these Seducers oppose the Truth, being Men of depraved Minds, and utterly void of Judgment in matters of Faith. <sup>9</sup> But their progress shall be limited: for their Folly shall be manifest to all Men, as was that of the two last mentioned.

<sup>10</sup> But you are fully informed of my Doctrine, manner of Life, Intention, Faith, Constancy, Charity, Patience, <sup>11</sup> the Persecutions and Afflictions which happened to me at *Antioch*, at *Iconium* and *Lystra*; you know, I say, what Persecutions I have undergone: but the Lord delivered me out of them all. <sup>12</sup> Thus all who will live piously in the Faith of *Jesus Christ* shall be persecuted: <sup>13</sup> but

<sup>a</sup> Ver. 1. *the last Days*] A common Phrase to express all the space betwixt the first and the second Coming of *Christ*.

bad Men and Impostors will grow worse and worse, deceiving others, and being deceived themselves.

<sup>14</sup> But do you continue firm in the Doctrine you have been taught, and of which you are fully convinced, as you know of whom you learnt it, <sup>15</sup> and that from your infancy you have been instructed in the holy Scriptures, which are able to make you wise to Salvation through faith in *Christ Jesus*. <sup>16</sup> All the Scripture is divinely inspired, and useful to teach, reprove, reform, and instruct in the Duties of Justice; <sup>17</sup> that the Man of God may be perfect, and accomplished for all good Works.

#### C H A P. IV.

**I** Conjure you then before God and the Lord *Jesus Christ*, who shall judge the living and the dead when he appears in his Kingdom, <sup>2</sup> that you preach the Word, and insist upon it continually, and upon all Occasions: convince, rebuke, exhort with all Patience, and every Method of Instruction. <sup>3</sup> For the time shall come when Men will not endure sound Doctrine, but, having itching Ears, they will multiply to themselves Teachers according to their own Desires. <sup>4</sup> And turning away their Ears from the Truth, they will be perversely attentive to Fables. <sup>5</sup> But, on your part, be ever vigilant, take Pains, discharge the Function of a Preacher of the Gospel, fulfil your Ministry. <sup>6</sup> For I am now ready to be sacrificed, and the time of my Dissolution approaches. <sup>7</sup> I have gone through the good Conflict, I have finished my Course, I have kept the Faith. <sup>8</sup> Henceforth there is reserved for me a Crown of Justice, which the Lord, the just Judge, shall give me at that Day, and not to me only, but to all those who long for his appearing.

<sup>9</sup> Endeavour to come to me very soon; <sup>10</sup> for *Demas* has deserted me, having loved this present World, and is gone to *Thessalonica*: *Crescens* to *Galatia*, *Titus* to *Dalmatia*. <sup>11</sup> Only *Luke* is with me. Take *Mark* and bring him with you: for he is service-  
able

able to me in the Ministry. <sup>12</sup> As for *Tichycus*, I have sent him to *Ephesus*. <sup>13</sup> When you come bring the Cloke, and Books, and especially the Parchments which I left at *Troas* with *Carpus*.

<sup>14</sup> *Alexander* the Copper-smith has done me many Injuries: the Lord <sup>a</sup> will reward him according to his Works. <sup>15</sup> Be you too aware of him; for he made great Opposition to our Doctrine.

<sup>16</sup> No one stood by me at the first Defence which I made for myself, but all deserted me: may it not be laid to their charge. <sup>17</sup> However the Lord was with me, and strengthened me; that the Truth which I preach might be fully confirmed by my Ministry, and all the Gentiles might hear it. I was at last delivered out of the Mouth of the Lion: <sup>18</sup> and the Lord will deliver me from <sup>b</sup> every bad Action, and preserve me for his heavenly Kingdom: to whom be Glory for ever and ever. Amen.

<sup>19</sup> Salute *Prisca* and *Aquila*, and the Family of *Onesiphorus*.

<sup>20</sup> *Erastus* stayed at *Corinth*: but I left *Trophimus* sick at *Miletum*.

<sup>21</sup> Endeavour to come before Winter. *Eubulus* salutes you, and *Pudens* and *Linus*, and *Claudia*, and all the Brethren. <sup>22</sup> The Lord *Jesus Christ* be with thy Spirit. Grace be with you. Amen.

<sup>a</sup> Ver. 14. *will reward*] So the Vulgate and some MSS.

<sup>b</sup> Ver. 18. *Every bad Action*] All Misbehaviour unworthy of his sacred Ministry.

## The Epistle of PAUL the Apostle, to TITUS.

### CHAP. I.

**PAUL** a Servant of God, and an Apostle of *Jesus Christ* to preach the Faith of God's Elect, and make known the Truth as it promotes Piety; <sup>2</sup> in hope of eternal Life, which God, who cannot lie, promised before the World began; <sup>3</sup> and hath in due time manifested by preaching, which is committed to me, according to the Commandment of God our Saviour; <sup>4</sup> to *Titus* my true Son in the common Faith: Grace, Mercy, and Peace from God the Father, and the Lord *Jesus Christ* our Saviour.



<sup>5</sup> The reason why I left you in *Crete* was that you might finish the Regulations begun, and ordain Priests in every City according to my Directions, <sup>6</sup> that you should choose no Man who was not of a blameless Life, the Husband of one Wife, having Children who profess the Faith, and lie under no Imputation of Intemperance, or Disobedience. <sup>7</sup> For a Bishop must be blameless, as the Steward of God; not conceited, nor choleric, not given to Wine, nor violent, nor greedy of sordid Gain, <sup>8</sup> but hospitable, a lover of good Men, sober, just, holy, temperate; <sup>9</sup> tenacious of and zealous for the Truths that are to be taught, that he may be able to instruct in sound Doctrine, and refute those who oppose it.

<sup>10</sup> For there are many, especially of the *Jews*, who are refractory, vain Talkers and Deceivers. <sup>11</sup> Such persons ought to be silenced; for they pervert whole Families, teaching things which they ought not for the sake of sordid Gain. <sup>12</sup> One of their own Countrymen, who passes with them for a Prophet, said "The *Cretians* are ever Liars, evil Beasts, lazy Gluttons." <sup>13</sup> This is a true account of them; and therefore you should reprehend them with Severity, that they may be sound in the Faith; <sup>14</sup> and not give ear to Jewish Fables, and Institutions of Men who have forsaken the Truth. <sup>15</sup> To the pure indeed all things are pure: and nothing is pure to those who are polluted with Infidelity: but even their Mind and Conscience is defiled. <sup>16</sup> They profess that they know God, but in their Actions they deny him, being abominable, disobedient, and incapable of any good.

## C H A P. II.

**B**UT do you preach sound Doctrine: <sup>1</sup> that the aged Men be sober, grave, moderate; sound in Faith, in Charity, and in Patience: <sup>2</sup> that the aged Women also behave with sanctity of Manners, not Slanderers nor addicted to much Wine, but giving Lessons of Virtue; <sup>3</sup> that they may teach the young Women to be

sober, to love their Husbands and their Children, <sup>5</sup> to be discreet, chaste, applied to the care of their Families, and submissive to their Husbands, so that Religion may not be reproached upon their account. <sup>6</sup> The young Men also exhort to live temperately.

<sup>7</sup> Make yourself a pattern of good Works in all things: [particularly] in preaching shew Integrity and Gravity: <sup>8</sup> and let your Doctrine be sound, and irreprehensible; that your Adversaries may be confounded having nothing ill to say of you.

<sup>9</sup> Exhort Servants to obey their Masters, and endeavour to please them in all things; not answering again, <sup>10</sup> not pilfering; but shewing perfect Fidelity; that they may do honour to the Doctrine of God our Saviour in all things. <sup>11</sup> For the Grace of God which is salutiferous to all Sorts of Men, hath appeared in the World, <sup>12</sup> teaching us that renouncing Impiety and worldly Desires, we should live temperately, justly, and piously in this present World, <sup>13</sup> expecting the Happiness which we hope for, and the glorious appearing of the great God, even our Saviour *Jesus Christ*; <sup>14</sup> who gave himself for us that he might redeem us from all Iniquity, and purify for himself a peculiar People zealous of good Works. <sup>15</sup> Teach these things; exhort, rebuke with full Authority; suffer no Man to despise you.

### C H A P. III.

<sup>1</sup> **A**dmonish them to be subject to Princes and Magistrates, to obey their Order, and to be ready to every good Work: <sup>2</sup> that they speak evil of no Man, nor be quarrelsome; but that they treat all Men with Lenity and perfect Meekness. <sup>3</sup> For we ourselves were formerly foolish, disobedient, deluded, Slaves to diverse Passions and Pleasures; we lived in Malice and Envy, hateful and hating one another. <sup>4</sup> But when the Goodness of God our Saviour and his Love to Mankind appeared, <sup>5</sup> he saved us, not in Consideration of Works of Justice which we had done, but of his own Mercy, by the washing of Regeneration, and renewing of the Holy Ghost.

Ghost; <sup>6</sup> whom he poured forth abundantly upon us through *Jesus Christ* our Saviour; <sup>7</sup> that being justified by his Grace we should be made Heirs of eternal Life according to our Hope. <sup>8</sup> This is a certain Truth, and I would have you earnestly insist on these things, that those who have believed in God may be careful to be foremost in the Practice of good Works; for this is commendable and profitable to Mankind: <sup>9</sup> but avoid foolish Questions and Genealogies, and Contentions, and Disputes about the Law, for they are unprofitable and vain.

<sup>10</sup> Have nothing to do with a Man who is a Heretick after the first and second Admonition: <sup>11</sup> knowing that such a one is subverted, and in a state of Sin, and self-condemned.

<sup>12</sup> When I send *Artemas* to you or *Tychicus*, hasten to come to me at *Nicopolis*, for I have resolved to pass the Winter there. <sup>13</sup> Provide for the Journey of *Zenas* the Lawyer and *Apollos*, and be careful that they want nothing.

<sup>14</sup> Let our Brethren learn [<sup>a</sup> as I said] to be foremost in the practice of good Works upon needful Occasions, that they may not be without Fruit.

<sup>15</sup> All who are with me salute you. Salute our Friends in the Faith. Grace be with you all. Amen.

<sup>a</sup> Ver. 14. as I said] See ver. 8.

## The Epistle of PAUL the Apostle, to P H I L E M O N.

### C H A P. I.

<sup>1</sup> *PAUL* a Prisoner for the cause of *Jesus Christ*, and *Timothy* our Brother, to *Philemon* our dearly beloved and Fellow-labourer, <sup>2</sup> and to our beloved *Appia*, and *Archippus* our Fellow-Soldier, and to the Church in your House: <sup>3</sup> Grace be to you, and Peace from God our Father and the Lord *Jesus Christ*.

<sup>4</sup> I mention you always in my Prayers, and thank my God <sup>5</sup> for what I hear of your Faith in *Jesus Christ*, and Charity to all the Saints, <sup>6</sup> which is such that your Liberality, the Effect of your Faith is become illustrious, and serves to make known in the World all the good Works that are done in your House for the sake of *Jesus Christ*? <sup>7</sup> and your Charity, Brother, gives us great Joy and Consolation, because the Minds of the Saints are set at ease by your Bounty. <sup>8</sup> Wherefore although I might take the Liberty in the Name of *Christ* to enjoin thee that which is reasonable and fit to be done, <sup>9</sup> yet I choose rather to beseech you for the sake of the love which I bear you, I, such as I am, even *Paul* the aged, and at this time a Prisoner for the sake of *Jesus Christ*. <sup>10</sup> I beseech you for my Son *Onesimus* whom I have begotten <sup>11</sup> in my Bonds; <sup>12</sup> who was formerly of no use to you, but is now very useful to us both: <sup>13</sup> him I send back to you, and desire that you receive him as you would myself. <sup>14</sup> I would have chosen to have kept him with me, that in your stead he might have assisted me in the Confinement I am under for the sake of the Gospel. <sup>15</sup> But I would do nothing without your Consent, lest your Kindness to me should seem forced, and not altogether voluntary. <sup>16</sup> And perhaps [Providence has permitted] that he should leave you for a short time, that you might have him again for ever; <sup>17</sup> no longer as a mere Servant, but as one of a higher Rank, even a beloved Brother, whom I greatly value, and you have a nearer interest in him as a Man, and as a Christian. <sup>18</sup> If therefore you have an intimate Friendship with me, receive him, as myself. <sup>19</sup> If he has wronged you, or owes you any thing, place it to my account: <sup>20</sup> for I *Paul* give it under my Hand that I will repay it: not to mention that you owe yourself to me. <sup>21</sup> Yes, Brother, let me have this Recompense for your Conversion to the Lord: for his sake give me this sensible Consolation.

<sup>22</sup> I write this, relying upon the Deference which you have for me, and not doubting but you will do more than I mention. <sup>23</sup> I desire at the same time that you would prepare me a Lodging: for I trust

<sup>11</sup> Ver. 10. *begotten*] converted, See 1 Cor. IV. 15.

trust that through your Prayers I shall be restored to you. <sup>23</sup> *Ephraim* my Fellow-Prisoner for the cause of *Jesus Christ* saluteth you; <sup>24</sup> as do also *Marcus*, *Aristarchus*, *Demas*, *Lucas*, my Fellow-Labourers. <sup>25</sup> The Grace of our Lord *Jesus Christ* be with your Spirit. Amen.

## The Epistle of PAUL the Apostle, to the HEBREWS.

### C H A P. I.

<sup>1</sup> GOD, who formerly spoke to the Fathers by the Prophets in sundry Parts<sup>a</sup>; and diverse Manners, <sup>2</sup> hath in these latter Days spoken to us by his Son, whom he hath constituted <sup>b</sup> Heir of all things; by whom also he made <sup>c</sup> the World. <sup>3</sup> Which Son, being the Splendor of his Glory, and the express Image of his Person, and supporting all things by his powerful Word: after he had by himself made a Purification of our Sins, sat down at the right Hand of the Majesty on high.

<sup>4</sup> He is so much greater than the Angels, as the name <sup>d</sup> he bears is more excellent than theirs. <sup>5</sup> For to which of the Angels did God ever say, thou art my Son, this Day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? <sup>6</sup> And when he again introduces the First-born into the World, he saith, Let all the Angels of God adore him. <sup>7</sup> Of the Angels he saith, Who maketh his Angels Spirits, and his Ministers a Flame of Fire: <sup>8</sup> but to the Son he saith, Thy Throne, O God, is for ever and ever; the Scepter of thy Kingdom is a Scepter of Equity: <sup>9</sup> thou hast loved Justice, and hated Iniquity, therefore

<sup>a</sup> Ver. 1. in *sundry Parts*] By a gradual Revelation.

<sup>b</sup> Ver. 2. *Heir*] Master, Lord. See the Note on ver. 4.

<sup>c</sup> idem. *the World*.] Literally the Ages; i. e. all things subject to time. All things temporal.

<sup>d</sup> Ver. 4. *He bears*] The Term in the original imports actual Possession, as *to inherit* did at the time when our Translation was made.

God, even thy God hath anointed thee with the Oil of Gladness above thy Fellows. <sup>10</sup> And thou, Lord, in the beginning hast laid the Foundation of the Earth; and the Heavens are the Work of thy Hands: <sup>11</sup> they shall perish, but thou art permanent: they shall grow old as doth a Garment; <sup>12</sup> as a Vesture shalt thou fold them up, <sup>c</sup> and they shall be changed: but thou art the same, and thy Years shall never end. <sup>13</sup> And farther, to which of the Angels did he ever say, Sit on my right Hand, until I have made thine Enemies thy Footstool? <sup>14</sup> Are they not all ministring Spirits, sent forth to be serviceable to those who shall be Heirs of Salvation?

<sup>c</sup> Ver. 12. *fold them up,*] So the Seventy, but the *Hebrew* and the *Vulgate* have *change them,*

## C H A P. II.

**W**E ought therefore to adhere the more earnestly to what we have heard, lest we should fall away. <sup>2</sup> For if the Law, which was given by the ministry of Angels, was fully executed; and every Transgression and Violation of that Law was punished as it deserved; <sup>3</sup> how shall we escape, if we neglect so salutary a Law, [<sup>b</sup> as that which we have heard,] which being first taught by the Lord, has been since confirmed to us by those who heard him; <sup>4</sup> God himself confirming their Attestations by Signs and Prodigies, by diverse Miracles, and Gifts of the Holy Ghost, which he distributes according to his Will.

<sup>5</sup> It is not therefore to the Angels that God has subjected the future World, of which we speak. <sup>6</sup> And this is attested [by *David*] where he saith, What is Man, that thou art mindful of him? or the Son of Man that thou visitest him? <sup>7</sup> Thou madest him for a little time inferior to the Angels: Thou hast crowned him with Glory and Honour, and has set him over the Works of

<sup>a</sup> Ver. 1---4.] These four first Verses are a Digression, to shew the Importance of the Subject before treated; which is resumed at Ver. 5.

<sup>b</sup> Ver. 3. *as that which we have heard*] See ver. 1.

thy Hands. <sup>8</sup> Thou has put all things in Subjection under his Feet. Now in this Subjection of all things to him, there is nothing left that is not to be subjected. Nevertheless we see not yet that all things are thus subjected. <sup>9</sup> But we now see that *Jesus*, who was for a little time made inferior to the Angels, crowned with Glory and Honour for having suffered Death: it being the gracious Will of God that he should taste Death for all Men. <sup>10</sup> For it became him, for whom are all things, and by whom are all things, in bringing many Sons to Glory, to make the Captain of their Salvation perfect through Sufferings. <sup>11</sup> For both he who sanctifieth, and those who are sanctified, are all of one Origin: upon which account he is not ashamed to call them Brethren, <sup>12</sup> saying, I will declare thy Name to my Brethren, in the midst of the Congregation will I sing praise unto thee. <sup>13</sup> And again, I will put my trust in him. And again, behold, I and the Children which God hath given me.

<sup>14</sup> Since then the Children are of a mortal Nature composed of Flesh and Blood, he also himself took the same Nature, that by his Death he might destroy him, who has the Power of Death, that is the Devil; <sup>15</sup> and set at Liberty them whom the fear of Death held in servitude all their Lives. <sup>16</sup> For he did not assume the Nature of Angels, but he assumed the Nature of the Race of *Abraham*. <sup>17</sup> Wherefore it was necessary that he should in all things be made like unto his Brethren, that he might be a merciful High-priest, and one who should faithfully discharge towards God whatever was requisite to obtain pardon for the Sins of the People. <sup>18</sup> For in that he himself hath suffered being tempted, he is able to succour those who are tempted.

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### C H A P. III.

<sup>1</sup> Wherefore holy Brethren, partakers of the heavenly calling, consider the Apostle and High Priest of the Religion we profess, even *Jesus Christ*, <sup>2</sup> who is faithful to him who constituted him

him [in that office:] as *Moses* <sup>2</sup> also was in all the House of God. <sup>3</sup> For he is as much more glorious than *Moses*, as one who builds the House, is more estimable than the House. <sup>4</sup> Every House must have had a Builder: and he who built all things is God. <sup>5</sup> *Moses* indeed, as a Servant, behaved with fidelity in all the House of God, declaring to the People what he was appointed to speak. <sup>6</sup> But *Christ*, as a Son, hath authority over his own House; and we are that his House, if we stedfastly persevere to the end in that Confidence and Hope, which we have so good reason to boast of.

<sup>7</sup> Wherefore, as the holy Spirit saith, Since To-day you hear his Voice, <sup>8</sup> harden not your Hearts, as in the Provocation, in the Day of Temptation in the Desert, <sup>9</sup> where your Fathers tempted me, proved me and saw my Works forty Years. <sup>10</sup> Wherefore I was displeased with that Generation, and said, They do-alway err in their Hearts, and they have not known my Ways. <sup>11</sup> So I sware in my Wrath, They shall not enter into my Rest.

<sup>12</sup> Take heed then, Brethren, that there be not in any of you an evil and unbelieving Heart, such as makes Men depart from the living God. <sup>13</sup> But exhort one another daily, while that time lasts which is called, To-day; lest any of you be hardened through the deceitfulness of Sin. <sup>14</sup> For we are made partakers of *Christ* upon condition that we retain inviolably to the end that Hope in him which we had at the Beginning, <sup>15</sup> while it is said To-day since you hear his Voice, harden not your Hearts as in the Provocation. <sup>16</sup> For some who heard, did provoke: however not all that came out of *Egypt* under *Moses*. <sup>17</sup> But with whom was he displeased forty Years? was it not with them who had sinned, whose Carcasses fell in the Desert? <sup>18</sup> and to whom did he swear that they should not enter into his Rest, but to those who did not believe? <sup>19</sup> so we see that they could not enter because of their Unbelief.

\* Ver. 2. as *Moses*, &c.] Alluding to Numb. XII, ver. 7. My Servant *Moses*, who is faithful in all my House.



## C H A P. IV.

**L**ET us therefore fear, lest by neglecting the Promise to enter into his Rest, some of you should be excluded. <sup>2</sup> For the Gospel is preached to us, as it was to them; but the Word they heard was not beneficial to them, because it was not received with Faith when they heard it.

<sup>3</sup> As for us who have Faith, we shall enter into his Rest, that Rest, which is spoke of where he said, I swear in my Wrath they shall not enter into my Rest: although the Works were finished from the beginning of the World. <sup>4</sup> For in one place it is thus said of the seventh Day, And God did rest the seventh Day from all his Works. <sup>5</sup> And here again, They shall not enter into my Rest.

<sup>6</sup> Since then it still remains that some must enter into that Rest, and those to whom <sup>a</sup> the Gospel was first preached, did not enter because of their Disobedience: <sup>7</sup> He again determines a certain time called To-day, saying by *David*, so long after the Words recited, "To-day, since you hear his Voice, harden not your Hearts." <sup>8</sup> For if *Joshua* had given them rest, *David* would not afterward have spoken of another Day. <sup>9</sup> From whence we must conclude that there still remaineth a sabbathical Rest for the People of God. <sup>10</sup> For he who enters into the divine Repose we speak of, he also ceaseth from his own Works, as God did from his.

<sup>11</sup> Let us therefore hasten diligently to enter into that Rest, lest any of us imitating the disobedience of the *Israelites*, should perish as they did: <sup>12</sup> For the Word of God is living, and efficacious, sharper than any two-edged Sword, and so penetrating that he will divide asunder the Soul and Spirit, the Joints and Marrow; and he is a Discerner of the Intentions and Thoughts of our Heart: <sup>13</sup> so that there is not any Creature which is not manifest in his sight, but all things are naked and open to the Eyes of him, concerning whom we speak.

<sup>a</sup> Ver. 6. *to whom the Gospel was first preached,*] αἱ πρῶτοι ἐκλήθησαν. The Promise to enter into that Rest is the Gospel.

<sup>14</sup> Having therefore so great an High Priest, who is passed into the Heavens, even *Jesus*, the Son of God, let us persist stedfastly in the Faith we profess. <sup>15</sup> For we have not an High Priest who is incapable of compassionating our Infirmities; but he was in all points tempted like as we are, yet without Sin. <sup>16</sup> Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find seasonable Assistance.

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## C H A P. V.

**F**OR every High Priest is ordained for Men in things pertaining to God, that he may offer both Gifts and Sacrifices for Sins, and is taken from among Men, <sup>2</sup> that he may have a due Compassion on the Ignorant, and on them that are out of the way, because he himself is surrounded with Infirmity. <sup>3</sup> And that his Infirmity obliges him to offer Sacrifice for his own Sins, as well as those of the People. <sup>4</sup> Moreover no Man may take this Honour to himself; but he must be called by God, as *Aaron* was; <sup>5</sup> so also *Christ* did not assume to himself the dignity of High Priest, but he received it from him who said to him, Thou art my Son, To-day have I begotten thee. <sup>6</sup> As he saith also in another place, Thou art a Priest for ever after the Order of *Melchisedec*: <sup>7</sup> Who in the Days of his Flesh, having offered up Prayers and Supplications with strong Cries and with Tears to him who was able to save him from Death, was heard for his Piety; <sup>8</sup> although he was a Son; yet he learned obedience by the things which he suffered; <sup>9</sup> and being made perfect, he became the Author of eternal Salvation to all who obey him, <sup>10</sup> having been ordained by God an High Priest after the Order of *Melchisedec*.

<sup>11</sup> We have many things to say upon this Subject, things which it is difficult to render intelligible to you, because you are not in a Disposition to apprehend them. <sup>12</sup> For though by this time you ought to be capable of teaching others, yet you want to be again taught the first Principles of the Oracles of God; and are become

such as have need of Milk, and not of strong Meat. <sup>13</sup> Now every one who is to be fed with Milk, is not capable of the Doctrine of Justice<sup>a</sup>, because he is still a Child. <sup>14</sup> But strong Meat is fit only for those who are grown up to Manhood, even those who by long Practice and Exercise have their Senses improved for the discernment both of good and evil.

<sup>a</sup> Ver. 13. *is not capable of the Doctrine of Justice,*] The Justice here spoke of is evidently that divine kind, which is so frequently called *the Justice of God*. Robbers dividing their Plunder know perfectly what is *Justice* in the ordinary Signification.

## C H A P. VI.

**T**herefore passing over the first Principles of the Doctrine of *Christ*, let us go on to matters that relate to perfection; not laying again the Foundation of repentance from dead Works, and of faith towards God, <sup>2</sup> of the Doctrine of Baptisms, and of laying on of Hands<sup>a</sup>, and of the Resurrection of the Dead, and of eternal Judgment: <sup>3</sup> and this we will do if God permit.

<sup>4</sup> For it is impossible for those who were once enlightened, who have tasted the heavenly Gift, and been partakers of the holy Spirit; <sup>5</sup> who have also tasted the excellency of God's Word, and the Powers of the World to come; <sup>6</sup> it is, I say impossible, if they apostatise, to renew them again by Repentance; since, as much as in them lies<sup>b</sup>, they again crucify the Son of God, and expose him to ignominy. <sup>7</sup> For the Earth which drinketh in the frequent Rains that fall on it, and produceth Plants fit for the use of them for whom it is cultivated, is counted a Land blessed of Heaven: <sup>8</sup> but that Earth which produces Thorns and Thistles, is held in averſion by its Owner, threatned with Malediction, and at last burnt.

<sup>9</sup> But, beloved, we expect better and more salutary things of you,

<sup>a</sup> Ver. 2. *the Doctrine of Baptisms and of laying on of Hands,*] Doctrines taught the Catechumens, who were preparing for Baptism, and Confirmation.

<sup>b</sup> Ver. 6. *as much as in them lies,*] Or *in themselves*. This was wrote to the *Jews* who had literally crucified *Jesus Christ*.

though we thus speak. <sup>10</sup> For God is too equitable to forget what you have done, and the charitable Works which you have performed for his sake, having assisted the Saints, and still assisting them. <sup>11</sup> But what we chiefly desire is, that each of you would shew the same Fervour [for your own spiritual Advancement,] that you may attain the accomplishment of your hope: <sup>12</sup> and that you may not be lukewarm, but follow the Example of those, who through Faith and Patience inherit the Promises.

<sup>13</sup> For when God made the Promise to *Abraham*, because he could swear by no greater, he swore by himself, <sup>14</sup> saying, Assuredly, I will greatly bless thee, and greatly multiply thee. <sup>15</sup> And so *Abraham* after he had patiently endured, obtained what was promised. <sup>16</sup> Men indeed swear by one greater than themselves, and an Oath confirming what they engage for, stops all reply. <sup>17</sup> Wherefore God, desirous to convince those to whom the Promise is made of the immutability of his Will, confirmed the Promise by an Oath: <sup>18</sup> that by two immutable things, in which it is impossible that God should deceive us, we might have a strong Consolation and Incitement <sup>c</sup> to perseverance, we, I say, who have fled for refuge to keep fast hold of the Hope set before us <sup>d</sup>: <sup>19</sup> which Hope we have as an Anchor of the Soul both sure and steadfast; and which entreth into that within the Vail; <sup>20</sup> where *Jesus* our Predecessor is entered for us, having been made an High Priest for ever after the Order of *Melchisedec*.

<sup>c</sup> Ver. 18. *Consolation and Incitement*] The Word in the Original signifies both.

<sup>d</sup> id. *who have fled for refuge to keep fast hold of the Hope set before us:*] The Words are figurative, yet clear and highly Instructive to those whom they concern. viz. those who have renounced the World and its vain Interests, and place all their happiness in being totally conformed to the Will of God. The Hope that this will one Day be accomplished in them, is the Refuge to which they necessarily fly: for without hope the Mind can have no rest, and these Persons having withdrawn their Hopes from secular Interests, the Hope of Salvation, i. e. conformity to the divine Will, is their only Refuge. A firm adherence to this Hope keeps them steadfast in the boisterous Sea of Temptations wherewith they are agitated: for so the Metaphor is continued in the next Verse, *Which Hope we have as an Anchor of the Soul, both sure and steadfast, &c.*

## C H A P. VII.

**F**OR this *Melchisedec*, King of *Salem*, Priest of the most high God, who met *Abraham* returning from the Slaughter of the Kings, and blessed him: <sup>2</sup> to whom also *Abraham* gave a tenth part of the Spoil: who is called, according to the Interpretation of his Name, first King of Justice; and was moreover King of *Salem*, which is, King of Peace; <sup>3</sup> without Father, without Mother, without Genealogy, having neither beginning of Days, nor end of Life, but made like to the Son of God, abideth a Priest continually.

<sup>4</sup> Now consider how great this Person was, to whom even the Patriarch *Abraham* gave the tenth part of the Spoils. <sup>5</sup> Such indeed of the Sons of *Levi*, as are Priests, have a right by the Law to take Tithes of the People, that is, their own Brethren, although they too are the Issue of *Abraham*: <sup>6</sup> but he who was not of their Family, received Tithes of *Abraham*, and blessed him to whom the Promises were made. <sup>7</sup> Now without dispute, he who receives the Blessing is inferior to him who giveth it. <sup>8</sup> And farther, those who here receive the Tithes, are Men who die: but there he received them, of whom it is declared that he is living. <sup>9</sup> And even *Levi* who receiveth Tithes, payed them, as I may say, in the Person *Abraham*. <sup>10</sup> For he was yet in the Loins of his Father when *Melchisedec* met that Patriarch.

<sup>11</sup> If then perfection could have been attained by means of the *Levitical* Priest-hood, (and under that the Law was given to the People) what farther need was there that another Priest should arise who is said to be after the Order of *Melchisedec*, and not after the Order of *Aaron*. (<sup>12</sup> Now the Priest-hood being changed it is necessary that the Law also should be changed <sup>b</sup>.) <sup>13</sup> For he of whom these things were said, was of another Tribe, none of which gave attendance at the Altar. <sup>14</sup> Since it is evident that our Lord sprang out of *Juda*; with regard to which Tribe *Moses* said nothing concerning Priest-hood.

<sup>a</sup> Ver. 12. it was necessary that the Law should be changed.] For that Law forbid the Priest-hood to any but those of the race of *Aaron*.

<sup>15</sup> And this appears yet far more evident; inasmuch as another Priest ariseth like unto *Melchisedec*, <sup>16</sup> who is not established according to the Law of a carnal succession, but according to the Power he has to live for ever; <sup>17</sup> as the Scripture testifies in those Words, Thou art a Priest for ever after the Order of *Melchisedec*. <sup>18</sup> For there is made an Abrogation of the former Institution, because it is weak and useless: <sup>19</sup> (for the Law can perfect nothing,) and there is made an Introduction of a better Hope, by which we draw near to God.

<sup>20</sup> Moreover *Jesus* is made the Sponsor <sup>c</sup> of a Covenant so much more excellent than the former, <sup>21</sup> as he was established in the Priest-hood with an Oath. <sup>22</sup> For those other Priests were established without an Oath, but this with an Oath, by him who said to him, The Lord sware, and will not repent, Thou art a Priest for ever after the Order of *Melchisedec*. <sup>23</sup> And as to those Priests, there were many of them, made successively, because Death prevented their continuance: <sup>24</sup> but he, eternal as he is, hath a Priesthood which cannot be transferred to others: <sup>25</sup> whereby he is ever able to save them who come unto God by him, as he ever liveth to make intercession for them. <sup>26</sup> And such an High Priest suited us, who is holy, innocent, pure, separate from Sinners, and exalted above the Heavens; <sup>27</sup> who needeth not, as those other High Priests, daily to offer up Sacrifice, first for his own Sins, and then for those of the People: for this he did once when he offered up himself. <sup>28</sup> For the Law establisheth frail Men to be High Priests: but the Oath posterior to the Law hath established the Son, who is perfected for evermore.

<sup>b</sup> Ver. 20, 21, 22.] These three Verses are here transposed to render the Sense more intelligible.

<sup>c</sup> Ver. 20, *Sponsor*] Surety, one who engages for the performance of an Agreement, a *Guarantee*.

## C H A P. VIII.

**N**OW the sum of what has been said is this: We have an High Priest, who sits in the Heavens on the right Hand of the Throne of Majesty; <sup>2</sup> a Minister of the Sanctuary and of the true Tabernacle which the Lord hath placed, and not Men. <sup>3</sup> Now as every High Priest is ordained to offer Gifts and Sacrifices, it is therefore necessary that this High Priest have somewhat also to offer. <sup>4</sup> And if he were on Earth, he would not be a Priest, since there are Priests who offer Gifts according to the Law, <sup>5</sup> and who perform the service [in a Sanctuary,] which is the representation and shadow of what is in Heaven; as *Moses* was divinely instructed when he was to make the Tabernacle; for God said, take care that you make all things according to the Model which was shewed you in the Mount.

<sup>6</sup> But now [*Jesus*] hath obtained a Ministry so much the more excellent, as he is the Mediator of a better Covenant, which was established upon better Promises. <sup>7</sup> For if that first Covenant had not been imperfect, there would have been no room for seeking a second. <sup>8</sup> And yet it is said to them by way of reproach, Behold the Days come, saith the Lord, when I will make a new Covenant with the House of *Israel*, and with the House of *Judah*: <sup>9</sup> not like the Covenant which I made with their Fathers in the Day when I took them by the Hand to lead them out of the Land of *Egypt*; because they continued not in my Covenant, and I regarded them not, saith the Lord. <sup>10</sup> For this is the Covenant: which I will make with the House of *Israel* after those Days, saith the Lord; I will put my Laws into their Mind, and write them on their Hearts: and I will be their God, and they shall be my People. <sup>11</sup> And they shall no more teach every Man his Neighbour, and every Man his Brother, saying, "Know the Lord: for all shall know me from the least to the greatest." <sup>12</sup> For I will pardon their Iniquity, "and no more remember their Sins and Transgressions." <sup>13</sup> By naming this a new Covenant, he declares the former ancient: now that which is ancient, and grows old, draws near to its end.

## C H A P. IX.

**T**HE first Covefant then had Ordinances concerning religious Worship, and a temporary Sanctuary. <sup>2</sup> For the Tabernacle was so made, that in the first part, which is called the Holy, there was the Candlestick, and the Table, and the Shew-bread. <sup>3</sup> And beyond the second Vail <sup>4</sup> was that part of the Tabernacle which is named the Holy of Holies: <sup>5</sup> wherein there was the Golden Cenfor, and the Ark of the Covenant covered all over with Gold; where also was a golden Urn containing the Manna, and *Aaron's* Rod that budded, and the Tables of the Covenant; <sup>6</sup> and over the Ark were the Cherubim of Glory, who covered the Mercy-seat with their Wings: concerning all which things we are not this time to give a more distinct account.

<sup>7</sup> Things being thus disposed, the Priests went every Day into the first part of the Tabernacle to perform divine Service: <sup>8</sup> but the High Priest only went into the second, and that but once a Year, nor then without Blood, which he offered for his own Faults, and those of the People. <sup>9</sup> Whereby the holy Spirit gives us to understand, that the way into the true Sanctuary was not yet discovered, while the first Tabernacle subsisted; <sup>10</sup> which is a Type referring to the time then present, in which were offered both Gifts and Sacrifices which could not effectually purify the Conscience of those who offered them; <sup>11</sup> the rest of whose Religion consisted only in distinctions of Meats and Drinks, and diverse Ablutions, and other Rites which related to the Body, and were imposed on them until the time of reformation. <sup>12</sup> But *Christ* being arrived as High Priest of future good things, by a greater and more perfect Tabernacle, not made with Hands, (as that other Edifice was) <sup>13</sup> neither by the Blood of Goats and Calves, but by his own Blood he entred, once for all, into the Holy of Holies, having obtained eternal Redemption for us.

<sup>2</sup> Ver. 3. *the second Vail*] The first Vail was at the Entrance of the first part. *Exod. XXVI. ver. 36.*



<sup>13</sup> For if the Blood of Bulls, and of Goats, and the Ashes of a Heifer sprinkled upon those who had been defiled, sanctified them by giving a carnal Purity; <sup>14</sup> how much more shall the Blood of *Christ*, who through the eternal Spirit offered himself an immaculate Victim to God, purge your Conscience from dead Works, to serve the living God? <sup>15</sup> and for this Cause he is the Mediator of the New Testament, that by his suffering Death for the expiation of the Transgressions that were under the first Covenant, those who are called might receive the eternal Inheritance, which was promised them. <sup>16</sup> For where there is a Testament, it is necessary that the Death of the Testator intervene. <sup>17</sup> Because a Testament takes effect after Death, and has no force while the Testator is yet living. <sup>18</sup> For which reason even the first Testament was not established without effusion of Blood. <sup>19</sup> For after *Moses* had declared to the People all the Commandments of the Law, he took the Blood of Calves and of Goats, with Water and Scarlet, Wool and Hyssop, and sprinkled the Book and all the People, <sup>20</sup> saying, "This is the Blood of the Testament<sup>b</sup> which God hath ordained you." <sup>21</sup> He sprinkled likewise the Tabernacle with Blood, and all the Vessels used in divine Service. <sup>22</sup> And under the Law almost all things are purified with Blood, so that without effusion of Blood there is no remission of Sin.

<sup>23</sup> It was necessary then that these Figures of things in Heaven should be purified with such Sacrifices; but the heavenly Things themselves with a more excellent Sacrifice. <sup>24</sup> For *Christ* is not entered into a Sanctuary made by Men, and which is only a Representation of the true; but into Heaven itself, henceforth to be there present before God on our behalf: <sup>25</sup> not to make many repeated Offerings of himself, as the Priest entered into the Holy of Holies every Year with other Blood than his own. <sup>26</sup> Else he must have suffered several times since the Foundation of the World; whereas now, at the Consummation of the Ages, he has appeared once for all to expiate Sin by the Sacrifice of himself. <sup>27</sup> And as it is appointed

<sup>b</sup> Ver. 20. *This is the Blood of the Testament, &c.*] *Christ* evidently alludes to these Words in his Institution of the Eucharist, *Matt. XXVI. ver. 28. Luke XXII. ver. 20.*

that Men shall die once, and after that be judged: <sup>2</sup> so *Christ*, having once offered himself to take away the Sins of many, shall appear the second time without Sin, for the Salvation of those who wait for him.

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## C H A P. X.

**F**OR as the Law hath only a Shadow of good things to come, and not the very Image <sup>a</sup> of the things, it can never with those Sacrifices which they continually offer every Year, render those perfect who approach the Altar. <sup>2</sup> For then they would have ceased to be offered, because the Worshippers once purified would no more be conscious of Guilt. <sup>3</sup> And yet in those Sacrifices they make a yearly Commemoration of their Sins.

<sup>4</sup> For it is not possible that the Blood of Bulls and of Goats should take away Sins. <sup>5</sup> Wherefore when he cometh into the World, he saith, Sacrifice and Oblation thou wouldest not, but a Body hast thou prepared me: <sup>6</sup> in Burnt-offerings and Sacrifices for Sin thou hast no Pleasure: <sup>7</sup> then said I, Lo, I come, as in the Volume of the Book it is written of me, I come to do thy Will, O God. <sup>8</sup> After having said, Thou wouldest not, neither hast thou Pleasure in Victims or Oblations, in Burnt-offerings or Sacrifices for Sin, (which are offered by the Law.) <sup>9</sup> He then adds, Lo I come to do thy Will, O God; he abolishes the first to establish the second. <sup>10</sup> By the which Will we are sanctified through the Oblation of the Body of *Jesus Christ* once for all.

<sup>11</sup> And whereas all other Priests officiate daily in the divine Service, offering many times the same Sacrifices, which can by no means expiate Sin: <sup>12</sup> this our High Priest, after he had offered one Sacrifice for Sins, sat down on the right Hand of God for ever, <sup>13</sup> expecting what remains to be done, which is that his Enemies be made his Footstool. <sup>14</sup> For by one single Oblation he has for ever accom-

<sup>a</sup> Ver. 1. *Image*] It does not here signify what represents, but the Original or Model represented by the Shadows. The Apostle seems to refer to Chap. VIII. ver. 5.

plished all that is to be done for those whom he sanctifies. <sup>15</sup> And of this the Holy Ghost assures us, for after having said, <sup>16</sup> This is the Covenant that I will make with them after those Days, saith the Lord; I will put my Laws into their Hearts, and I will write them in their Minds: <sup>17</sup> he adds, and I will no more remember their Sins and their Transgressions. <sup>18</sup> Now where these are remitted there is no farther need of Oblation for Sin.

<sup>19</sup> Therefore, Brethren, since we have by the Blood of *Jesus*, a full Liberty to enter into the Sanctuary, <sup>20</sup> through a new and living way which he has opened and passed first, through the Vail; which is his Flesh: <sup>21</sup> and since we have a great Priest, who is established over the House of God: <sup>22</sup> let us draw near with a sincere Heart and perfect Faith, having our Heart purified from the Defilements of a evil Conscience, and our Bodies washed with pure Water.

<sup>23</sup> Let us persist immoveably in the Hope which we profess, (for he is faithful who hath promised.) <sup>24</sup> And let us so attend to each other's Behaviour, as to excite one another to Charity and good Works: <sup>25</sup> not deserting our Assemblies, as some do; but exhorting and consoling one another; even so much the more as you see the Day approaching. <sup>26</sup> For if we wilfully live in a state of Sin after having received the Knowledge of the Truth, there remaineth no other Sacrifice to expiate Guilt, <sup>27</sup> and nothing more is to be expected but the terrible Judgment of God, and a raging Fire which will devour the Adversaries.

<sup>28</sup> When any one violated the Law of *Moses* <sup>b</sup> he was put to Death upon the Deposition of two or three Witnesses; <sup>29</sup> consider then how much greater Punishment he will deserve, who should trample on the Son of God, and vilify the Blood of the Covenant by which he was sanctified, and contemptuously abuse the Spirit of Grace. <sup>30</sup> For we know who he is that hath said, Vengeance belongeth unto me, and I will execute it. And again, The Lord will judge his People. <sup>31</sup> It is a fearful thing to fall into the Hands of the living God.

<sup>b</sup> Ver. 28. *When any one violated the Law of Moses* i. e. Apostatized from it, as by Idolatry, or other such Violations of the Law, as implied a total rejecting it.

<sup>32</sup> Call then to remembrance the former time when after having been illuminated you endured so great a Conflict and Persecution: <sup>33</sup> one part of you being exposed in publick to Ignominy and Affliction; while the other part sympathized with them as the Companions of those who were so abused. <sup>34</sup> For you not only condoled with me in my Imprisonment, but also rejoiced in the Spoil that was made of your Goods, knowing that ye have within you better Wealth in Heaven, and such as no Man can deprive you of. <sup>35</sup> Do not then relinquish your pious Confidence, which has a great Reward attending it. <sup>36</sup> For it is necessary that you persist in suffering, that by doing the Will of God you may obtain what he has promised. <sup>37</sup> Wait only for a small space of time. He that is to come, will come; he will not delay. <sup>38</sup> In the mean time the Just shall live by Faith, but if he draws back<sup>c</sup>, he shall not be approved by me. <sup>39</sup> But we are not such as draw back to their own Perdition; but such as persist in the Faith to the Salvation<sup>d</sup> of our Souls.

<sup>c</sup> Ver. 38. *draws back*,] *Retreats or deserts his Post.*

<sup>d</sup> Ver. 39. *Salvation*,] *Literally Acquisition.*

## C H A P. XI.

**N**OW Faith is the substance of things which are to be hoped for, the conviction of things not seen: <sup>2</sup> and by it our Ancestors acquired the high Character that is given them.

<sup>3</sup> We know by Faith that the Worlds were formed by the Word of God, so that things which are seen, were not made out of things that could be seen. <sup>4</sup> By Faith *Abel* made a greater Sacrifice to God than *Cain*, for which it was declared that he was Just, God attesting the acceptance of his Offerings: and since his Death he is still celebrated upon that account. <sup>5</sup> By Faith *Enoch* was translated that he should not die; and he was no more seen because God had translated him: for the Scripture testifies that before his Translation he pleased God. <sup>6</sup> Now without Faith it is impossible to please him: for he who cometh to God must first believe that there is a God, and that he rewards those who diligently seek him.

<sup>7</sup> By Faith *Noah* being divinely warned, and thence apprehending Dangers which did not yet appear, prepared an Ark for the Preservation of his Family; whereby he rendered the World inexcusable, and acquired that kind of Justice which Faith only can confer.

<sup>8</sup> By Faith *Abraham*, when he was called, obeyed the Order which was given him to go forth into a Country which he should afterwards inherit: and he departed not knowing whither he went.

<sup>9</sup> By Faith he sojourned in the promised Land, as in a strange Country, dwelling in Tents with *Isaac* and *Jacob*, who were Heirs with him of the same Promise, <sup>10</sup> for he had in view the City <sup>a</sup> which has Foundations, and whereof the Architect and Builder is God.

<sup>11</sup> By Faith also *Sara* received ability to conceive, and after the time of Child-bearing she had a Son, because she confided in the Veracity of him who had promised. <sup>12</sup> Wherefore even from one Man, one as it were dead in that respect, there has proceeded a Posterity as numerous as the Stars of Heaven, and the numberless Sands which are on the Sea-shore.

<sup>13</sup> These all died without receiving the good things promised, but by Faith <sup>b</sup> they saw them, and believed them, and saluted them as at a distance, professing that they were Strangers and Pilgrims on the Earth. <sup>14</sup> Now those who thus profess themselves to be Strangers, and Pilgrims, plainly shew that they are seeking their own Country. <sup>15</sup> And if by their own Country they had meant that from whence they came; they had surely time enough to return to it: <sup>16</sup> but it is plain that their Desires aimed at a better Country, that is the Heavenly: wherefore God vouchsafes to be called their God; for he hath prepared a City for them.

<sup>17</sup> By Faith *Abraham*, when he was put to the Trial, offered up *Isaac* <sup>c</sup>: even he to whom the Promises were made, offered up his

<sup>a</sup> Ver. 10. *the City which has Foundations,*] Opposed to *Tents* in the ninth Verse.

<sup>b</sup> Ver. 13. *by Faith*] The order of the Words is here changed but the Sense is more distinct.

<sup>c</sup> Ver. 17. *offered up Isaac*:] His Will made a full Oblation of him, his Obedience was consummate, and his Heart, if one may so speak, was at all the expence of Sacrifice.

only begotten Son, <sup>18</sup> concerning whom it was said to him, Your Posterity by *Isaac* shall bear your Name. <sup>19</sup> But he thought in himself that God was able to raise him up even after Death; from whence also he received him in a Figure.

<sup>20</sup> By Faith *Isaac* gave a prophetic Benediction to *Jacob* and *Esau*.

<sup>21</sup> By Faith *Jacob* when he was dying, blessed both the Sons of *Joseph*; and worshipped leaning upon the top of his Staff. <sup>22</sup> By Faith *Joseph* when he was dying, made mention of the departure of the Children of *Israel*, and gave direction concerning his Remains.

<sup>23</sup> By Faith, when *Moses* was born, his Parents seeing that he was a beautiful Child, concealed him three Months; and were not deterred by the Edict of the King. <sup>24</sup> By Faith *Moses* when he was grown up, renounced the Title of Son of the Daughter of *Pharaoh*; <sup>25</sup> and chose rather to suffer Affliction with the People of God, than to enjoy the temporary Pleasures of Sin; <sup>26</sup> esteeming the Ignominy of *Christ* a greater Treasure than the Riches of *Egypt*, because he had in view the Reward that attends it. <sup>27</sup> By Faith he departed from *Egypt*, and stood not in awe of the Wrath of the King: for he persisted, as seeing him who is invisible. <sup>28</sup> By Faith he kept the Passover, and made the sprinkling of Blood, that the Destroyer of the First-born might not touch the *Israelites*.

<sup>29</sup> By Faith they passed through the Red Sea, as on dry Land: which the *Egyptians*, attempting to do, were drowned. <sup>30</sup> By Faith the Walls of *Jerico* fell, after they had marched round them seven Days. <sup>31</sup> By Faith the Harlot *Rahab*, who had preserved the Spies by receiving them into her House, escaped the Destruction of the Disobedient.

<sup>32</sup> And what shall I say more? for the time would fail me if I should go on to relate the Actions of *Gideon*, of *Barak*, of *Sampson*, of *Jephthae*, of *David*, of *Samuel*, and of the Prophets; <sup>33</sup> who through Faith subdued Kingdoms, practised Justice, obtained Promises, stopped the Mouths of Lions, <sup>34</sup> quenched the Violence of Fire, escaped the Edge of the Sword, have been cured of their Diseases, have become valiant in War, routed the Armies of Invaders; and restored to Women their Children whom they had raised from the Dead.

Some

<sup>35</sup> Some were cruelly tormented, yet refused to be released, that they might attain a better Resurrection. <sup>36</sup> Others have undergone cruel Indignities and Scourgings, as also Chains and Imprisonment. <sup>37</sup> They were stoned, they were sawn asunder, were tempted, were slain with the Sword; they were Vagabonds covered with Sheep-skins and Goat-skins, being destitute, afflicted, tormented. <sup>38</sup> These Men, of whom the World was not worthy, wandered in Deserts, and in Mountains, having no retreat but in Dens and subterraneous Caverns.

<sup>39</sup> Nevertheless all these Persons, whose Faith hath rendered them so illustrious, have not yet received that which was promised; <sup>40</sup> God having provided more favourably for us, that they without us should not receive the Accomplishment of their Bliss.

## C H A P. XII.

<sup>1</sup> **W**herefore, since we are surrounded with so great a Cloud of Witnesses, let us cast away every Weight, and the Sin which doth so easily beset us, that we may pursue with constancy the Course proposed to us, \* looking unto him, from whom Faith hath its Beginning and its Consummation, even *Jesus*; who, instead of the Joy that lay before him, endured the Cross, despising the Ignominy, and is now set down at the Right Hand of the Throne of God. <sup>3</sup> For you ought well to consider him, who bore with Patience so great an Opposition which Sinners made against him; that ye may not be tired and discouraged.

<sup>4</sup> You have not yet resisted unto Blood in striving against Sin: <sup>5</sup> and you seem to have forgot that Exhortation wherein God speaks to you as his Children: my Son, do not make light of the Chastisement of the Lord, neither be discouraged when he rebuketh thee. <sup>6</sup> For the Lord correcteth those whom he loveth, and scourgeth every one whom he receiveth into the number of his Children. <sup>7</sup> If then you suffer discipline, God therein treats you as his Sons: for what Son is there whom his Father doth not chastise?

But

<sup>8</sup> But if you were exempt from that Chastisement to which all his Children are subject; you would then be as illegitimate, and not his true Sons. <sup>9</sup> Moreover, since we revered the Fathers of our Body who corrected us; have we not much greater Reason to submit to the Father of Spirits, that we may receive from him the true Life? <sup>10</sup> For they for a short time corrected us according to their Humour; but God chastises us only for our Good, that he may render us Partakers of his Holiness. <sup>11</sup> Now all Chastisement for the present seemeth grievous, and not Matter of Joy, as it will afterwards prove to those who have been exercised thereby, producing in them the peaceful Fruit of Justice.

<sup>12</sup> Invigorate <sup>a</sup> then your Hands which are remiss, and your Knees which are feeble. <sup>13</sup> <sup>b</sup> Make even Paths for your Feet, that the lame Ankle may not be sprained, but on the contrary recover Strength. <sup>14</sup> Endeavour to live in Peace with all Men; and addict yourselves to Holiness, without which no Man shall see the Lord. <sup>15</sup> Superintend what passes among you lest any one should fall away from Grace, and some poisonous Root springing up cause Disturbances, and many be infected by it. <sup>16</sup> Take care also that there be no Fornicator among you, nor any prophane sensual Person as *Esau*, who sold his Birth-right for a single Meal. <sup>17</sup> And you know that afterwards when he was desirous to inherit the Benediction, he was judged unworthy of it: nor could he find any way to change the Mind of *Isaac*, although he sought it earnestly and with Tears.

<sup>a</sup> Ver. 12. *Invigorate then your Hands, &c.*] It is a proverbial Phrase importing the renewed force with which a Man is animated, when he makes a firm and solemn Resolution.

<sup>b</sup> Ver. 13. *Make even Paths for your Feet, &c.*] i. e. Order your course of Life so as to avoid the occasions of Sin, those especially wherein you are more liable to relapse, either by constitutional Infirmary, or evil Habit before indulged. Such dangerous Occasions are spoke of as *Offendicula*, Stumbling-blocks in our Way. The Metaphor is continued in the Sequel, which instructs the sincere Penitent in a Matter of great Moment, and very pertinent to what was said just before of making fresh Resolutions, &c: it also coincides with the important Admonition in the beginning of this Chapter, that we should *cast away every Weight, and the Sin which doth so easily beset us, &c.*

Consider



<sup>18</sup> Consider that you are not now come to a palpable Mountain, and ardent Fire; nor to Blackness, and Darknefs, and Tempest; <sup>19</sup> nor to the sound of the Trumpet, and of that Voice which pronounced the Law, and which ~~was such that they who heard it desired that they might hear it no more.~~ <sup>20</sup> Nor could they endure that Denunciation. "And if so much as a Beast touch the Mountain, it shall be stoned, or thrust through with a Dart." <sup>21</sup> And so terrible was the Appearance that Moses himself said, I am affrighted and tremble. <sup>22</sup> But we are come to Mount Zion, and to the City of the living God, even the heavenly Jerusalem, and Myriads of Angels; <sup>23</sup> to the Assembly and Church of the First-born, whose Names are wrote in Heaven; and to God the Judge of all Men, and to the Spirits of just Men consummate in Perfection; <sup>24</sup> and to Jesus the Mediator of the New Covenant, and to the Blood of sprinkling, which speaks to greater Advantage than that of Abel.

<sup>25</sup> Beware that ye refuse not to hear him who speaks to you; for if they, who refused to hear him who spake on Earth, did not escape Punishment, much less shall we, if we disregard him, who speaks to us from Heaven: <sup>26</sup> whose Voice then shook the Earth; and who has promised with regard to this time, saying, yet once more I shake not the Earth only, but also the Heaven. <sup>27</sup> Now these Words, yet once more, indicate the change that is to be wrought of those things which may be shaken, as of things that are made, that those things which cannot be shaken may remain. <sup>28</sup> Since then we are entring into a Kingdom which cannot be shaken, let us render thanks, whereby we worship God in an acceptable manner when we join with them. <sup>c</sup> Humility and a religious Awe: <sup>29</sup> For our God is a consuming Fire.

<sup>c</sup> Ver. 28. *Humility*] Literally Shame.

## C H A P. XIII.

**1** <sup>a</sup> **L**ET brotherly Love ever remain. <sup>2</sup> Do not neglect hospitality; for some in the practice of it have unknowingly entertained Angels. <sup>3</sup> Remember those who are in Prison, as if it were your own Case; and those who suffer Adversity, as liable to the same in your own Persons.

<sup>b</sup> <sup>4</sup> Let Marriage be held in esteem by all, and let the Bed be chaste: but Fornicators and Adulterers God will judge. <sup>5</sup> Let your Life be exempt from Covetousness, being contented with what you have: for God himself hath said, I will never leave thee, nor forsake thee. <sup>6</sup> So that we may say with Confidence, the Lord is my Helper and I will not fear what Man shall do unto me.

<sup>7</sup> Remember those who have been your spiritual Guides, and preached to you the Word of God: <sup>c</sup> consider well how they ended their Lives, and imitate their Faith: <sup>8</sup> *Jesus Christ* is still the same; what he was Yesterday, he is To-day, and shall be through all Ages.

<sup>a</sup> Be not seduced by various and strange Doctrines: for that which is best for you is, that your Heart should be fortified by Divine Grace, without attending to the legal Distinction of Food, which has been of no use to those who observed it. <sup>10</sup> We have a Victim whereof they have no right to eat who serve at the Tabernacle. <sup>11</sup> For without the Camp were burnt the Bodies of those Animals whose Blood the High Priest brought into the Sanctuary for the Expiation of Sin. <sup>12</sup> Wherefore *Jesus* also suffered without

<sup>a</sup> Ver. 1. *Let brotherly Love ever remain*] In the Progress of Religion there is a vicissitude of States, which the Apostle had just before treated of: but whatever our interior State be, brotherly Love is an invariable Duty.

<sup>b</sup> Ver. 4. *Let Marriage, &c.*] The Context shews that this is part of an Exhortation.

<sup>c</sup> Ver. 7. *consider how they ended their Lives, and imitate their Faith:*] *Jesus Christ* is still the same, &c.] Several of these died Martyrs, as may be seen in *Theodoret*, upon the place. What *Jesus Christ* had been to them in the time past, supporting them in their Trials, the same he would be to the *Hebrews* in the time then present, and the same he will be, to those who serve him, through all Ages with an undiminished Energy.

the Gate, that he might sanctify the People by his own Blood.  
<sup>13</sup> Let us therefore go out of the Camp to him, bearing his Ignominy.  
<sup>14</sup> For we have not here a stable City, but we seek one which is provided for us.

<sup>15</sup> Let us then through him incessantly offer to God a Sacrifice of Praise, I mean the Fruit of our Lips, glorifying his Name. <sup>16</sup> Remember also to practise Beneficence and Liberality; for in such Sacrifices God delighteth.

<sup>17</sup> Obey your spiritual Guides, and submit to them, that, as they are vigilant over your Souls for which they are accountable, they may discharge their Office with Alacrity, and not with Despondence, <sup>18</sup> which could be to your Prejudice.

<sup>18</sup> Pray for us, for we trust that we have a good Conscience, being desirous to behave as we ought upon Occasions: <sup>19</sup> and I beseech you the more earnestly to do this, that I may the sooner be restored to you.

<sup>20</sup> In the mean time, may the God of Peace, that raised from among the Dead our Lord *Jesus*, who through the Blood of the everlasting Covenant is become the great Pastor of the Sheep, <sup>21</sup> may that God of Peace, I say, render you perfect in every Virtue, that you may accomplish his Will; he himself effecting in you that which is well-pleasing in his Sight, through *Jesus Christ* our Lord; to him be Glory for ever and ever. Amen.

<sup>22</sup> I beseech you, Brethren, to take in good part the Exhortation I here send; which is but a brief one.

<sup>23</sup> Know that our Brother *Timothy* is set at Liberty; with whom I will make you a Visit if he comes in a short time. <sup>24</sup> Salute all your spiritual Guides, and all the Saints. They of *Italy* salute you. <sup>25</sup> Grace be with you all. Amen.

<sup>13</sup> Ver. 17. [*Which would be to your Prejudice.*] When a Minister, zealous for those under his Care, is discouraged by their apparent non-proficiency, that damps his Spirits, and abates the Vigour with which he would exert himself upon more probable hopes of success.

<sup>18</sup> Ver. 18. [*We trust that we have a good Conscience.*] St. Paul had been greatly defamed among the *Hebrews*, which is supposed to be the Occasion of this Apology.

## The General Epistle of J A M E S.

## C H A P. I.

**J**A M E S a Servant of God and of the Lord *Jesus Christ* to the twelve Tribes who are dispersed in the World ; \* I wish you Joy. \* Esteem it matter of great Joy, my Brethren, when you fall into divers Trials ; † knowing that the trial of your Faith produces Patience : ‡ perſiſt then in that Patience till it has had its full effect ; that you may be entirely accompliſhed, wanting nothing.

§ But ¶ if any of you want Wiſdom let him ask it of God, who without upbraiding giveth generously to all Men ; and it ſhall be given him. ¶ But let him ask in Faith and ° without doubting : for he who doubts is like a Wave of the Sea driven and toſſed by the Wind. † Let not ſuch a Man imagine that he ſhall receive any thing from the Lord. ‡ A double-minded Man is unſtable in all his Ways.

§ ¶ Let the Brother who is in an abject State, glory in his Exaltation. † But the Rich in his abject State, becauſe he ſhall paſs away

\* Ver. 1. *I wiſh you Joy.*] I have given the literal Senſe of that uſual form of Salutation χαίρειν, becauſe αἰῶνος χαίρειν, which immediately follow, allude to it.

† Ver. 5. *If any Man want Wiſdom,*] The Wiſdom to know the value of Sufferings, and how neceſſary they are to try, and exerciſe, and conſequently improve us in Virtue.

‡ Ver. 6. *Without doubting*] The Word in the Original for doubting ſignifies judging otherwiſe. He who prays for Wiſdom, ſeems to judge it moſt deſirable; but if he wilfully purſues things inconſiſtent with it, he judges otherwiſe. “*Sapientia prima eſt Stultitiæ carniſe.*” Wiſdom cannot be attained but at the expenſe of all our Follies. If we do not heartily renounce theſe, we do not heartily deſire Wiſdom, which in the event muſt prove the Abolition of them.

Moreover, he who deſires the end, muſt deſire, or at leaſt fully acquieſce in the neceſſary Means, elſe he is double minded as ver. 8. he would, and he would not.

§ Ver. 9, 10. *Let the Brother who is in an abject State, glory, &c.*] We are ſaid to glory, or boaſt of a thing, when we value ourſelves upon it as advantageous to us. Now it is notorious that in the Chriſtian System a ſtate of Suffering diſpenſed by Providence is a moſt advantageous School of Virtue. On the other Hand, if a true

Chriſtian

away as the Flower of Grass. <sup>11</sup> The Sun ariseth with burning heat, it withereth the Grass; the Flower thereof falleth, and all its Beauty perisheth: even so shall the rich Man fade away in his course. <sup>12</sup> Blessed is the Man who persevereth under Temptation, for when he has been tried, he shall receive that Crown of Life, which the Lord hath promised to those who love him.

<sup>13</sup> Let no Man say when he is tempted, that God tempteth him: for God cannot tempt to Evil, and in that respect \* he tempteth no Man. <sup>14</sup> But every Man is tempted by his own Concupiscence, which draws and allures him. <sup>15</sup> And afterwards when Concupiscence hath conceived, it bringeth forth Sin; and Sin, when it is consummated, engenders Death.

<sup>16</sup> Be not then deceived, my beloved Brethren: <sup>17</sup> every excellent Grace, and every Gift that leads to Perfection, is from above, and descendeth from the Father of Lights, in whom there is no variation, nor any Shadow of Vicissitude. <sup>18</sup> He of his own Will hath engendred us by the Word of Truth, that we should be a kind of First-fruits of his Creatures.

<sup>19</sup> Wherefore, my beloved Brethren, let every Man be prompt to hear, slow to speak, slow to wrath. <sup>20</sup> For the wrath of Man doth not perform the Justice of God. <sup>21</sup> Wherefore rejecting all Impurity and <sup>†</sup> vicious Superfluity, let us receive with Meekness the <sup>‡</sup> engrafted Word which is able to save our Souls.

Christian be in worldly prosperity, he will be well aware how transitory that State is, and far from confiding in it, he will fix his thoughts with the certainty of his approaching Humiliation, in Death at least, with all the mortifying Circumstances that attend it. Accepting these with a total Resignation to the divine Will he glories in: the hope that he shall one Day compleat his Sacrifice:

\* Ver. 13. *he tempteth no Man.*] There are two senses of the Word *Temptation*, according to the different Ends proposed, the one for Trial, the other for Seduction. This last is here intended.

† Ver. 21. *Vicious Superfluity*] viz. Of worldly Cares or Desires, which if allowed in the Mind, will, as Weeds, choke the good Seed, which is the same as the *engrafted Word*, which immediately follows.

‡ idem. *the engrafted Word,*] There is a kind of Identity between *Christ* and his Doctrine.

But

<sup>22</sup> But be ye Doers of the Word, and not only Hearers, deceiving your own selves. <sup>23</sup> For he who hears the Word, and does not practise it, is like a Man who sees his natural Face in a Glass; <sup>24</sup> And after seeing himself goes away, and presently forgets what manner of Man he was. <sup>25</sup> But he who reverently meditates the perfect Law, which is the Law of Liberty, and continues attentive to it; he, being no forgetful Hearer, but one who practises what he hears, shall be happy in his Performances.

<sup>26</sup> If any Man among you think himself religious, and bridleth not his Tongue; he deceiveth himself, and his Religion is vain. <sup>27</sup> The pure and immaculate Religion in the sight of God our Father consists in taking care of Orphans and Widows in their distresses, and preserving ourselves from the Corruption of the World.

## C H A P. II.

<sup>1</sup> **D**O not think, my Brethren, that the Faith of our glorious Lord *Jesus Christ* is consistent with a partiality for the outward Characters of Men. <sup>2</sup> For if one with a gold Ring and in a splendid Dress enters your Congregation; and there comes in at the same time a poor Man in bad Clothes; <sup>3</sup> and you presently take notice of him who is richly dressed, saying to him, take this honourable seat: and you say to the poor Man, do you stand there, or sit here at my Feet: <sup>4</sup> are you not partial? and do you not form a Judgment upon false reasonings? <sup>5</sup> Hear me, my beloved Brethren, has not God chosen the Poor in this World, yet rich in Faith, to be Heirs of that Kingdom, which he hath promised to those who love him? <sup>6</sup> But you vilify the Poor. Do not the Rich oppress you, and drag you before the Tribunals? <sup>7</sup> Do not they blaspheme the great Name by which you are called?

<sup>8</sup> If as the Scripture directs, you fulfil that <sup>a</sup> royal Law, Thou shalt love thy Neighbour as thyself, you do well. <sup>9</sup> But if you are partial to the outward Characters of Men, you commit Sin, and stand convicted by the Law as Transgressors. <sup>10</sup> Now whosoever

<sup>a</sup> Ver. 8. *royal Law,*] *Christ* our King calls it his Law by Way of Eminence.

transgresses the Law in one Point, <sup>b</sup> is guilty with regard to the whole. <sup>11</sup> For he who said, do not commit Adultery; said also, do not kill. Now though you do not commit Adultery, yet if you kill, you become a Transgressor of the Law. <sup>12</sup> So speak, and so act, as those who shall be judged by the <sup>c</sup> Law of Liberty. <sup>13</sup> For he shall have Judgment without Mercy, who sheweth no Mercy: and Mercy triumpheth over Judgment.

<sup>14</sup> My Brethren, what Advantage is it for a Man <sup>e</sup> to say that he has Faith if he has not Works? Can [such] Faith save him? <sup>15</sup> If a Brother or Sister want Clothes or daily Sustenance; <sup>16</sup> and one of you say to them, go in Peace, I wish you may be kept warm and well fed: but give them neither Food nor Raiment, what will they be the better for it? <sup>17</sup> Even so Faith, if it have not Works is dead in itself. <sup>18</sup> One may say then [to an Advocate of this nominal Faith.] Thou hast Faith, and I have Works: shew me thy Faith without thy Works, and I will shew thee my Faith by my Works. <sup>19</sup> Thou believest that there is one God; thou doest well: the Devils too believe and tremble.

<sup>b</sup> Ver. 10. *is guilty with regard to the whole*] Because he disregards the Authority of the Legislator from whom the whole has its Sanction.

<sup>c</sup> Ver. *the Law of Liberty*] Which sets us free from worldly Prejudices and human Regards.

<sup>d</sup> Ver. 14. *to say that he has Faith*] St. Paul had used the term of *Faith*, as it was understood in the Jewish Schools (and still in our own Schools, when it is said, *objectum formale Fidei est Veritas prima.*) and as our Lord often used it; particularly when he reproached the Pharisees with their neglect of it, though a principal point of their own Law: but some Christian Converts soon let go the primitive Sense of the Word, and meant by it only a historical belief of the Gospel. St. James judiciously avoiding to dispute about Words, uses the term in the Signification which they gave it. And this perhaps is the reason why here, when he proposes the subject he says not, *What Advantage is it for a Man to have Faith, if he has not Works?* but *what Advantage is it for a Man to say that he has Faith, &c.* and then to shew the absurdity of supposing that there could be a salutary Faith without good Works, he puts a parallel case in the Duty of Charity: "If any Man should say to a Brother, who is starving with Hunger and Cold, I wish you Food and Raiment, but give him nothing; would this be Charity? so Faith without Works is dead." We may, and we sometimes do, call a dead Corps a Man, but very improperly: and as the Carcase differs from a living Man, so the nominal Faith differs from that which is real and salutary.

<sup>20</sup> But wilt thou know, O vain Man, that Faith without Works is dead? <sup>21</sup> Was not our Father *Abraham* justified by Works, when he offered his son *Isaac* upon the Altar? <sup>22</sup> Thou seest how Faith co-operated with his Works, and was made perfect by them. <sup>23</sup> And thus the Scripture was fulfilled which says, *Abraham* had Faith in God, and it was counted to him for Justice: and he was called the Friend of God. <sup>24</sup> You see then how a Man is justified by Works, and not by Faith only. <sup>25</sup> Likewise also the Harlot *Rahab*, was not she justified by Works when she entertained the Messengers, and sent them away by another Road? <sup>26</sup> For as a Body without Spirit is dead, so also Faith without Works is dead.

### C H A P. III.

<sup>1</sup> **M**Y Brethren, let not many set up for Teachers among you, knowing that we who exercise that Office, shall be judged with greater severity. <sup>2</sup> For we all commit many Faults. Whosoever commits no Fault in speaking, he has attained a high degree of Perfection, and is able to govern <sup>3</sup> the whole Body as with a Bridle. <sup>4</sup> You see how we put Bits into the Mouths of Horses that they may obey us, and so we turn their Bodies which way we please. <sup>5</sup> You see also the Ships, which, vast as they are, and driven by fierce Winds, yet are turned about by a very small Helm whithersoever the action of the Pilot directs. <sup>6</sup> Even so the Tongue is but a small part of the Body, yet it performs great Exploits. See how great a Quantity of Wood one spark of Fire may kindle: <sup>7</sup> the Tongue also is a Fire, an universe of Iniquity; and though it is but one of our Members, it is capable of infecting the whole Body: and being inflamed by Hell, it setteth on Fire

<sup>1</sup> Ver. 2. *the whole Body*] By *Body* Grotius here understands the Church, which is often called so in Scripture. This Sense would suit very well with what is said before of Teachers, but I doubt whether the Metaphor of a Bridle may be applied to Church Government.



the whole course of Life. <sup>7</sup> For every kind of Beasts and Birds, of Serpents and things in the Sea, may be tamed, and actually have been tamed by Mankind: <sup>8</sup> <sup>b</sup> but the Tongue can no Man tame: it is an Evil which nothing can stop, it is full of deadly Poison.

<sup>9</sup> By it we bless God the Father: and by it we curse Men who are made after the Similitude of God. <sup>10</sup> Out of the same Mouth proceed blessing and cursing. My Brethren, these Things ought not to be. <sup>11</sup> Doth a Fountain send forth at the same vent sweet Water and bitter? <sup>12</sup> My Brethren can a Fig-tree bear Olives, or a Vine, Figs? so no Fountain can yield both salt Water and fresh.

<sup>13</sup> Is there among you a wise and learned Man <sup>c</sup>? let him shew himself such in effect by his good Conduct, and the meekness of his Wisdom.

<sup>14</sup> <sup>d</sup> But if you have a bitter Zeal, and the Spirit of Controversy in your Hearts, glory not in them, and lye not against the Truth. <sup>15</sup> Such Wisdom cometh not from above, but is earthly, animal, demoniacal. <sup>16</sup> For where Zeal is joined with a Spirit of Contention, there is Confusion, and every kind of Evil. <sup>17</sup> But the Wisdom which cometh from above is first pure, then pacific, equitable, and docile, full of Compassion and Beneficence, void of Partiality and Hypocrisy. <sup>18</sup> And <sup>e</sup> the Fruit of Justice is sown in Peace; within them who maintain Peace.

<sup>b</sup> Ver. 8. *the Tongue can no Man tame*] viz. The Tongues of other Men.

<sup>c</sup> Ver. 13. *A wise and learned Man*] *Wisdom* in the Hebrew Idiom commonly signifies the Science of things moral and divine.

<sup>d</sup> Ver. 14. *But if you have a bitter Zeal, &c.*] Those who have been conversant in what is called polemic Divinity, will need no comment upon this Verse.

<sup>e</sup> Ver. 18. *the Fruit of Justice is sown, &c.*] The purport of this Verse is to shew what effect might be expected from a Teacher endowed with *the heavenly Wisdom* just before mentioned. Such an one would have learnt Virtue before he took upon him to teach it; and as the Fruits of one Harvest are the Seed from which another is to be produced, so he being full of those virtuous Sentiments, which are the product of his own advanced State, *the Fruits of Justice in himself*, will efficaciously sow the Seed of Virtue in Minds rightly disposed to receive it. Now the right Disposition on both sides, in the Teacher and those who are taught, is that internal Peace, and total Silence of the Passions, without which the *still Voice* of Wisdom cannot be heard.

## C H A P. IV.

**W**HENCE come Quarrels and Contentions among you? is it not from your Passions which war in your Flesh? <sup>2</sup> You are full of Desires, but you have not what you desire: <sup>3</sup> you destroy with Hatred and Envy, but cannot get what you would have: you contend and strive, but without Success, because you ask not. <sup>4</sup> Or when you do ask, you receive not, because you ask amiss, and to employ it in the gratification of your Passions.

<sup>5</sup> Ye Adulterers and Adulteresses, know ye not that the Friendship of the World is Enmity with God? whosoever therefore will be a Friend of the World becomes an Enemy of God. <sup>6</sup> Do you think that the Scripture saith without Reason, Does the Spirit who dwelleth in you, push you on to Envy? <sup>7</sup> He on the contrary giveth abundant Grace: wherefore it is said; God resisteth the proud, but giveth Grace to the humble.

<sup>8</sup> Submit yourselves therefore to God; resist the Devil and he will flee from you. <sup>9</sup> Draw nigh to God and he will draw nigh to you. Cleanse your Hands, ye Sinners, and purify your Hearts ye doubled minded. <sup>10</sup> Be sensible of your Misery, and mourn and weep: let your Laughter be turned to Tears, and your Joy to Dejection of Spirit. <sup>11</sup> Humble yourselves in the presence of God, and he shall raise you up.

<sup>12</sup> Speak not Evil one of another, Brethren, he who speaks Evil of his Brother and censures his Brother, speaks Evil of the Law, and <sup>13</sup> censures the Law: now if you censure the Law, instead of obeying it, you make yourself a Judge of it. <sup>14</sup> There is but one Legislator who hath Power to absolve or condemn: who are you that usurp his Office by judging your Neighbour?

<sup>15</sup> Come now, you that say, To-day or To-morrow we will go to such a City, and there we will stay a Year, and buy and sell and get gain: <sup>16</sup> although you know not what shall happen To-morrow.

<sup>1</sup> Ver. 2. *you destroy with Hatred*] Or *you kill*. So 1 John III. ver. 15. *He that hateth his Brother is a Murderer*.

<sup>2</sup> Ver. 11. *censures the Law*] The Law which forbids Defamation.

For what is your Life? it is a Vapour that appears for a short time, and then disappears. <sup>15</sup> Whereas you ought to say, If the Lord will, we shall live and do this or that. <sup>16</sup> But you on the contrary rejoice in <sup>c</sup> your boasting Projects: all such rejoicing is Evil. <sup>17</sup> He then is guilty, who knoweth what he ought to do, and does not put it in practice.

<sup>c</sup> Ver. *boasting Projects*] Of the gain they were to make by their Traffick, ver. 13.

## C H A P. V.

<sup>1</sup> **A**S for you, ye rich Men, do ye weep and lament aloud for the Miseries that are coming upon you. <sup>2</sup> Your Stores are corrupted, and your Garments are Moth-eaten. <sup>3</sup> Your Gold and Silver is cankered; the rust of them shall be a Witness against you, and like Fire shall eat your Flesh: <sup>b</sup> you have heaped up Treasures for the last Days. <sup>4</sup> Know that the Hire due to the Labourers who have wrought in your Fields, that Hire, of which you have defrauded them, crieth against you: and the complaints of the Labourers themselves have reached the Ears of the Lord of Sabaoth. <sup>5</sup> You have passed your Lives upon Earth in Luxury and Voluptuousness: you have satiated yourselves [every Day] as on <sup>a</sup> a Day of Sacrifice. <sup>6</sup> You have condemned and murdered the Just; who made no resistance.

<sup>7</sup> As for you, my Brethren, do you persevere with Patience until the coming of our Lord. You see how the Husbandman waiteth for the precious Fruit of the Earth, and hath long Patience for it until he receive the Rains of Spring and Autumn. <sup>8</sup> Do you also wait with Patience, and fortify your Hearts, for the coming of the Lord approaches.

<sup>a</sup> Ver. *As for you, ye rich Men, &c.*] It should seem that the beginning of this Chapter is an Apostrophe to the Rich among the Jews, and other Persecutors. See ver. 6 and 7.

<sup>b</sup> Ver. 3. *you have heaped up Treasures*] The Vulgate has *Treasures of Wrath*, as *Romans II.* ver. 5.

<sup>c</sup> Ver. 5. *a Day of Sacrifice*] a Festival.

<sup>9</sup> Do not, my Brethren, complain of one another, lest you be condemned: behold the Judge is at the Door. <sup>10</sup> Take the Prophets, who have spoken in the Name of the Lord, for an Example of suffering Ill-usage with Patience. <sup>11</sup> You see that we reckon them among the Blessed, who have suffered with Patience, as *Job*, [for instance] whose Patience is well known to you, as also the success wherewith the most merciful Lord hath rewarded it.

<sup>12</sup> Above all Things, Brethren, swear not, neither by Heaven, nor by the Earth, nor use any other Oath: but let your Affirmation be Yes, and your Negation No; lest you fall under Condemnation.

<sup>13</sup> Is any Man among you in Distress? let him pray: and let him sing Psalms, whose Mind is at ease. <sup>14</sup> If any one among you be sick, let him send for the Presbyters of the Church, and let them pray for him, anointing him with Oil in the Name of the Lord: <sup>15</sup> and the Prayer of Faith shall save the sick, and the Lord shall raise him up; and if he have committed Sins, they shall be forgiven him. <sup>16</sup> Confess then your Faults to one another, and pray for one another, that you may be cured: the fervent Prayer of a just Man is of great efficacy.

<sup>17</sup> *Elias* was but a mortal Man as we are: yet when he had earnestly prayed that it might not rain, it did not rain upon the Earth for three Years and six Months. <sup>18</sup> Then he prayed again, and the Heaven gave rain, and the Earth produced her Fruit.

<sup>19</sup> Brethren, if any Man among you do err from the Truth, and one convert him; <sup>20</sup> let him know that he who converteth a Sinner from his Errors, will save a Soul from Death, and cover a multitude of Sins.

## The First Epistle general of St. P E T E R.

## C H A P. I.

<sup>1</sup> **PETER** an Apostle of *Jefus Chrift* to the Elect who live out of their own Country, difperfed through *Pontus, Galatia, Cappadocia, Afia*, and *Bitbynia*; <sup>2</sup> whom God the Father according to his Foreknowledge, has <sup>2</sup> elected and fanctified by the Spirit, that they fhould obey *Jefus Chrift*, and be fprinkled with his Blood: may Grace and Peace abound in you.

<sup>3</sup> Blessed be God even the Father of our Lord *Jefus Chrift*, who according to his abundant Mercy hath by the Refurrection of *Jefus Chrift* regenerated us, and thereby given us a lively Hope, <sup>4</sup> of an incorruptible Inheritance, which can never change or decay, and which is referved in Heaven for you, <sup>5</sup> who, through Faith, are preferved by the Power of God for that Salvation, which is prepared, and will be manifested in the laft time.

<sup>6</sup> Upon which account you greatly rejoice, although now for a fhort time (as it is fitting) you are diftrefsed by divers temptations, <sup>7</sup> that your Faith having been put to the trial, and being far more precious than Gold (which perifhable as it is, yet is tried in the Fire) may be found worthy of Praise, and Honour, and Glory, when *Jefus Chrift* fhall be revealed; <sup>8</sup> whom you love, though you have not feen him: and although you cannot now behold him, yet your Faith in him gives you Joy unutterable and full of Glory; <sup>9</sup> becaufe you fhall attain the Salvation of your Souls as the Recompence of your Faith.

<sup>10</sup> Concerning which Salvation the Prophets, who foretold the Grace which was to be imparted to you, were earneftly inquisitive, <sup>11</sup> and defirous to difcover what Time, or what Conjuncture

<sup>1</sup> Ver. 2. *elected and fanctified by the holy Spirit,*] As the *Chriftian Church* fucceeded to the *Jewifh*, it has the fame Titles of Elect, and fanctified, i. e. confecrated to God, being feparated from the reft of the World by the peculiar Illumination of the holy Spirit.

was indicated by the Spirit of *Christ* in them, which declared his future Sufferings, and the Glories that were to ensue. <sup>12</sup> But it was revealed to them, that not for themselves, but upon our account they discharged their Office in foretelling those things, which the Preachers of the Gospel, by the holy Spirit sent from Heaven, now declare to you; which things the Angels desire more and more to contemplate.

<sup>13</sup> Wherefore with continual Recollection and Vigilance persist to the end in hoping for the Grace which is to be conferred on you at the revelation of *Jesus Christ*: <sup>14</sup> Hope <sup>b</sup> as obedient Children, abstaining from those evil Desires which you before indulged in your Ignorance: <sup>15</sup> and be ye holy in all your Conversation, imitating the holiness of him who has called you; <sup>16</sup> for it is written, Be ye holy, because I am holy. <sup>17</sup> And since you invoke him as your Father, who impartially judges every Man according to his Actions; <sup>c</sup> live in a continual Awe of him, while you sojourn here below, <sup>18</sup> considering that you were redeemed from the vain manner of Life which you learnt of your earthly Parents, not by such perishable things as Silver or Gold; <sup>19</sup> but by the precious Blood of *Christ*, who is the immaculate Lamb, in whom there is no Defect. <sup>20</sup> He was indeed foreknown before the Foundation of the World, and manifested in these last times for you: <sup>21</sup> It is by his means that you believe in God, who raised him from the Dead and glorified him, that your Faith and Hope might be in God.

<sup>22</sup> When through the Spirit you have purified your Hearts by obeying the Truth, so that you are become capable of fraternal Affection without disguise; see that ye love one another with a clean Heart fervently; <sup>23</sup> as Persons who are regenerated <sup>d</sup>, not of corruptible Seed, but of that which is incorruptible, even the efficacious and eternal Word of God. <sup>24</sup> For all Flesh is as Grass, and all the

<sup>b</sup> Ver. 14. *Hope as obedient Children,*] Obedience is a sure ground of Hope: to expect Salvation without it is not Hope but Presumption.

<sup>c</sup> Ver. 17. *Live in a continual Awe, &c.*] Religious Fear rightly concurs with Hope to support us in Temptation.

<sup>d</sup> Ver. 23. *as Persons who are regenerated,*] The ground of fraternal Affection among Christians is their Regeneration by the same divine Principle.

Glory of Man as the Flower of Grass. The Grass withereth; and the Flower of it falls: <sup>a</sup> but the Word of the Lord endureth for ever. And this is that Word which by the Gospel is preached unto you.

C H A P. II.

<sup>a</sup> **W**herefore renouncing all Ill-nature <sup>a</sup>; all Fraud and Diffimulation, Envy and Detraction, <sup>a</sup> thirst, as new-born Children, for the pure Milk of the Word, that thereby you may thrive, and grow up to Salvation <sup>b</sup>.

<sup>3</sup> Since you have tasted that the Lord is gracious, <sup>4</sup> apply yourselves to him, who is the living Stone, rejected indeed by Men, but elected by God and precious: <sup>5</sup> Be ye also, as living Stones, built upon him, to form the spiritual Edifice, a holy body of Priests, that you may offer spiritual Sacrifices, acceptable to God by *Jesus Christ*.

<sup>6</sup> Wherefore it is said in Scripture, "Behold I lay in *Sion* a chief Corner-stone, elect, precious: and he who believeth on him, shall not be confounded." <sup>7</sup> To you therefore, who believe he is precious,

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but with regard to those who are disobedient, this same Stone (which the Builders had rejected, and which is made the Head of the Corner,) <sup>8</sup> becomes a Stone of stumbling and a Rock of offence, even to those who resist the Word by their Disobedience, to which also they <sup>b</sup> were abandoned. <sup>9</sup> But you are an elected Race, a royal Order of Priests, a consecrated Nation, a peculiar People, that you should publish the glorious Powers of him who has called you.

<sup>a</sup> Ver. 1. *Wherefore renouncing all Ill-nature, &c.*] This refers to ver. 22 and 23 of the last Chapter, as thus, since your Regeneration from the same divine Principle obliges you to mutual love as Brethren, therefore renounce all that is incompatible with it, and as new-born Children thirst, &c.

<sup>b</sup> Ver. 1. *To Salvation.*] This is not in the printed Greek: but beside the Authorities which favour this Lesson in the Vulgate, I think the Sense justifies it, because *Salvation* is the principal Subject of the Chapter foregoing, and it is apparent that the Apostle is here applying what he had there advanced. By *Regeneration* the spiritual Life commences, and by *Salvation* it is consummated.

<sup>c</sup> Ver. 8. *to which they were abandoned.*] The publick Translation has, *whereunto they were appointed*, which does not imply any absolute Decree with regard to those Persons, but only the general one against all that are *disobedient*. For 1. *Thess.* V. ver. 9. we read,

you out of Darkness into his marvellous Light: <sup>10</sup> you, who formerly were not a People, but are now the People of God; who had not obtained Mercy, but now have obtained it.

<sup>11</sup> Dearly beloved, I beseech you as Strangers and Pilgrims, abstain from carnal Desires which war against the Soul. <sup>12</sup> Let your Conversation among the Gentiles be edifying; that instead of inveighing against you as bad Men, they, seeing your good Works, may thereby be induced to glorify God in the Day of Visitation. <sup>13</sup> Be subject therefore for the Lord's sake to all human Authority: whether it be to the King as supreme, <sup>14</sup> or to Governors as those who are deputed by him to punish those who do ill, and to honour those who do well. <sup>15</sup> For it is the Will of God that by your good Life you should put to silence ignorant and foolish Men: <sup>16</sup> as free, yet not using your Liberty for a Cloke of doing wrong <sup>c</sup>, but as the Servants of God.

<sup>17</sup> Give to every Man the Honour due to him. Love the Brethren. Fear God. Honour the King. <sup>18</sup> You that are Servants be submissive to your Masters with all Reverence: not only to such as are good and mild, but also those who are cross and perverse. <sup>19</sup> For it is acceptable to God, when a Man from a devout Regard to him endures Affliction, suffering unjustly. <sup>20</sup> And what Praise do you deserve, if when you are corrected for your Faults you take it patiently; but if when you do well, and suffer for it, you take it patiently, this is acceptable to God: <sup>21</sup> for this is what he called you to; since *Christ* himself suffered for us, leaving us an Example, that we

read, *God hath not appointed us to Wrath, but to obtain Salvation.* And yet they might incur *Wrath*, as the tenor of that Epistle, and indeed of all the Scriptures, demonstrates.

<sup>c</sup> Ver. 15, 16. *By your good Life you should put to silence ignorant and foolish Men: as free, yet not using your liberty for a Cloke of doing wrong, &c.*] It is wrong not to stop the Mouth of Calumny, when that can be done by a prudent Innocence. I suppose therefore the meaning of ver. 16 to be "free as you are from human Regards, and under "no restraint upon account of what Men say of you, for you know they are "ignorant and foolish: yet you must not make this notion of Christian Liberty a "Cloke or Pretence for neglecting to obviate, as far as you can, their perverse "sures by a discreet Behaviour. Free as you are from Men, yet you are the Servants "of God, and his Service obliges you to give no needless Offence."

should



should walk in his Steps. <sup>22</sup> He committed no Sin, neither was Falshood found in his Mouth. <sup>23</sup> When he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to one <sup>d</sup> who judged unjustly. <sup>24</sup> He himself bore our Sins in his own Body on the Cross, that we being dead to Sin, should live to Justice. It is by his Bruises that you were healed. <sup>25</sup> For you were as strayed Sheep; but are now returned unto the Shepherd and Bishop of your Souls.

<sup>d</sup> Ver. 23. *who judged unjustly.*] i. e. *Pilate*. I think the Context requires that we should here follow the Vulgate, for all the Argument turns upon suffering *unjustly*.

## C H A P. III.

<sup>1</sup> **L**ikewise, ye married Women, be subject to your Husbands, so that if any of them are not yet Christians, they may be won to embrace Christianity merely by your Behaviour, <sup>2</sup> while they behold your purity of Manners, and the respect you have for them. <sup>3</sup> And let not your Embellishments be merely external, as in Dress, in curled Hair, and golden Ornaments; <sup>4</sup> but in the unseen Qualities of the Mind, in that which is not transitory, even a meek and quiet Spirit, which in the sight of God is highly estimable. <sup>5</sup> For thus the holy Women of former times adorned themselves, trusting in God, and being submissive to their Husbands; <sup>6</sup> even as *Sara* obeyed *Abraham*, acknowledging his superiority: whose Daughters you become, when you live virtuously, and do not despond in any terror<sup>a</sup>. <sup>7</sup> Likewise ye Husbands, cohabit with your Wives according to Discretion, paying them the respect that is due to the weaker Sex, and considering them as Heirs with you of the Grace of Life, that there may be no Impediment to your Prayers.

<sup>a</sup> Ver. 6. *Do not despond in any terror.*] I here understand the *Labour*, emphatically so called, and peculiar to the Sex; a season which requires great Resignation with reliance upon Almighty God; and in that view, as I suppose it had been said just before of the holy Women of former times, that they *trusted in God*, which is a Disposition greatly to be desired in the pains and peril of Child-birth.

P. XXXIV.  
ver. 12—16.

<sup>8</sup> Finally, be all of one Mind, sympathising in the Concerns of each other with fraternal Affection, Compassion, and Benevolence: <sup>9</sup> Do not return Evil for Evil, or Reproach for Reproach; but, on the contrary, Benediction: for you know that your vocation obliges you to this, that you yourselves may inherit the Benediction of God. <sup>10</sup> "For he that would enjoy Life, let him refrain his Tongue from evil-speaking, and his Lips from falsehood: <sup>11</sup> let him abstain from Evil and do good; let him seek peace and pursue it. <sup>12</sup> For the Eyes of the Lord are upon the Just, and his Ears attend to their Prayers: <sup>13</sup> but the Face of the Lord is against them who do evil." <sup>14</sup> And who will hurt you, if you are zealous Imitators of what is good?

<sup>15</sup> However, if you suffer for the sake of Justice, happy are you. Do not then apprehend danger from them, nor be under any concern. <sup>16</sup> Sanctify the Lord God in your Hearts<sup>b</sup>; and be always ready to give an answer with meekness and modesty to every Man who questions you concerning the Hope that is in you. <sup>17</sup> Maintain a good Conscience, so that whereas you are calumniated as Evil-doers, those who falsely accuse your good and Christian Behaviour, may be ashamed. <sup>18</sup> For if it be the Will of God that you should suffer, it is better that you should suffer for well-doing, than for evil-doing. <sup>19</sup> For even *Christ* hath once suffered for Sins, the Just for the Unjust, that he might bring us to God: He was put to death in the Flesh, but vivified in the Spirit: <sup>20</sup> by which also he went and preached to the Spirits in Prison; <sup>21</sup> who formerly were disobedient, when the Patience of God waited in the Days of *Noah*, while the Ark was preparing; whercin few, that is eight Persons, were saved by Water. <sup>22</sup> That Water was the Figure of Baptism, not as it serves only to cleanse the Body, but as it imports the Engagement of a good Conscience towards God: and such Baptism saveth us by the Resurrection of *Jesus Christ*: <sup>23</sup> who being ascended into Heaven, is on the right Hand of God; Angels, and Authorities and Powers being made subject unto him.

<sup>b</sup> Ver. 15. *Sanctify the Lord God in your Hearts;*] To *hallow* is the same as to *sanctify*, and the Words here have the same meanings, as in that petition of the Lord's Prayer, *Hallowed be thy Name.*

## C H A P. IV.

<sup>1</sup> SINCE then *Christ* has suffered for us in the Flesh, arm yourselves likewise with the same Mind: for he who has suffered in the Flesh, hath ceased from Sin, <sup>2</sup> that during the remainder of this mortal Life he should no more live to the Lusts of Men, but to the Will of God. <sup>3</sup> For the time past of your Life may suffice to have lived like the Heathen in Impurity, Licentiousness, Drunkenness, Revellings, and nefarious Idolatries.

<sup>4</sup> They now think it strange that you do not go on with them in the same Dissoluteness and Luxury: and therefore they treat you with abusive Language, <sup>5</sup> but they shall give an account to him who is ready to judge the Living and the Dead. <sup>6</sup> For to this end the Gospel is preached also to them that are dead, that they might be judged according to Men in the Flesh, but live according to God in the Spirit.

<sup>7</sup> The end of all is near; be ye therefore prudent, and vigilant in Prayer: <sup>8</sup> but principally cultivate a fervent Charity among yourselves; for Charity will cover a multitude of Sins. <sup>9</sup> Practise Hospitality without repining. <sup>10</sup> Let every Man employ the Talent given him in the service of others, as good Stewards of the manifold Grace of God. <sup>11</sup> Let him who preaches, speak only what is conformable to the divine Oracles: and let the Deacon discharge his Office, as one who dispenses <sup>a</sup> the Wealth which God puts into his Hands; that God in all things may, be glorified through *Jesus Christ*, to whom appertain the Glory and the Power for ever and ever. Amen.

<sup>12</sup> Beloved, be not surprised at the fiery Trial which is to try you, as though somewhat extraordinary happened to you. <sup>13</sup> On the contrary rejoice in it, since thereby you partake of the sufferings of *Christ*, to the end that you may be filled with great joy at the Revelation of his Glory.

<sup>14</sup> If you suffer Reproach for the Name of *Christ*, happy are you; for the glorious Spirit of God resteth on you. On their part indeed

<sup>a</sup> Ver. 11. *the Wealth*] Mr. Beausobre in his posthumous Remarks on this place proves that *ταρα* often signifies *Wealth*, as *Job* VI. ver. 22. *Hesai* VII. ver. 9. *Psa.* V. ver. 10. &c.

he is blasphemed, but on your part he is glorified. <sup>15</sup> Let none of you suffer as a Murderer, or as a Thief, or as an Evil-doer, or as a Busy-body in other Mens matters: <sup>16</sup> But if any Man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf: <sup>17</sup> for now is the time that Judgment must begin at the House of God: and if it first begin at us, what will be the end of those who obey not the Gospel of God? <sup>18</sup> and if the just be saved with great difficulty, where shall the Ungodly and the Sinner appear? <sup>19</sup> Let therefore those who suffer according to the Will of God, doing all the good they are able, <sup>b</sup> commit the keeping of their Souls to him as unto a faithful Creator.

<sup>b</sup> Ver. 19. *commit the keeping of their Souls*] See Chap. I. ver. 5:

## C H A P. V.

**I** Now address myself to you who are Priests, being also myself a Priest, and a Witness of the Sufferings of *Christ*, and one who is to partake of the Glory which shall be revealed: <sup>1</sup> Feed the Flock of God which is committed to you, and take care of it, not by constraint, but willingly; not for the sake of sordid Gain, but with Affection; <sup>2</sup> Neither as being Lords over them who are allotted to you: but be yourselves the Examples of your Flock. <sup>3</sup> And when the chief Shepherd shall appear, you shall receive a never-fading Crown of Glory.

<sup>4</sup> As for you that are young, be ye submissive to the Elders: and all of you, paying a mutual deference to each other, be clothed with Humility: for God resisteth the Proud, and giveth grace to the Humble. <sup>5</sup> Humble yourselves therefore under the mighty Hand of God, that he may exalt you in due time: <sup>6</sup> Cast all your care upon him, for he careth for you.

<sup>7</sup> Be sober and vigilant; because your Adversary the Devil walketh about seeking whom he may devour. <sup>8</sup> Resist him with a stedfast Faith, knowing that the rest of your Brethren through the World endure

endure the same Afflictions. <sup>10</sup> But may the all-gracious God, who has called us to his eternal Glory by *Jesus Christ*, after that you have suffered a while, make you perfect, confirm, fortify, and settle you. <sup>11</sup> To him be Glory and Power for ever and ever. Amen.

<sup>12</sup> I have written thus briefly, as it seems to me, by *Silvanus* your faithful Brother, to exhort and to certify you, that this is the true Grace of God wherein you persist. <sup>13</sup> The Church that is at *Babylon* elected together with you, saluteth you, and so doth *Marcus* my Son. <sup>14</sup> Salute one another with a kiss of Charity. Peace be with you all that are in *Christ Jesus*. Amen.

## The Second Epistle General of P E T E R.

### C H A P. I.

**S**IMON *Peter* a Servant and an Apostle of *Jesus Christ* to those who have obtained like precious Faith with us, through the Justice <sup>a</sup> of our God and Saviour *Jesus Christ*: <sup>a</sup> May Grace and Peace abound in you through the Knowledge of God, and of *Jesus Christ* our Lord.

<sup>b</sup> <sup>3</sup> Whereas his Divine Power has given us all things conducive to Life and Piety through the Knowledge of him who has called us by his own glorious Energy: <sup>4</sup> whereby the exceeding great and precious things which had been promised are granted to us, that by these you might be Partakers of the Divine Nature; having escaped the Corruption that is in the World through Concupiscence: <sup>5</sup> So also you on your part must put forth all your Endeavours to add to your Faith, Virtue; and to Virtue, Discretion; <sup>6</sup> and to Discre-

<sup>a</sup> Ver. 1. *through the Justice of our God*] See *Romans* I. ver. 17.

<sup>b</sup> Ver. 3, 4.] These Verses seem perplexed, because the Sense is suspended till the fifth Verse. The Apostle's meaning, in brief, is this. "Whereas God by giving you the Knowledge of *Jesus Christ*, has given you the means whereby to acquire all the Virtues; you must correspond on your part by exerting your utmost Endeavours, &c. *ἐκ τούτων ὡς ἂν παροτρυνόμενοι*."

tion, Temperance; and to Temperance, Patience; and to Patience, Piety; <sup>7</sup> and to Piety, fraternal Love; and to fraternal Love, the Love of God. <sup>8</sup> For your Knowledge of our Lord *Jesus Christ* will not be barren and fruitless, if these Virtues take place and improve in you. <sup>9</sup> But he who is destitute of these Virtues, is <sup>c</sup> wilfully blind; having forgot <sup>d</sup> the Purification of his past Sins.

<sup>10</sup> Wherefore, Brethren, be the more diligent to secure your calling and election by good Works, <sup>e</sup> because if ye do these, ye shall never fall: <sup>11</sup> for so you will have free Admittance into the everlasting Kingdom of our Lord and Saviour *Jesus Christ*.

<sup>12</sup> For which reason I will not fail to remind you perpetually of these things, although you know them, and are established in the Truth of what I now aver. <sup>13</sup> For I think it my Duty, as long as I continue in this Tabernacle, to excite you by such Admonitions: <sup>14</sup> Knowing that I shall soon leave this my Tabernacle, as our Lord *Jesus Christ* has shewed me.

<sup>15</sup> Moreover <sup>f</sup> I will endeavour that you may have wherewithal to be seasonably reminded of these things even after my decease.

<sup>c</sup> Ver. 9. *wilfully blind*] Literally *blind, and shuts his Eyes*; i. e. *because he shuts his Eyes* *μωραλὸς οὐκ ὁρᾷ* *oculus claudere*. Bochart.

<sup>d</sup> *idem. the Purification of his past Sins*] i. e. His Baptism.

<sup>e</sup> Ver. 10. *By good Works, because if ye do these, &c.*] I here insert *good Works* from the *Vulgate*, not only because that is confirmed by other ancient Versions and MSS.: but because without *good Works* I find no antecedent to *these*, which immediately follows.

<sup>f</sup> Ver. 15. *I will endeavour, &c.*] I was of Opinion that probably St. Peter fulfilled this Promise by leaving some Directions with St. Jude, who in his Epistle to the same Persons repeats many things from this with such a sameness, as I thought difficult to be accounted for any other way, till I saw a more satisfactory Solution of that difficulty in that admirable Performance *The use and intent of Prophecy, &c.* where, in the first Dissertation, it is shewed from some Passages there quoted from the *Apostolical Constitutions*, that it is highly reasonable to suppose that the Apostles had "a meeting upon the extraordinary Case of the *new false Teachers*, and that they "gave jointly, by common Consent and Deliberation, *Precepts* proper to the Occasion, to be communicated to all Churches by their respective Apostles and Bishops; "and that accordingly many circular Letters were sent for that purpose: that the "second Epistle of St. Peter, and St. Jude's Epistle seem to be of this sort; and "being drawn upon the same Occasion, and upon the same Instructions, it is no "wonder they agree so well together."

<sup>16</sup> For there was nothing fabulous or artfully invented in the Information we gave you of the powerful advent of our Lord *Jesus Christ*: but we ourselves were Eye-witnesses of his Majesty. <sup>17</sup> For he was honoured and glorified by God the Father, when that Voice issuing from the magnificent splendor pronounced those Words "This is my beloved Son, in whom I delight." <sup>18</sup> We ourselves heard this Voice which came from Heaven, when we were with him upon the holy Mountain.

<sup>19</sup> We have besides the Oracles of the Prophets, which are more universally established, and to which you do well to attend, as to a Lamp which giveth light in a dark Place, until the Day dawn, and the morning Star arise in your Hearts: <sup>20</sup> Knowing this as a principal Truth, that <sup>a</sup> no Prophecy of the Scripture is of any private Interpretation. <sup>21</sup> For never Prophecy came by the human Will: but holy Men spake as they were inspired by the Holy Ghost.

<sup>a</sup> Ver. 20. *no Prophecy is of private Interpretation.*] The same Spirit that dictated, must interpret.

## C H A P. II.

<sup>1</sup> **B**UT there were false Prophets even among the People of *Israel*, as there shall also be false Teachers among you, who shall under-Hand bring in destructive Heresies, and denying the Lord who redeemed them, shall bring upon themselves swift Destruction: <sup>2</sup> Many shall follow their pernicious ways, upon whose account <sup>3</sup> the way of Truth shall be blasphemed.

<sup>3</sup> With artful Discourses they shall make Merchandise of you to gratify their Covetousness: but their Condemnation, long since resolved, doth not linger, and their Destruction lumbereth not. <sup>4</sup> For since God did not spare the Angels, who sinned, but cast them down to Hell, and delivered them into Chains of Darkness, to be reserved unto Judgment; <sup>5</sup> and since he did not spare

<sup>a</sup> Ver. 2. *the Way of Truth*] i. e. The Christian Religion.

the old World, but brought the Deluge upon its impious Inhabitants, and preserved only eight Persons, whereof the principal was *Noah* the Preacher of Justice: <sup>6</sup> since he has condemned the Cities of *Sodom* and *Gomorrah* to a total Destruction; and reduced them to Ashes; that for the future they should serve for Examples to impious Men: <sup>7</sup> and delivered *Lot* that just Man, who grieved exceedingly for the Debaucheries of those Libertines. <sup>8</sup> (For while he lived among them, his just-Soul was continually tormented at the sight and hearing of their enormous Practices.) <sup>9</sup> [It appears from these instances that] the Lord will deliver pious Men out of Temptation; and reserve the wicked to be punished at the Day of Judgment; <sup>10</sup> but especially those who follow the impure Desires of the Flesh, and despise Authority: they are presumptuous, they are full of themselves, they stand not in awe of Dignities, and even speak ill of them: <sup>11</sup> whereas the Angels, who excel in power and might, do not bring an injurious Accusation against them before the Lord.

<sup>12</sup> But these, who speak evil of things which they do not understand, shall perish in their own Corruption, like brute Animals which are made to be taken and destroyed. <sup>13</sup> They shall receive the Reward of their Wickedness, as they who count it a pleasure to riot in the Day-time: Spots they are and Blemishes, sporting themselves with their own Deceivings, while they feast with you; <sup>14</sup> their Eyes are full of Adultery and incessant Sin; they ensnare the Souls of the inconstant; their Heart is habituated to Covetousness; an execrable Race: <sup>15</sup> they have forsaken the right way, they are gone astray, and follow the way of *Balaam* the Son of *Beſor*, who loved the recompense of Iniquity: <sup>16</sup> but was rebuked for his Transgression by the dumb Ass, who speaking as with a human Voice forbade the Madness of the Prophet.

<sup>17</sup> These are Wells without Water, Clouds drove about by a Tempest, for whom the obscurity of eternal Darkness is reserved. <sup>18</sup> For when they speak great swelling empty Words, they allure by carnal impure Desires those who were but <sup>a</sup> lately escaped from

<sup>a</sup> Ver. but [lately] The Lesson I follow is in the Margin of our Translation.



them who live in error: <sup>19</sup> while they promise them Liberty, they themselves are Slaves to their corrupt Nature: for every one is a Slave to that which subdues him. <sup>20</sup> For if they, who through the Knowledge of our Lord and Saviour *Jesus Christ* have escaped the Pollutions of the World, are therein again intangled and subdued, their last State is worse than the first. <sup>21</sup> For it had been better for them not to have known the way of Justice, than after they have known it, to be perverted from the holy Commandment delivered unto them. <sup>22</sup> For it happens to them according to that true Proverb, "The Dog is returned to his own Vomit, and the Sow that was washed to wallowing in the Mire."

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## C H A P. III.

<sup>1</sup> THIS now, beloved, is the second Letter I write to you, and in both I endeavour to excite in you a sincere Disposition of Mind by my Admonitions: <sup>2</sup> that you may keep in your remembrance the things foretold by the holy Prophets, and <sup>3</sup> the Commandment of the Apostles of our Lord and Saviour.

<sup>3</sup> Know this then as a principal point, that in the last Days there shall be Scoffers, who follow their own Devices, <sup>4</sup> and say, where is the promise of his coming? for since the Death of the Patriarchs all things continue as they were since the beginning of the Creation. <sup>5</sup> For they are wilfully ignorant that the Heavens were of old formed by the Word of God, as also the Earth, which was separated from the Water, and stands in the midst of it. <sup>6</sup> Whence the World that then was perished by an Inundation. <sup>7</sup> But the present Heavens and Earth are kept by the same Word, being reserved for Fire at the Day of Judgment, and Perdition of the ungodly.

<sup>8</sup> There is one thing, my beloved, of which you must not be ignorant, viz. that "with the Lord one Day is as a thousand Years, and

Psal. XC. 4.

\* Ver. 2. the Commandment of the Apostles] See *The Use and Intent of Prophecy*; third Edit. p. 196.

"a thousand Years as one Day." <sup>9</sup> The Lord does not delay the Accomplishment of his Promise, as some imagine, but has patience upon our account, being not willing that any should perish, but that all should come to Repentance.

<sup>10</sup> The Day of the Lord will come as a Thief in the Night. Then the Heavens shall pass away with a rapid Sound, and the Elements shall be dissolved with Fire, which will also burn up the Earth and all that is therein.

<sup>11</sup> Since then all these things shall be dissolved, what proficiency ought you to make in Virtue and Piety, <sup>12</sup> expecting and earnestly desiring the coming of the Day of God, when the Heavens shall be dissolved, and the Elements be melted with Fire? <sup>13</sup> Nevertheless we, according to his Promise, expect new Heavens, and a new Earth, wherein Justice dwells. <sup>14</sup> Wherefore, beloved, as you have the same Expectations, be diligent that you may be found of him in Peace, without spot and blameless: <sup>15</sup> and be assured that the delay of our Lord is for your Salvation; as our beloved Brother *Paul* hath also written to you according to the Wisdom imparted to him; <sup>16</sup> as also in all his Letters where he treats of this subject, in which there are some things hard to be understood, which those who are fickle and ignorant wrest, as they do also the other Scriptures, unto their own Destruction. <sup>17</sup> Since therefore, my beloved, you are forewarned of these things, be upon your guard that you may not be seduced by those prophane Men, but persist, and grow in grace, and in the Knowledge of our Lord and Saviour *Jesus Christ*: to him be Glory both now and ever more. Amen.

## The First Epistle General of St. J O H N.

### C H A P. I.

**W**E declare to you concerning the Word of Life that which was from the beginning, which we have heard, which we have seen with our Eyes, which we have considered, and our Hands have

have handled; <sup>2</sup> for the Life was manifested, and we have seen, and testify, and shew unto you that eternal Life which was with the Father, and was manifested unto us. <sup>3</sup> We declare to you [I say] what we have seen and heard, that you also may have Communion with us: and our Communion is with the Father, and with his Son *Jesus Christ*. <sup>4</sup> These things we write to you, that your Joy may be compleat.

<sup>5</sup> This then is the Doctrine which we have heard from himself, and declare to you, viz. That God is Light, and that in him there is not any Darknes. <sup>6</sup> If we say that we have Communion with him, and walk in Darknes, we lie, and do not the Truth: <sup>7</sup> but if we walk in the Light, as he is in the Light, we have a mutual Communion, and the Blood of his Son *Jesus Christ* cleanseth us from all Sin. <sup>8</sup> If we say that we have no Sin, we deceive ourselves, and the Truth is not in us. <sup>9</sup> If we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Injustice. <sup>10</sup> If we say that we have not sinned, we make him a Liar, and his Word is not in us.

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## C H A P. II.

<sup>1</sup> I Write these things to you, my dear Children, that you may not sin. Yet if any one should sin, we have an advocate with the Father, even *Jesus Christ* the just, <sup>2</sup> and he is the Propitiation for our Sins: and not for ours only, but also for the Sins of all the World. <sup>3</sup> And if we keep his Commandments, we are then assured that we know him. <sup>4</sup> He who saith that he knows him, and does not keep his Commandments, is a Liar, and the Truth is not in him. <sup>5</sup> But he who keepeth his Commandments, hath a true and perfect Love of God: hereby we know that we are in him. <sup>6</sup> He who saith, that he abideth in *Jesus Christ*, ought to live as *Jesus Christ* lived.

<sup>7</sup> Brethren, I write no new Commandment to you, but an old Commandment which ye had from the beginning: the old Commandment is the Word which you have heard from the beginning:

<sup>8</sup> <sup>a</sup> And yet in some respects, this which I write may be called a new Commandment, as it truly is with regard to him and to you, because the Darknes is passed, and the true Light now shineth; <sup>9</sup> he who faith, he is in the Light, and hateth his Brother, is yet in Darknes. <sup>10</sup> He who loveth his Brother, abideth in the Light, and cannot stumble. <sup>11</sup> But he who hateth his Brother, is in Darknes, and walketh in Darknes, and knoweth not whither he goeth, because Darknes hinders his Sight.

<sup>12</sup> I write to you my dear Children, because your Sins are forgiven you through his Name. <sup>13</sup> I write to you, Fathers, because you have known him who is from the beginning. I write to you, young Men, because you have overcome the evil One. I write to you, little ones, because you have known the Father. <sup>14</sup> I have written to you, Fathers, because you have known him who is from the beginning. I have written to you, young Men, because you are strong, and the Word of God abideth in you, and you have overcome the evil One. <sup>15</sup> Love not the World, nor the things that are in the World: if any Man love the World <sup>b</sup> the Father's Love is not in him: <sup>16</sup> for all that is in the World, viz. the Concupiscence of the Flesh, and the Concupiscence of the Eyes, and the pride of Life, proceedeth not from the Father, but from the World. <sup>17</sup> And the World passeth away, and its Concupiscence: but he who doth the Will of God abideth for ever.

<sup>18</sup> Little ones, now is the last time: and as you have heard that Antichrist shall come, even now there are many Antichrists; whereby we know that it is the last time. <sup>19</sup> They went out from us, but they were not of us: for if they had been of us, they would have continued with us: but this has happened that it might be known that they all were not of us.

<sup>a</sup> Ver. 8. *And yet in some Respects, &c.*] The Commandment here spoke of is that of *Clarity*, which indeed is old and of eternal Obligation; but as it had been almost effaced by the Malice of Mankind, it was renewed, improved, and perfected by *Jesus Christ*.

<sup>b</sup> Ver. 15. *the Father's Love*] that Love which proceedeth from the Father. See the next Verse.

<sup>20</sup> But you have an *Unction* <sup>c</sup> from the Holy One, and you know all things. <sup>21</sup> I have not written to you because you are ignorant of the Truth; but because you know it, and that no Lie is consistent with it. <sup>22</sup> Who is the Liar, but he who denieth that *Jefus* is the *Chrift*? he is the Antichrist who denies the Father and the Son. <sup>23</sup> Whosoever denieth the Son, neither hath he the Father; but he who acknowledges the Son, hath the Father also. <sup>24</sup> Let therefore that abide in you which you have heard from the beginning: if that which you heard from the beginning abide in you, you also shall abide in the Son and in the Father. <sup>25</sup> And this is the Promise that he himself hath made us, even [to give us] eternal Life.

<sup>26</sup> I have wrote these things to you with regard to those who would seduce you. <sup>27</sup> But as the *Unction*, which you have received from him, abides in you; you need not other Instruction: since then that *Unction*, which is infallibly true, teacheth you all things; do you, as that teacheth you, abide in him. <sup>28</sup> Abide then in him, my dear Children; that when he shall appear, we may have Confidence, and not be ashamed before him at his coming. <sup>29</sup> As you know that he is just, so you must know that every one who does Justice, is born of him.

<sup>c</sup> Ver. 20. an *Unction*] *Chrifma* from *Chriftus*, Name and Thing derived from him, the same which is called *Chrift* in us, i. e. his Nature communicated for the Sanctification of ours.

### C H A P. III.

<sup>1</sup> **C**ONSIDER what Love the Father sheweth us in granting that we should become the Sons of God. The reason why the World doth not know us, is because it knoweth not him. <sup>2</sup> Beloved, we are now the Sons of God, though it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him, because we shall see him as he is. <sup>3</sup> And every one who hath this hope in him, purifieth himself, even as he is pure. <sup>4</sup> Whosoever

soever committeth Sin, transgresseth also the Law : for Sin is the Transgression of the Law. <sup>5</sup> And you know that he was manifested to take away our Sins : and in him is no Sin. <sup>6</sup> Whosoever abideth in him, sinneth not : whosoever sinneth hath not seen him, nor known him. <sup>7</sup> My dear Children let no Man deceive you : he who doth Justice, is just, even as he is just. <sup>8</sup> He <sup>a</sup> who committeth Sin, is of the Devil ; for the Devil hath sinned from the beginning. For this purpose the Son of God was manifested that he should destroy the Works of the Devil. <sup>9</sup> Whosoever is born of God, doth not commit Sin ; for the Seed of God abideth in him : and he cannot sin, because he is born of God.

<sup>10</sup> By this it appears who are the Children of God, or the Children of the Devil : whosoever doth not practise Justice, and loveth not his Brother, he is not born of God. <sup>11</sup> For this is the Commandment which you heard from the beginning, that we should love one another : <sup>12</sup> not acting as *Cain*, who was of the evil one, and slew his Brother : and wherefore did he slay him ? it was because his own Works were evil, and those of his Brother were just. <sup>13</sup> Wonder not then, my Brethren, if the World hate you. <sup>14</sup> We know that we have passed from Death into Life, because we love the Brethren : he who loveth not his Brother, continueth in Death. <sup>15</sup> Whosoever hateth his Brother, is a Murderer : and you know that no Murderer hath eternal Life abiding in him. <sup>16</sup> Hereby perceive we the Love [of God,] because he laid down his Life for us : and we ought to lay down our Lives for the Brethren. <sup>17</sup> But if he who has the Goods of this World, seeing his Brother in want, shutteth his Bowels of Compassion from him, how doth the Love of God abide in him.

<sup>18</sup> My dear Children, let not our Love be only in Words and upon the Tongue, but in Deed and in Truth. <sup>19</sup> And hereby we know that we are of the Truth, and shall satisfy our Conscience before him. <sup>20</sup> Because if our Conscience condemn us, [we must consider] that God is greater than our Conscience, and knoweth

<sup>a</sup> Ver. 8. *who committeth Sin*] Or, *who lives in Sin*. The original is a Hebraism importing a Habit of Sin.

all things. <sup>21</sup> Beloved, if our Conscience does not condemn us, we have Assurance in addressing ourselves to God. <sup>22</sup> And we shall receive what we ask of him, because we keep his Commandments, and do those things which are acceptable to him. <sup>23</sup> And this is his Commandment, that we should believe on the Name of his Son *Jesus Christ*, and love one another, as he commanded us. <sup>24</sup> And he who keepeth his Commandments, abideth in God, and God abideth in him: and we know that he abideth in us by the Spirit which he hath given us.

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## C H A P. IV.

<sup>1</sup> **B**eloved, believe not every Spirit, but try the Spirits whether they are of God: for there are many false Prophets in the World. <sup>2</sup> Hereby you may discern the Spirit of God: every Spirit that confesseth *Jesus Christ* incarnate is of God. <sup>3</sup> And every Spirit <sup>a</sup> which doth not confess *Jesus Christ* incarnate, is not of God. This is that Spirit of Antichrist which you have heard was to come, and now it is already in the World. <sup>4</sup> You, dear Children, are of God, and have overcome them; because he that is in you is greater than he that is in the World, <sup>5</sup> they are of the World; therefore they speak of the World, and the World heareth them. <sup>6</sup> We are of God: he who knoweth God, heareth us; he who is not of God, doth not hear us. Hereby we know the Spirit of Truth, and the Spirit of Error.

<sup>7</sup> Beloved, let us Love one another: for Love is of God; and every one that loveth, is born of God, and knoweth God. <sup>8</sup> He that loveth not, knoweth not God; for God is Love. <sup>9</sup> God's Love to us hath appeared in his sending his only begotten Son into the World, that we should live through him. <sup>10</sup> Herein the Love

<sup>a</sup> Vcr. 3. *which doth not confess Jesus Christ incarnate*] For this the *Vulgate* has, *qui soluit Jesum*, and so the Text was read by many ancient Fathers, who understand it of those who separate *Jesus* from *Christ*, by denying either his divine or his human Nature.

consists, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins. <sup>11</sup> Beloved, since God so loved us, we also ought to love one another. <sup>12</sup> No Man hath ever seen God: but if we love one another, God abideth in us, and his Love is perfected in us.

<sup>13</sup> Hereby we know that we abide in him, and he in us, because he hath given us of his Spirit. <sup>14</sup> And we have seen, and do testify, that the Father sent the Son to be the Saviour of the World. <sup>15</sup> Whosoever shall confess that *Jesus* is the Son of God, God abideth in him, and he in God. <sup>16</sup> And we have known, and believed the Love that God hath for us. God is Love; and he who abideth in Love, abideth in God, and God in him. <sup>17</sup> Herein is our Love made perfect, so that we may have boldness in the Day of Judgment; because as he is, so are we in this World. <sup>18</sup> There is no fear in Love; for perfect Love banisheth Fear: because fear is painful: he who fears is not perfect in Love. <sup>19</sup> We therefore love him, because he first loved us. <sup>20</sup> If any one who hateth his Brother, saith that he loves God, he is a Liar: for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen? <sup>21</sup> Moreover this Commandment we have from him, that he who loveth God, also loveth his Brother.

## C H A P. V.

<sup>1</sup> **W**Hosoever believeth that *Jesus* is the *Christ*, is born of God: and every one who loveth him who begat, loveth him also who is begotten of him. <sup>2</sup> When we love God and keep his Commandments, by that we know that we love the Children of God. <sup>3</sup> For the true Love of God consists in keeping his Commandments: and his Commandments are not difficult; <sup>4</sup> because whatsoever is born of God overcometh the World: and it is our Faith which gives us that Victory.

<sup>5</sup> Who is he that overcometh the World, but he who believeth that *Jesus* is the Son of God? <sup>6</sup> even this *Jesus Christ* who came with Water,



Water and Blood; not with Water only, but with Water and Blood: also the Spirit beareth witness, because the Spirit is Truth.

<sup>7</sup> For as there are three that bear witness in Heaven, the Father, the Word, and holy Spirit: and these three are one: <sup>8</sup> So also there are three that bear witness in Earth, the Spirit, and the Water, and the Blood: and these three agree in one. <sup>9</sup> If we receive the Testimony of Men, the Testimony of God is greater: now God himself hath given us this Testimony of his Son. <sup>10</sup> He who believeth on the Son of God, hath this Testimony in himself: he who believeth not God, denies his Veracity, for he believeth not the Testimony which God hath given of his Son. <sup>11</sup> Now this Testimony is that God hath given us eternal Life, and this Life is in his Son.

<sup>12</sup> He who hath the Son hath Life; and he who hath not the Son of God, hath not Life.

<sup>13</sup> I have written these things to you who believe in the Name of the Son of God, that you may know that you have eternal Life<sup>a</sup>.

<sup>14</sup> And the reason of the Confidence which we have in him is, because he heareth us, when we ask any thing according to his Will. <sup>15</sup> And as we know that he hears our Petitions; so we also know that he grants them.

<sup>16</sup> If any one see his Brother commit a Sin which is not unto death, let him pray to God and he will give him Life for those who sin not unto death. There is a Sin unto death: I do not say that he should pray for it. <sup>17</sup> All Unrighteousness is Sin: and there is a Sin not unto death. <sup>18</sup> We know that whoever is born of God, sinneth not; for such an one keepeth himself, and the evil one cannot touch him. <sup>19</sup> We know that we are of God, and the whole World lieth in the evil one<sup>b</sup>.

<sup>20</sup> We also know that the Son of God is come, and hath given us an Understanding that we may know him that is true: and we are in him that is true, even in his Son *Jesus Christ*. He is the true God and eternal Life. <sup>21</sup> Dear Children, preserve yourselves from Idols. Amen.

<sup>a</sup> Ver. 13.] I here follow the Vulgate, not only for the Reasons to be found in the Collectors of various Lessons, which confirm it; but also for the sake of the Sense, which, I think, puts its Authority in this case out of question.

<sup>b</sup> Ver. 19. *the evil one,*] The same as is spoke of in the Verse before.

## The Second Epistle of St. J O H N.

## C H A P. I.

**T**HE Priest to the elect Lady and her Children, whom I sincerely love, and not I only, but also all who have known the Truth; <sup>2</sup> and this for the sake of the Truth which abideth in us, and shall be ever with us. <sup>3</sup> May Grace, Mercy, and Peace be communicated to you with truth, and love, from God the Father, and from the Lord *Jesus Christ*, the Son of the Father.

<sup>4</sup> I greatly rejoiced to find of your Children, who walk in the Truth, as the Father has commanded us. <sup>5</sup> And now I beseech you, Lady, not as writing a new Commandment, but the same that we had from the beginning, even that we love one another. <sup>6</sup> Now Love consists in keeping the Commands of God: and this is the Commandment which you have heard from the beginning that you should obey it.

<sup>7</sup> Many Seducers are risen in the World, who do not confess *Jesus Christ* incarnate. Such an one is a Seducer, and an Antichrist. <sup>8</sup> Be upon your guard, that we may not lose the Fruit of our Labours, but receive the full recompence. <sup>9</sup> Whosoever departeth from the Doctrine of *Christ*, hath not God: but he who persists in the Doctrine of *Christ*, hath both the Father and the Son. <sup>10</sup> If any one come among you, and teaches not this Doctrine, do not admit him into your House, nor bid him God speed. <sup>11</sup> For he who biddeth him God speed, shares in his Guilt.

<sup>12</sup> I have many other things to communicate to you, but I choose not to do it by writing, because I hope to come to you and discourse with you, that so our joy may be compleat. <sup>13</sup> The Children of your elect Sister salute you. Amen.

## The Third Epistle of St. J O H N.

## C H A P. I.

**T**HE Priest to my dear *Gaius* whom I love sincerely. <sup>2</sup> Beloved, I pray that you may prosper in your Health and all other Concerns, as you do prosper in what regards your Soul. <sup>3</sup> For I was greatly rejoiced when the Brethren came and assured me of your fidelity and perseverance in the Truth: <sup>4</sup> And indeed nothing gives me greater Joy than to hear that my Children walk in the Truth.

<sup>5</sup> Beloved, you have faithfully discharged your Duty in all that you have done for the Brethren and for the Strangers. <sup>6</sup> Who have made a publick Declaration of your Charity before the Church: you will do well to bring them forward on their Journey, and assist them in a manner worthy of God, <sup>7</sup> because they are set out for the sake of his Name, and receive nothing of the Gentiles<sup>a</sup>. <sup>8</sup> We therefore ought to give a good Reception to such Persons, that we may be assistant in promoting the Truth.

<sup>9</sup> I have wrote to the Church, but *Diotrephes* who loves to have the preeminence among them, has no regard to our Recommendations. <sup>10</sup> Wherefore if I come, I will animadvert upon his Behaviour and malicious Aspersions of us: and not content with these, he will not himself receive the Brethren, and those who would receive them he hinders and casteth out of the Church. <sup>11</sup> Beloved, do not imitate that which is evil, but that which is good. He that does good is of God; but he who does evil is ignorant of him.

<sup>12</sup> *Demetrius* has the Commendation of all Men, and of the Truth itself: we also recommend him, and you know our Veracity. I have many other things to communicate, but I choose not to do it

<sup>a</sup> Ver. 7.—*receive nothing of the Gentiles.*] It is supposed that they were on a Mission for the Conversion of the Gentiles.

by writing, because I hope soon to see you, and discourse with you. Peace be to you. Our Friends salute you. Salute the Friends by Name.

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## The General Epistle of J U D E.

### C H A P. I.

**J**UDE the Servant of *Jesus Christ* and Brother of *James* to them who are <sup>a</sup> sanctified by God the Father, and <sup>b</sup> preserved and called by *Jesus Christ*: <sup>c</sup> may Mercy, Peace, and Love abound in you. <sup>1</sup> Beloved, as I have always had it at Heart to write to you of the common Salvation, so I find it necessary to do it at present, and exhort you earnestly to contend for the Faith which was <sup>c</sup> once delivered to the Saints. <sup>4</sup> For certain Men have artfully insinuated themselves among you, whose condemnation was long since declared in the Scripture; impious Men, who turn the Grace of our God into Licentiousness, and deny God, who is the only Master, and our Lord *Jesus Christ*. <sup>5</sup> I will therefore remind you of what you are already informed, *viz.* that when the Lord had saved the People out of the Land of *Egypt*, he afterward destroyed those who did not believe. <sup>6</sup> And the Angels who kept not their Principality <sup>d</sup>, but deserted their own Habitation; he hath reserved in everlasting Chains under Darkness, unto the Judgment of the great Day. <sup>7</sup> So also *Sodom*, and *Gomorrah*, and the adjacent Cities, who were guilty of the same Prostitution in following unnatural Lusts, are set forth for an Example, suffering the Punishment of eternal Fire. <sup>8</sup> And nevertheless these Men indulging their filthy Imaginations, pollute themselves: they also despise lawful Authority, and speak evil of Dignities.

<sup>a</sup> Ver. 1. *sanctified*] See 1 *Peter* Chap. I. ver. 2.

<sup>b</sup> *id. preserved*] I suppose this alludes to the severe Judgments executed upon Sinners, which are mentioned in the Sequel.

<sup>c</sup> Ver. 3. *once*] *Once for all*, in opposition to the novel Doctrines introduced by Hereticks.

<sup>d</sup> Ver. 6. *their Principality*] Q. *Cudworth*, p. 816.

<sup>9</sup> When *Michael* the Archangel contested with the Devil concerning the Body of *Moses*, he presumed not to bring against him a Sentence of Malediction, but said, the Lord rebuke thee. <sup>10</sup> But these speak evil of things which they know not: and as to things which they do know naturally as brute Beasts, they abuse them to their own Corruption. <sup>11</sup> Wo unto them, because they have followed the Example of *Cain*, and for the love of Gain are fallen into the error of *Balaam*, and will perish in a revolt like that of *Core*. <sup>12</sup> These Men, indulging their Appetites without restraint when they eat with you, are a disgrace to your Feasts of Charity: they are Clouds without Water, carried about by the Winds; withered Trees without Fruit, twice dead, plucked up by the Roots; <sup>13</sup> raging Waves of the Sea, foaming out their own Shame; wandering Stars for whom the obscurity of eternal Darkness is reserved.

<sup>14</sup> *Enoch* the seventh from *Adam* prophesied of these, saying, "Behold the Lord cometh with ten thousand of his Saints, <sup>15</sup> to judge all Men, and to convince the Impious of all the Impieties they have committed, and of all the prophane Words which they have impiously spoken against him." <sup>16</sup> These are Murmurers and perpetual Complainers, following their own evil Desires: they talk in an hyperbolical Language, and have Persons in admiration for the sake of the Gain they hope from them.

<sup>17</sup> But for you, my beloved, do you bear in remembrance those things, of which the Apostles of our Lord *Jesus Christ* have forewarned you. <sup>18</sup> For they told you that in the last time there should be Scoffers, who would follow their own impious Desires. <sup>19</sup> These are those who separate themselves, animal Men, who have not a Spirit\*. <sup>20</sup> But do you, beloved, raising yourselves up, as a spiritual Building, upon the Foundation of your most

\* Ver. 19. *animal Men who have not a Spirit.*] In Scripture Men are said *not to have* what they make no use of. The distinction between Soul [*Anima*] and Spirit was well known at that time, but soon after, having been abused by Enthusiasts, it grew obsolete. But there are many passages in the New Testament which cannot be explained without having recourse to it.

holy Faith, and praying in a holy Spirit <sup>f</sup>, <sup>21</sup> keep yourselves in the Love of God waiting for the Mercy of the Lord *Jefus Chrift*, that ye may obtain eternal Life.

<sup>22</sup> [And with regard to those who fall into error] make a difference, having compassion on some, <sup>23</sup> and faving others with fear, as it were fatching them out of the Fire: but abhor even the Garment of thofe who are infected with the Vices of Impurity.

<sup>24</sup> Now unto him who is able to keep you from falling, and to prefent you faultlefs before the Prefence of his Glory with exceeding Joy, to the only wife God our Saviour be Glory, and Majesty, Dominion, and Power both now and ever. Amen <sup>g</sup>.

<sup>f</sup> Ver. 20. *In a holy Spirit,*] See ver. 19.

<sup>g</sup> Ver. 25.] I think the printed *Greet* has fome material Omiſſions in the laſt five Verſes of this Epiftle.

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S E L E C T  
D I S C O U R S E S  
O N T H E  
P R I N C I P A L P O I N T S  
O F  
*R E V E A L ' D R E L I G I O N .*

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## DISCOURSE XXI.

## On CONVERSION.

ZECHARIAH I. ver. 3.

*Turn ye unto me, saith the Lord of Hosts, and I will turn unto you.*

THE Operations of the Mind are usually expressed by Metaphors taken from bodily Action. We conceive of Thought as of local Motion: whatsoever the Mind principally tends to, we call its *End*; and our habitual Endeavours to attain it, are, as so many Steps, by which we advance towards it.

This End or main Design of Life is various in various Men; and also in the same Man at different times. The younger sort commonly make bodily Pleasure their chief Pursuit. Their Senses are lively, and their Passions strong, so that the Enjoyments they propose to themselves, seem to them a sufficient Fund for Happiness. Experience soon discovers this Error, and many (now grown wiser as they fancy) convert their Minds to the Goods of Fortune, and are intent to establish themselves in the World. Others, or perhaps the same in another Season of Life, seek only to be at ease, and pass their time thoughtlessly, with no farther Design than to render it the least burdensome they can. But whatever way Men busy, or amuse themselves; it is not possible for them ever to attain solid Peace of Mind, till they turn from these mistaken Ends of Life to follow the Exhortation which you heard: *Turn unto me, saith the Lord of Hosts, and I will turn unto you.*

Which are the Words of God related by his Prophet, and actually spoke by God himself within the Conscience of every Sinner. I believe there are few, who have not, some time in their Lives, endeavoured to close with this gracious Invitation; and accordingly made some steps towards Repentance and Reformation: and the rather, because the Motions of Grace are often seconded by those of Nature: and while Conscience represents the *Guilt* of Sin, Reason and Experience shew the *Inconveniences* of it. Some degrees of Misery ever attend Vice, as its Shadow, even in this Life. To indulge the Appetites and Passions is so grievous a Servitude, and attended with so many bitter Consequences, that Men smarting under the ill Effects of Sin, cannot but sometimes wish to be delivered from its Bondage.

Hence it comes to pass, that the Voice of Conscience soliciting Men to repent, is (as I said) often seconded by natural Inclinations: and as Conscience in such Persons is usually a feeble Principle, and the natural Inclinations are more sensible and operative: it too frequently happens, that Conscience, which begun the Work, is dropt in the prosecution of it. The Man strives against the *Misery*, not the *Guilt* of Sin. He renounces his Vices, not because they offend his Maker; but because they prejudice his Health or Reputation; because they are chargeable, perhaps ruinous; or in short, from Motives merely human. As the Man departs from the Motives of Grace, so he certainly forfeits its Assistances, and consequently must miscarry in the arduous Work of Conversion. He turns, like a Weather-cock, to return with the next Blast of Temptation: or in the Phrase of *Solomon*, *he turns like a Door upon its Hinges*, still in the same place, still centered in Selfishness.

The only way to prevent such deplorable Miscarriages is to hearken to God speaking in the Text. *Turn unto me, saith the Lord of Hosts, turn unto me.* Seek not merely your own Ease and Conve- niency in the practice of moral Virtue, as a more commodious method of Life, but *Turn unto God* in Devotion, which Devotion is the only Path that leads to Innocence; as the neglect of it is a certain Source of Guilt and Misery. For the Vices, which you desire

to be delivered from, took root in you, while you were turned away from God: and they can never be extirpated, but by returning to him in the habitual Practice of Religion. Want of *Piety* is ever the first, the capital Crime; and our other Faults are all derived from it; they are natural, or judicial Consequences of neglecting the Worship of God: and by the *Worship of God* I do not mean barely the coming to Church, or the reading over Forms of Prayer in private: for some, alas, do these without worshipping God: they approach him with their Lips, while their Heart is far from him. But by the *Worship of God* I mean an internal, solid Devotion, by which the Creator is adored *in Spirit, and in Truth*. *In Spirit*, i. e. with a Mind abstracted from, and raised above all worldly Concerns; and *in Truth*, i. e. meaning what we say, earnestly desiring what we ask, and using no Expressions but what really suit our present Temper and frame of Mind. Nothing is more apparently reasonable than what I here insist on: yet it is notorious that many say over Prayers by rote, without any lively Sense of God in their Hearts; and the necessary Consequence is, that being void of the Grace of God, which can be obtained only by Prayer, they fall in the time of Temptation, and become a Prey to evil Passions and Inclinations. Our Reformation therefore must begin, where our Depravation began: for *as the beginning of Sin is, when one departeth from God, and his Heart is turned away from his Maker: so the beginning of Virtue is, when one cometh to God, and his Heart is turned unto him, who made it.*

With a Heart thus disposed we should consider our *Obligations* to God — our *Offences* against him — and the great *Danger* we are in from the evil Habits we have contracted. These are three Subjects of Meditation, the *Names* of which are familiar Sounds in our Ears, and as such perhaps make no great impression on us: but the *Things* themselves are the most important, and most interesting that ever moved concern in the Breast of Man; and there-

\* *Eccles* X. ver. 12, 13. the Text is, that *Pride is the beginning of Sin, and the beginning of Pride is when one departeth from God, &c.* so that the reasoning amounts to what is here asserted.

fore I repeat them: they are our *Obligations* to God, our *Offences* against him, and the great *Danger* we are in from the evil *Habits* we have contracted. Let us survey these severally, and first consider what your *Obligations* to God are—how great is the Sum of them?—All that you are, or have, or are capable of having in the Course of Eternity, is the Gift of God. And if single Benefits excite Gratitude, where can we find Sentiments that may answer to such infinite Obligations? On the other hand to consider our *Offences* against this universal Benefactor (if there be any Ingenuity, any just sense of Shame) must cause great Regret and Remorse within us. And lastly, to reflect how exceedingly prone we are to repeat these odious Follies, and that by the force of evil *Habits* wilfully contracted, we are actually sliding down a Precipice, where nothing but the Hand of God can stop our Ruin.—If there be in us any rational apprehension of *Danger*, any remaining care for our real Interests: this must alarm our *Fear*, which co-operating with the just *Grief* and *Love* excited by the Considerations before-mentioned, must make us call earnestly upon God, and cry to him, as the Children of *Isarel*. *We have sinned, O Lord, we have sinned against thee. Do thou unto us whatsoever seemeth good unto thee: Deliver us only we pray thee.* Or as St. Paul at his Conversion: *Lord what wilt thou have me to do?* “I renounce all worldly Projects: I put a stop to  
 “my former Pursuits, and Designs: I deny my own Will; I seek  
 “only to do thy Will: receive me into thy Service, accept me  
 “for thy Subject, employ me as thy Servant; *Lord, what wilt*  
*“thou have me to do?* There is nothing that I am not ready to do,  
 “and to suffer, that I may obtain thy Favour. *Lord, what wilt*  
*“thou have me to do?”*

Such an Address to God will doubtless appear highly reasonable. But some perhaps may say, “Whether must we turn to find  
 “him? Where is God, that we may turn unto him?” To these we may answer with another Question. Where is he not? He filleth Heaven and Earth. He containeth all things, and penetrateth all things. We are *in* him, and he is *in* us. We should therefore seek him, where he is nearest to be found, within our  
 selves

selves, I mean; in our Hearts, which are his destined Temple, and wherein he will manifest himself to those who devoutly turn to him.

That God created Man to be his Temple, and has chosen the Heart for his Sanctuary is a Truth that has been discovered by the mere Light of Nature, and has been inculcated in many illustrious Passages of Heathen Authors, which are often quoted and admired: but a Truth of such infinite concern to Mankind ought not to be treated only as a sublime Speculation, or fortunate Sally of some great Genius: but it ought to be practically applied, as all the experimental Writers continually apply it, by teaching that devout Recollection wherewith the Mind turns inwards to seek God: by this we *approach* to him; as on the contrary, when the Mind turns outwards, intent only upon sensible Objects, we depart from God, we forsake him: and continuing to do so, we are forsaken by him.

It is the Observation of *Seneca*, that "*Mali ubique sunt, præterquam secum.*" The Sinner ever lives abroad, if I may so speak; he is conversant only about outward things, and is a Stranger to himself. But Religion calls our Thoughts home to ourselves: it carries our Attention inward, recollecting the Mind from transitory Goods in which it was dissipated, and pointing its force upon the Heart, where, as it was said, God resides.

In strict reasoning perhaps we ought not to ascribe Locality to the Deity. Human Language cannot treat of God but with great Improperities. Yet to say that we must seek God within ourselves, in our Hearts, is in some respect a proper way of speaking, because it is a proper way of conceiving about God. God is in the Heavens, and above all Heavens: he is also in every Tree, and Plant, and Stone, as verily as he is in the Heart of Man: he is in every other Man's Heart, as well as in ours. But seeing he is *within us*, we ought not to seek him *without us*. He is a God near at Hand, and not afar off. He is indeed both near and afar off by his Ubiquity or Omnipresence: but in as much as concerns us, inasmuch as he is our God, he is near us, he is *in us*.

Jer. XXIII.

And thus much may suffice concerning this gracious Exhortation. Turn unto me, saith the Lord, the Words following are the motive

to it. *And I will turn unto you.*——God will turn unto you; God, I say will turn unto you. Were you fully persuaded of this, I think so great an Encouragement must affect you. But I suspect that many address their Prayers to God, as to a dumb Idol, in whom there is no Correspondence, they have not a lively Faith, and thence their Devotions prove vain and fruitless. To prevent this God himself vouchsafes to assure us, that upon our sincere Conversion *he will turn to us*, and to cure our stubborn Infidelity he has often repeated such gracious Assurances, as by the Preacher, *Return unto the Lord, and forsake thy Sins. Make thy Prayer before his Face.*——*Turn again to the most high, and turn away from Iniquity; for he will lead thee out of Darkness into the Light of Health.* Again, *If thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever.* And, *The Lord is with you, while ye be with him; and if ye seek him, he will be found of you.* A little lower in the same Chapter it is added, *They sought him with their whole Desire, and he was found of them.* To the same purpose his Prophet Micah, *He will turn again: He will have Compassion on us: He will subdue our Iniquities, and cast all our Sins into the depth of the Sea.* I add but one more from the first Chapter of Proverbs. *Turn you at my reproof: Behold I will pour out my Spirit unto you.* God poureth forth his Spirit upon the converted Soul, the same Almighty Spirit, which in the beginning brooded over the rude Chaos to form the World, and which will infallibly preside in every Heart, that is surrendered to him, to produce in it the new Creation of Virtue; and then Conversion becomes compleat: for it is a complicated Act, in which God and Man co-operate, and the first Prayer of a Soul in the State of Conversion should be, *Turn thou us, O good Lord, and so shall we be turned.* There is no difficulty on the part of God. His Grace sollicitus us. His Arms are ever open to receive us: and we may be secure (to use the figurative Expression of St. Austin) we may be secure, that if we cast ourselves into his opened Arms, he will not draw them back, and let us fall but indulgently receive and embrace us. It is impious to ima-

1 Chron.  
XXXVIII. 9.  
2 Chron. XV.  
2.

ver. 15.

VII. 19.

ver. 15.

gine that God will fail us, since the Arms of *Christ* were extended upon the Cross to merit our Reconciliation. Let us take courage then to make the Experiment in a full Assurance of Faith: and the Success will shew us how faithful *Christ* is when he promiseth; *Him who cometh to me, I will not reject, I will in no wise cast out.* John VI. 37.

Some indeed are received sooner than others, according to the Dispositions wherewith they address him, for Conversion is of two kinds. The one as it were instantaneous, the other leisurely and gradual. The first is as a sudden Stroke, which pierces the Heart of the Sinner, and fills him with Grief and Love inexpressible; changing the spring of all his Passions, so that he has in aversion what he loved before, and loves what he was much averse to. The breath of the Holy Spirit drives him with such impetuosity, that in a very short time he makes the way of many Years. Happy those who are seized in this manner! but alas they are very rare. Such was the Conversion of *Mary Magdalen*, of *St. Paul*, and others in whom Love was the predominant Principle, which transported them so that they forgot themselves and personal Interests; while their whole Heart was filled with the sharpest Regret, because they had offended God, and because they could not love him so much as they wished to do. Such Converts need no Advice, as do the second kind, who are converted leisurely and by degrees, who have long been called, and felt the struggles of Resistance to Grace, either a wilful Resistance or such as is the natural result of evil Habits. These need help, and *Christ* himself gives them that Help, *Knocking at the Gate of their Heart*, and long waiting there for Admittance: for as the Heart is the seat of Desire, no true Conversion can be wrought till Christ takes Possession of it, to purify and inflame it with his Love. To effect this, besides the inward calls of Grace, he often makes use of outward Circumstances. Dangers and Afflictions serve to make us turn inwards, and to excite in us that *fear of God, which is the Beginning of Wisdom*. Here follows remorse of Conscience, which is as a perpetual Burden upon the Mind, causing there continual Wishes to change our Lives: and if we do not stifle the Motions.

Motions of Grace, we at last come to a firm and determined Resolution of Amendment——But Repentance is not an Art than can be taught like human Sciences. It is a real change, wrought by the power of the most High. Advice can contribute only to persuade Men to detatch their Minds from the World, to suspend at least their worldly Desires, and call earnestly, and with obstinate Perseverance upon God, to accept and take possession of their Hearts. As sure as they do this with sincerity, so surely will God receive their Hearts, and begin to move them by his Spirit, exciting Compunction, Contrition and Groans unutterable. Grief and Love make a mixture of Pain and Pleasure, which at once afflict and console. Many will find in this case, that to read over elaborate Composures of other Men, I mean the wordy Forms of Prayer prescribed by some Writers, will rather quench the Spirit of Prayer, than improve or nourish it. If our Hearts are duly affected, they will produce strong and lasting Sentiments: we shall then insist long and intensely upon the same Thought, and dwell in it, after such a manner, as ill suits with the reading over a great quantity of set formal Speeches. For such Thoughts will naturally vent themselves in Interjections, and broken Sentences, often succeeded by a solemn Silence, while the Heart feels, what the Tongue cannot utter. Let not therefore the Penitent scruple to indulge such Silence, while he feels his Heart affected: the Prayer of the Heart is most eloquent in the Ears of our heavenly Father; they are his own Motions, which we feel there: *He prepareth the Heart, and his Ear bearkeneth thereto.*

Before I conclude, let me add one Word of Exhortation to those who are discouraged by the sad Experience of former Miscarriages, "they have perhaps often attempted to return to God, but still failed; the weight of Sensuality has still dragged them down again. They are so entangled with evil Habits, and their Iniquities have taken such hold of them, that they are not able to disengage themselves." *Let them say this to God in Prayer:* let them pour out their Complaint before him, and expose all the Difficulties wherewith they are perplexed. He is able to solve them,

Rom. VIII.  
26, 27.

Psal. X. 17.



he is willing and desirous to do it. "We know not what to do."—But he knows, and he will teach us. "We are not able."—But he is able: he is all sufficient: we know it, we cannot doubt it. Let us then fly to him for Succour.

I conclude all in the Words of the Prophet *Isaiah*, *Seek the Lord, while he may be found: call upon him, while he is near. Let the wicked Man forsake his Way, and the unrighteous Man his Thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.* *Isaiah* LV. 6 7

## DISCOURSE XXII.

The PREVALENT PASSION.

HEB. XII. 1.

*Let us lay aside every Weight, and the Sin which doth so easily beset us.*

**B**Y *Weight* we may here understand whatever clogs the Will, or biases the Judgment, so as to slacken, or divert our Progress in Virtue. And by *the Sin which easily besets us*, is meant the Bosom Sin, as some call it: i. e. Such particular Vice, as the Man is most addicted to by Complexion, or by force of Habit, or by whatever other Circumstances of Life may lead to it. This in some is Covetousness, in others Sensuality; in some Ambition, in others Envy, Censoriousness, Idleness, or the like: in all it is distinguishable by this specific Character, that it is the source and cause of many other Sins. St. Paul speaks elsewhere of the *Body of Sin*: the predominant Vice now treated of is the *Head* of that Body, imparting Life and Vigour to all the rest. And it is chiefly from this Consideration that I shall enforce the Advice in the Text, viz. That if we overcome this our capital Enemy, the rest will be easily subdued: whereas if we do not oppose it with all our might; it will, besides, its proper guilt, lead us into many other Faults to

which we are naturally averse; and finally corrupt all our moral Faculties.

The Proof of this would be needless, if Men would but attend to what passes in their own Breast, and become well acquainted with themselves: but as that kind of Acquaintance is little cultivated; and the Knowledge of ourselves, though confessedly the most important, is the least studied of all Sciences: I shall endeavour to shew them to themselves under the correspondent Characters of other Men, and represent the dreadful Effects of a favourite Vice long indulged in some remarkable Histories recorded in the Scripture, which I shall enlarge upon with a proper and practical Application of each of them.

I begin with that of *Saul*, who before he was called to the Throne had such distinguished Merit and Virtue, that upon that account he was chosen by God to govern the People of *Israel*. But, as it should seem, *Envy* was the Vice he was most inclined to, perhaps his complectional Vice, and therefore such as easily beset him. He was not sufficiently careful to resist its evil Suggestions, when the stripling *David* slew *Goliath*, and put to flight the armies of the *Philistines*. He apprehended that such superior Merit in a Subject would eclipse the regal Dignity. The Songs of the *Israelitish* Women, that ascribed to him only his Thousands slain, but to *David* his Ten Thousands; grated in his Ears. The Trophies of the Giant offended him. In a Word, he envied *David*, and not suppressing that Envy at first, but giving way to the Temptation, he fell into such a Train of Crimes, as make his Name detestable, and may sufficiently warn us how we give way to a vicious Affection, which may at first seem of no great Moment; but if indulged, may have most dismal Consequences. This *Saul*, once the elect of God for his singular Virtue, from envious became ingrateful, forgetting the Service of the valiant Youth, who had saved his Crown: he became cruel, perfidious, and a Murderer; for he sought to kill his Benefactor with his own Hand: and when that Attempt failed, he then treacherously, under pretence of Friendship, contrived his Death by the Hands of the *Philistines*: and

and afterwards openly endeavoured it himself at the Head of his Troops, with which he pursued him through the Wildernesses of *Zeph* and *Engedi*. To these Crimes he added Perjury, breaking the Oath which he had sworn to *Jonathán* that *David* should not be slain: and afterwards, in the fury of his disappointed Malice, he destroyed fourscore and five Priests, with a whole City that belonged to them, Men, Women, and Children, merely upon a Suspicion that they favoured *David*. Envy was his reigning Sin, the Tyrant of his Breast: and that one Vice indulged, led him into all these Crimes, which the Scripture has recorded as an eternal Brand on his Memory.

I the rather chose to instance in the Vice of Envy so remarkable in *Saul*, because I have often observed that Envy, though doubtless a very common Sin, is yet a Sin, which those who fall into it, are seldom sensible of, I mean seldom perceive themselves to be guilty of. The Drunkard, and the Adulterer cannot but know their Crimes, so that whenever they grow serious, and, as Repentance requires, examine themselves; they presently must plead guilty before God, and seek his Pardon in an humble Confession. But Envy is a Sin which, I fear, few acknowledge: and yet I am convinced by Experience and Observation that it is a very common Sin, and that most Men have reason to put it in the Catalogue of their penitential Confessions. When Men of the same Profession live in the same place, where their Interests interfere, and what one gets the other misses: is it not very common to see the unsuccessful envy the Prosperity of his Neighbour; *i. e.* grieve at it, and bear him ill Will upon that Account? How apt are Men to speak coldly of, and as often as Occasion serves, to calumniate a Rival? so common is Envy; a Vice we are very liable to, and therefore it is with great Reason that I give this Caution against it, after having shewed its pernicious Consequences in the Story of *Saul*.

I pass on to a second Instance of the Power of a Bosom Sin to betray Men into many other Crimes, when they freely indulge it, as in the Story of *Eli*, whose predominant Vice was what the World scarce thinks a Fault; yet it was attended with unspeakable Mischief to himself and his Family. *Eli* loved his ease, and hated

Business: he was a Man of a mild, easy, indolent Temper; averse to all Trouble and Difficulty. Hence how many Sins of Omission was he guilty of; how many Neglects of his Duty, in the various Affairs he was charged with, and for which he was answerable to God and his Country; being at that time the supreme Magistrate of *Israel*? One notorious Fault among the rest was a want of Severity and strict Discipline in the Education of his Children. This is a great Neglect, and commonly punished in this Life, as it was very fatally in the Case before us. His two Sons *Hophni* and *Phineas* proved Sons of *Belial*, atheistical Priests, a reproach to their Father and their Family, a Dishonour to their holy Office, and an Offence to the whole People of *Israel*. They profaned the Tabernacle with Rapine, Lust, and Sacrilege; till at last the just Judgment of God cut them both off in one Day, entailing a curse upon their Posterity to all succeeding Generations.

1 Sam. II. 12.

Such were the Consequences of only one Branch of those Sins, which an unactive slothful Temper betrays us to, *viz.* the neglect of Childrens Education. Which is accounted so great a Crime before God that he himself specified it in his Denunciation of Judgments against the House of *Eli*: *Because (it is said) his Sons made themselves vile, and he restrained them not.*

1 Sam. III. 13.

There are many Men of the same Complexion with *Eli*, of a mild, but unactive Disposition. I speak of Persons, whom the World commonly accounts inoffensive; Men of an easy, careless, and as it is said, harmless Temper. But such Men, if they do not resist this unmanly Softness and Dissoluteness of Spirit; are far from harmless. Though you suppose them in plentiful Circumstances, Circumstances in which their Sloth can be best afforded, though not excused: yet you will find this unhappy Temper exceedingly mischievous. For besides the Sins of Omission, which are inseparable from Sloth: it will also betray them into many other Vices, some of which a real Generosity in their Natures may much abhor. They not only tempt others to *defraud* them, while they neglect to look into their own Affairs: but they are often forced upon doing the same thing themselves, when their Substance

is wasted through their want of Application to the Management of it. And thus they not only give manifest Occasion to others to be unjust by their Negligence; but are oftentimes unjust themselves out of Necessity: and from plentiful Fortunes wherewith they might, and ought to have done much Good, they become a Burden to others, receiving Charity instead of bestowing it.

From this supine dissolute Temper I pass on to another capital Vice, which easily besets many, and is a common Cause of great Disorders: I mean Incontinence, whereof we have two melancholy Examples in the Histories of *Sampson* and *Solomon*, Men of miraculous Endowments of Body and Mind; each the first in his Character; one the strongest, the other the wisest of our whole Race: yet both blasted, and rendered vile by this one Vice of Incontinence.

Let us survey their Stories severally.

*Sampson* was a Person of such Importance, that his Birth was twice foretold, and his Education as a consecrated *Nazarite* prescribed by an Angel. He was endowed with supernatural Gifts of Strength and Manhood. He was ordained to great Exploits, the profest Champion and destined Deliverer of the People of God. No Enemy, or number of Enemies could stand against him in the Field of Battle: but he had a Bosom Enemy, a Sin that easily beset him, that quelled his Force, quite subdued him; and rendered *him* the Slave of a vile Woman, who was a terror to all the Armies of *Palestine*. This resistless Warriour, softned with Voluptuousness, charmed, enchanted with his *Delilah*, deserted the Cause of *Israel*, and at last betrayed it. He betrayed himself, he betrayed the fatal Secret of his miraculous Strength, and fell into his Enemies Hands; who put out his Eyes, and made him work in Chains, at the Mill, in a public Prison: a Servitude base indeed, but not so base as that which he had endured unto *Delilah*.

*Solomon* was the other Instance proposed of the sad Effects of Incontinence; a Prince the most illustrious for Riches, Wisdom, and Power, that ever adorned a Throne. But in his declining Years his Bosom Enemy Incontinence beset and subdued him; sullied.

sullied all his Glories, and from a Pitch of Wisdom never before attained, plunged him into an Abyss of Folly and Ignorance. God gave him over to a reprobate Mind, and his foolish Heart was darkened. This Oracle of Wisdom, this Man of miraculous Knowledge, who understood and taught the Nature of all Vegetables from the Cedar of *Lebanon* to the Hyssop which springeth out of the Wall, at last became ignorant of the Creator: and infatuated by female Sorceries he worshipped heathen Idols, built them Temples, offered Incence, and fell down before Stocks and Stones. Such Absurdity can scarce be accounted for in the meanest and most stupid of human Race: In *Solomon* it was a Mystery, a Prodigy of Folly and Impiety——But what cannot Lust do in Hearts wholly abandoned to it? It made *Sampson* a Slave, and *Solomon* an Idolater. The son of *Sirach* bewails the fall of this latter very pathetically in his account of the ancient Worthies. Speaking as to *Solomon* he saith: “How wise wast thou in thy Youth, and as a Flood filled  
 “with Understanding! Thy Soul covered the whole Earth——thy  
 “Name went far unto the Islands.——But thou didst bow thyself  
 “unto Women, and by thy Body thou wast brought into subjection.  
 “Thou didst stain thine Honour, and pollute thy Seed: so that  
 “thou broughtest Wrath upon thy Children, and wast grieved for  
 “thy Folly: so that the Kingdom was divided, and out of *Ephraim*  
 “ruled a rebellious Prince.”

Chap. XLVII.

When I would apply these two Stories, as I did the former and describe the Nature of that Vice, which is exposed in them I must own that I am at a loss.——The Works of Uncleanness are in a peculiar Sense, more than other Sins, *Works of Darkness* they will not bear the Light of the Publick even for a distinct Conviction and Reproof. They are fortified in their Impurity. They are too foul to bear the handling. There is danger of Infection in the most cautious Representation of them: they can scarce be exposed for Censure without Contagion. But though my Mouth be shut, I hope the Consciences of the Guilty are not silent.——refer such to their Consciences. I exhort them to hearken seriously to their just Reproaches. Let them be assured, that, although this

be a bosom Enemy, yet it is not invincible: although it be hard, yet it is not impossible to overcome it: that God is faithful, who has promised to deliver all those who fly to him for Help in the time of Temptation: that perseverance in Prayer, with proper Mortification, and a scrupulous Exactness to avoid all occasions, are by God's Grace infallible Remedies; and that all those, who fail not to use them aright, will certainly overcome this Adversary to their unspeakable Peace here, and Glory hereafter.

I pass on to another capital Sin, *Covetousness*; which, where it predominates, as it does in many, leads them almost insensibly into a horrid Variety of other Crimes, which they were not capable of committing, till their Hearts were hardened by an habitual Covetousness.

This is verified in the Story of *Judas*. The worst of Vices in the worst of Men. Covetousness was his predominant Passion. —Hence his falling away from Grace under such powerful Means of it, as the immediate Presence, and divine Sermons of our Lord. Hence his dislike of spiritual Truth, and incapacity to apprehend the Mystery of Godliness. Hence his vile and hypocritical Regret of the costly Ointment, which *Mary Magdalen* poured forth upon the Head of our Lord, and which he pretended might have been better employed for the Relief of the Poor. Hence the basest Breach of Trust in robbing those very Poor, for whom he seemed so zealous; in stealing Alms, and enhancing Theft into Sacrilege. Hence, to conclude, his Betraying his Master, because he could sell him, and get thirty Pieces of Silver for a Life so precious, that it was an equivalent for the whole World.

*John* VL 66,  
*Gr.*

From this sad Example we should learn to take heed and beware of Covetousness, a Sin that easily besets the greater part of Mankind. In some Complexion, in most Men the depraved Customs of the World are a powerful Inducement to it. Yet this Sin does effectually hinder all Advancement in our Christian Course: it is a *Weight* that must be laid aside before we can run the Race of Virtue.

All immoderate desire of Riches is Covetousness: and when we observe how immoderately most Men desire Wealth, we must conclude

clude that Covetousness is a very common Sin. But some Writers have so disguised this Vice by absurd Aggravations, that if we look for a covetous Man by the Character they describe, we should be often at a loss to find one in the habitable World. For they represent him as a mortified kind of Sinner, renouncing all other Passions and Appetites; and even starving himself to increase his Store: as a sordid abject Wretch, condemned even by the Maxims of this World, as much as by the Laws of eternal Righteousness. Such Monsters are very scarce, and rarely found but in Description. And such exaggerated Representations do an injury to Religion, inducing Men to absolve themselves from this Vice, because they fall very short of the Character given of it by these Declaimers.

We may hear Men vouch their Luxury and Extravagance to clear themselves from the Charge of Avarice; yet are they nevertheless guilty of it: for they have learnt the Art to unite Sins which are seemingly inconsistent, and render them mutually subservient. Luxury and Covetousness often take possession of the same Heart, and divide the Man between them. For as Luxury is very expensive, it puts those who are addicted to it, upon raising fresh Supplies by all Methods of Fraud, and Rapaciousness, Corruption and Extortion: so that Avarice and Prodigality oftentimes become a complicated Principle of Action. The noted Character which *Salust* gave of *Cataline*, that he was covetous of other Mens Wealth, while he squandered away his own, is still a very common one, and applicable to great Numbers, who make their Avarice as it were the Steward of their Sensuality, and general Minister of all their other Vices. *St. Paul* seems to have this in view where he says that *the Love of Money is the Root of all Evil*. All Evil is reduced by another Apostle under the three Heads of *the Lust of the Flesh, the Lust of the Eye, and the Pride of Life*. These three notoriously concur in Covetousness, as it has a triple relation to Riches in the *Acquisition, Possession, and Use*. *The Lust of the Eye*, i. e. a craving Desire of what they see others enjoy, putting Men upon unjust Means to obtain it, is too common in the *Acquisition* of Wealth. *The Pride of Life*, vain Glory, Ostentation, Insolence, and Hard-hearted-

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ness are very frequent in *possessing* it. And *the Lust of the Flesh*, Sensuality, with all the train of carnal Appetites, are indulged in *spending* it: into such a Multiplicity of Sins does this wicked Root branch itself. But I shall conclude this Head with giving you the whole Passage out of St. Paul's First Epistle to Timothy, "They that will be rich fall into Temptation, and a Snare, and many foolish and hurtful Lusts, which drown Men in Destruction, and Perdition. For the Love of Money is the Root of all Evil, which while some have coveted after, they have erred from the Faith and pierced themselves through with many Sorrows. But thou, O Man of God, flee from these things."

And thus I have instanced in some of those capital Sins, which *most easily beset us*; and shewed how they branch out into many other Corruptions, such as will lead to certain Perdition, if we continue in them. It is each Man's Business to look into his own Heart, and single out the Bosom Adversary, that he may with all his might oppose and mortify it. I know this is a difficult Task; but it is not impossible: *but* it is necessary, for our Salvation depends upon it.

## DISCOURSE XXIII.

## On E T E R N I T Y.

DEUT. XXXII. 29.

*O that they were wise, that they understood this; that they would consider their latter End!*

THE Style of this Chapter is peculiarly lofty and magnificent, proper to the sublime Sentiments of the Author, who appears in it, as in a divine Rapture, labouring with Matter of most extraordinary importance, for which he bespeaks the Attention of his Hearers

by a solemn Invocation of Heaven and Earth. *Give ear, O ye Heavens, and I will speak: and bear, O Earth, the Words of my Mouth!* In the Body of his Speech he pathetically laments the Folly and Impiety of his People; and displays the Charms of God's Mercy, and the Rigours of his Justice to reclaim them. In the Text he sums up the drift of his whole Discourse in one passionate Wish for their welfare. *O that they were wise, that they understood this; that they would consider their latter End!*

The *Wisdom* here recommended is that *Quality*, by which we apprehend and prosecute our eternal Welfare, the Happiness of our whole Being. And it is thus defined to distinguish it from *worldly Wisdom*; which looks no farther than this Life, and leaves the endless Remainder of our Existence unprovided for: while heavenly Wisdom looks forward, through the whole Course of our Duration: where Sense fails, and Reason yields but a dubious glimmering Light; this, by the help of Faith, continues the Prospect, and piercing the Shades of Death contemplates the ever-during State, so as to take proper Measures in this Life, for a future Well-being in that which is to come, and still to be. This was what *Moses* wished for his People, and at the same time taught them that it was to be obtained by *considering their latter End*, or, as the Original strictly signifies, *their Futurity*. Death is the *End* of this Life, an End which we shall soon arrive at: but we shall not end there. Our Existence will extend itself beyond that short Period through everlasting Ages without End. We must therefore carry on our Views, through the Vale of Death, into the boundless Ocean of *Eternity*, and to learn this Lesson of Wisdom.

To consider *Eternity* even in the cool Lights of Philosophy is a very pleasing Speculation. The Soul delights to expatiate and lose herself in the wide unbounded Prospect. She is elated, suspended, and feels a grateful Stillness, and Amazement in the Contemplation of it. But *true Wisdom* will not rest in such Speculation: it will alarm the *Heart* by representing the Interest we have in it. For this *Eternity* long and endless as it is, is the Measure of our Duration: we must live through all its Course; and if we

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have any regard to our Welfare, it must urge us to think what shall become of us in this ever-during State. The lowest Degrees of Happiness or Misery that are to last for ever, must be very affecting to every thinking Man: but the Scriptures teach us that the Happiness and Misery of the next State are exceeding great in kind, as well as perpetual in Duration: and if Men would act reasonably, nothing could tempt them to run the least hazard in an affair of such amazing Consequence.

Certain it is that every wilful Transgressor forgets his Immortality. This is the great Folly, for which *Moses* prescribes as a Remedy the Consideration of our future State, our Eternity. It would be endless to shew how that Thought would influence us in every particular Instance of Duty: and it will be sufficient if we fix upon the great Springs of Action, I mean the *Passions* or Affections of Mind, which are the Motions of the Soul, and denominate them *Man good*, or *bad*, as they are *well* or *ill* directed.

The principal Disorder of the Passions is that they are disproportionate to the Object, *i. e.* greater or less than it deserves. It is common to remark only the *Excess* of the Passions as criminal; but their *Defect* is equally unreasonable and pernicious. To have *no* Desires after a great and solid Good, worthy and proper to be loved, is as great an Irregularity, as to love excessively what is but little amiable. And, on the contrary, to have *no* Apprehension of a great and certain Danger, is as blameable as to be vehemently afraid of what is insignificant.

So the Passions, you see, may be faulty either way. Sometimes they are violent, where they should be moderate; and in other respects cool and remiss, where they should be warm and transporting.

Their Excess usually relates to the good or evil Things of this Life, which being present and obvious to Sense, having fixt their several Characters in our Hearts before we attain the use of Reason, and maintaining the same by the high Opinion we see the rest of the World have of them, are commonly over-rated by us: while spiritual things, discernable only as very remote by the glimmerings

of Reason, or the Evidence of Faith, which few attend to; seldom work in us that Concern which their Importance deserves: and our Passions consequently are very languid and defective concerning them.

To explain this by an instance in each extreme: Fame or Reputation is one of the good Things of this Life which Men are very fond of. It is indeed a Good in its order; God has wisely implanted in our Natures a grateful Relish of it, on purpose to engage us to deserve it by virtuous Actions. But though it is a Good, and we may, nay we cannot but be a little concerned for it: yet that concern has its Limits, which we are in great Danger of transgressing: we seek it eagerly, want it impatiently, or fondly triumph in the Possession of it. We envy others that have a greater Share than ourselves; and are extravagantly solicitous about it, though foreign to our main Happiness, and what we ought often to renounce upon Views of a greater Good. Our Reputation may in some respects be compared to our Shadow, which those about us often disfigure and trample on; while we, by an excessive Delicacy, strangely sympathize with it. Yet after all it is but a Shadow; and we ought not to be diverted from any laudable Pursuit by a superfluous Attention to the Figure it makes.

I might instance after the same manner in other worldly Enjoyments, as Wealth, and sensual Pleasure, which are transient diminutive Goods; yet such as we are apt to affect, pursue, enjoy, or regret with a Zeal and Fervour very unsuitable to such Trifles. I call them *Trifles* in comparison of our eternal Welfare; yet most Men seek these Trifles as their chief Good, and love them; *as they ought to love God, with all their Hearts*—An exceeding great Disorder in the Passions, which, if not corrected, must end in certain Ruin.

Yet those who are so solicitous about their petty Interests in this World, are most remiss and negligent in the Concerns of Eternity. Their Passions here fall vastly short of the Merit of the Object; they are *calm* and *unmoved*, where right reason requires a great Intensity and Vehemence. The thought of Heaven excites in them no pleasing Hopes or Desires: nor does the Idea of future Punishments carry with them any Terrors to those who are most  
obnoxious.

obnoxious to them. *They have no hunger and thirst after Righteousness; though it is the one Thing necessary.* Temperance and Patience, Meekness and Humility, Piety to their Maker, and love to their Fellow-creatures, these noble, these divine Objects raise no Passions, excite no Desires in their Breasts: nor do they in their computation of Happiness take in those things that are the most intrinsic Parts of it, and consequently the proper Objects of Desire. Many and various are the Wants of Mankind, and loud are their Complaints upon that Head. Yet seldom do we hear any lament their want of Virtue. This is the only real Want, yet the only one they are easy under, the only one they bear with Patience.

Such is the double inordinancy of the Passions, zealous and vehement for Trifles; cold and languid in Things of the utmost Importance. The cause of this is a great Error in our Judgment: we mistake the Nature of things: accounting such a particular Good or Evil, greater or less than it really is; and therefore entertaining it with more or less of Desire or Aversion than it deserves; which is unjust, and the proper Disorder of the Passions, but caused by Errors in our Judgment, and those Errors occasioned by forgetting our *Eternity*, by leaving everlasting Ages out of our Account: but the due Consideration of Eternity will rectify the Judgment; and when that is set right, the Passions will be soon adjusted, and suiting themselves to the Nature of Things, will treat them according to their intrinsic Merit.

That the rectitude of the Judgment depends upon the remembrance of *Eternity* will appear, if we reflect that he who judges without sufficient Information, knowing only a small part of the thing debated, will certainly judge wrong in proportion to his Ignorance. But he who does not consider his Eternity, has in view only a small part of his Existence; and must necessarily judge very wrong of his Interest upon the whole. His Judgment may be true, according to his view of Things; but as his Views are false, his Judgment will be alike erroneous. He may argue right enough according to his own Principles, when he makes the Enjoyment of this World his only Good; and considering his Being

as circumscribed by the uncertain Term of a few Years, contracts all his Desires into the same narrow Span which he imagines to bound his Existence ; and thinking that he shall die like the Brute, resolves to live as such : but a future Judgment, with a succeeding Eternity make a strange Alteration in the Case. This Consideration will make a general Revolution in our Notions ; a new Light will rise in our Minds, wherein the Pleasures of this Life will lose their little Lustre and disappear, as Stars in the broad Day-light, while the momentous Things of Eternity are present to our Thought.

For we judge by Comparison, and little Things appear great to them who know no bigger. So a vulgar Mind, unacquainted with the Discoveries of Astronomy, considers the Earth we inhabit as an immense Space, as the only, as all the World : but the Knowing, who are used to contemplate it as one Planet among many, rolling round the Sun, and the Sun itself as one among the numberless Host of Stars, with each their several sets or orders of Worlds attending them and receiving Day from them : such think our Earth a small Spot, a Globule, a narrow point in the Universe. In like manner, the worldly-minded Man, regarding nothing beyond this Life, and consequently thinking its Pains or Pleasures his only Concern, prosecutes them with the whole stress of his Passions : while a Mind enlarged with habitual Thoughts of Eternity, sees through their genuine Meanness and Vanity. His extensive Views take in the whole of his Interests at once : his Reason corrects the Prejudices of Sense, and he judges not Things *little*, merely because they are *remote* ; but knowing that future Pains or Pleasures lose nothing of their Reality by their Distance, and will one Day be present in their full Weight, and in a Degree infinitely greater than the Pains or Pleasures which he now feels ; he takes true Measures for his eternal Welfare, and renounces all present Gratifications that are inconsistent with his Views of an Hereafter. He judges truly that nothing can make a Man happy but what must last as long as the Man himself lasts : therefore maintaining an holy indifference to the fleeting Joys of Sense, he turns the united Stream of his Affections towards *The High and Holy One who inhabiteth Eternity.*

*Eternity*: Him he loves with all his Heart, and all his Soul, the collected Force of all his Faculties, and finds in *him* an Object adequate to the Infinity of his Desires, and commensurate to the perpetuity of his Duration.

Such is the Happiness of the Man whose Affections are thus rectified: but those, who continue in the Disorder above-mentioned, suffer even for the present, great Inconveniences; for hence it comes to pass that their Passions are *insatiable*.

It has long been the Complaint of Mankind that *something* is still wanting in every State. But this is contrary to the gracious Intentions of our Creator, who provided suitable Objects for every Faculty, and never designed to torment his Creatures with larger Capacities than the Pleasures he allotted them. As he created Man immortal, he gave him Passions proper for an immortal State, boundless as the Objects there: but when we apply Desires made for infinite Good, and in some sort adequate to it, to the petty Concerns of the present Life, no wonder such Desires are insatiable; they are out of their proper Element, and can find no rest in things so disproportionate. But the great things of Eternity open scope enough for our boundless Passions. There is no room for exceeding in our Desires, our Hopes, or our Love of celestial Bliss: nor can our Fears, or our Aversions be too great, when applied to those things which endanger our eternal Interests. Our Passions thus employed become so many Virtues, each the more noble, as it is the more intense: and moving here, as in their proper Sphere, will prosper under the Benediction of Heaven: the Grace of God, which first excites them, will assist and promote them to their proper Ends: our just Fears will work our Deliverance from all real Evils; and our pious Hopes will carry us forward to the supream Good, until they are lost in everlasting Fruition.

Until our Passions are thus happily restored to their genuine Employment, their *Insatiableness* must produce another great Disorder, *viz.* Variableness or *Inconstancy*, which is a necessary Consequence of the former; because the Keeness of our Desires soon exhausts the Sweetness of any temporal Good, and then rejects it for some-  
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what else, which promises fair at a distance, but upon the Experiment is found as unable to answer our large Demand for Happiness, as any of the former. Thus Men rove on *unstable in all their Ways*, from one Folly to another, through the whole Circle of Vanity in search of what this World can never afford, an Object worthy their Passions: but the Cause of their Inconstancy is their Disappointment, and the only Cure for their Disappointment is to divert their Passions to the Concerns of Eternity, which, as was said before, are adequate to them, and may challenge their strongest Efforts. Here they may fix, here they may rest as in their Center. To this purpose the leading Passion *Hope*, which rightly directed commences a theological Virtue, is by *St. Paul* very aptly compared to an Anchor, which, fixed in *the Rock of Ages*, keeps the Soul steady amidst the Changes and Vicissitudes to which worldly Things, and worldly Men that cleave to them, are liable. His Words are, *which Hope we have as an Anchor of the Soul both sure and stedfast, which entereth into that which is within the Vail*. There is now as it were a Vail between us and Eternity, but Death will draw that Vail, and demonstrate those tremendous Truths, which Reason and Religion have so often in vain suggested to worldly-minded Men.

Heb. VI. 19.

And thus it appears how this charitable Wish of *Moses* contains all things desirable, and instructs us in the sum and substance of Religion, which is nothing else but a Preparation for Eternity. All that it requires of us is, that we live as Men conscious of our Immortality: all that it teaches is how to make Provision for it. Nothing will more assist us in this than frequently to *consider our latter End*. The best Preparation for Eternity is often to meditate upon it. While the Traveller has the End of his Journey in view, there is no danger of missing his Way; that Prospect is the surest Direction. To conclude, therefore, I humbly join with the Man of God, and offer up this devout Wish at the Throne of Grace: *O that we were wise, that we understood this! That we would consider our latter End.*



## DISCOURSE XXIV.

## On PATIENCE.

LUKE XXI. 19.

*In your Patience possess ye your Souls.*

**W**E learn from Story and Observation and Experience that the Life of Man is full of Misery. All Histories are little more than continual Registers of the Evils incident to Humanity. And what we read of the past Times, we find repeated in the present. We see Men struggling in a strange Variety of Difficulties, and often aggravating their common Distress by their cruel Treatment of one another. Some we see fatigued and spent with Labour, others still more wretched under the lingering Torments of Idleness: some pining away for Want, others groaning under Pain, and almost all discontented with their present Circumstances. What we observe in others we experience in ourselves: for all Ages from helpless Infancy to decrepit Dotage, and all Conditions from the anxious Scepter to the laborious Spade, have each their peculiar Troubles, beside the general Calamities to which our whole Race are obnoxious: so that nothing stable, nothing that may insure our Happiness, is to be found here below.

Yet notwithstanding these concurrent Advertisements from what we read and see and feel of human Misery, we are still too apt to promise ourselves a lasting Felicity in the Enjoyments of this World: and though our *past* Life has been vexatious, and the *present* is still perplexed with daily Evils; yet we feed ourselves with vain Hopes in the *remainder* of it.

The Scripture gives us a different view of things, teaching us that this Life is a state of Probation and Exercise; wherein God leads us through many Wants and Difficulties, to humble, to

rectify, and to improve us. The Scripture, I say, deals fairly and plainly with us, and tells us what we must expect. It promises no outward Calm, but inward Serenity and Peace of Mind in the midst of the Storm: not Peace with the World but successful War: not to escape Evil, but to overcome it. *No Sorrow, no Pain* are the Privilege of the next Life, and appropriated to it. Now is the Season of suffering. The uninterrupted Joys of perfect Bliss are reserved for Heaven. In a Word, this World is evil, and we must endure it: yet so as thereby to fit ourselves for Heaven, where only is perfect Happiness, because there is only perfect Holiness.

The Art of rightly enduring the Evils of this Life is the great Virtue of Patience, a Virtue always in Season. The Words in which our Lord teaches it are very remarkable. *In your Patience possess ye your Souls.*

To possess is the common Desire of Mankind, but they do not rightly consider what those things are, the Possession of which can make us happy. They look for Happiness without themselves, in the Possessions of this World: but true Happiness must arise from within, from a rectified frame of Mind: and the only rule to attain it is this which our Lord prescribes, *In your Patience possess ye your Souls.*

*Soul* here means *the thinking Faculty*. Now to *think as we ought*, is the sum of Duty: for Action depends on Thought, and is only the Execution of it. But we cannot think as we ought, till this thinking Faculty, our Soul, be fully possessed by us, *i. e.* till we have it in our Power, and use that Power to the proper end: and this cannot be done while Passions disturb the Mind, and put us, as it were, beside ourselves. Anger, for instance, or Grief, when they are excessive, obstruct the use of Reason: and the proper Office of Patience is to repress and hold them down, so that the Soul may be maintained in Vigour to bear, and to extricate itself from the Evils which invade it. For as long as we can preserve an inward calm and composure, the cross Accidents of Life make but small Impressions on us: but when we lose our Temper, then they break in with Violence, they overbear the Judgment, they

they captivate the Will, and fill the Soul with Darkneſs and Confuſion.

The Soul may in this reſpect be compared to a Water, which, while it ſtands ſerene and undiſturbed, is within its own ſubſtance clear, pure, transparent, and delightful: and from its ſurface, as from a poliſhed Mirror, reflects the Images of all that ſurround it, in a diſtinct and perſpicuous manner, in their proper Forms, and juſt Proportions: but when it is ruffled with Winds, its Clearneſs and Brightneſs ceases; and though it ſhould not be ſo much obſcured, as to loſe all Reflection; yet the wrinkled Surface gives at beſt but falſe and miſ-ſhapen Forms, broken and fallacious Images, imperfect and monſtrous Representations of things.

Thus it is with the Soul, whoſe inward Peace and Tranquillity can only be preſerved by Patience. While that is duly exerciſed, all is calm and ſerene: a Man has the free uſe of his Reaſon, he can hear, and follow its Dictates. But when the Soul is ruffled through Impatience, evil Paſſions darken and obſcure it; the turbulence of Anger, or the Dejection of Sorrow take Poſſeſſion of it; they dethrone Reaſon, unhinge the Mind, and diſcompoſe all its Faculties.

Hence we may collect the Force of that Expreſſion, *Poſſeſs ye your Souls*; which to do under any notable Provocation is the proper act of Patience. A Virtue which prevents many Evils, and mitigates all. A Virtue which is found ſo neceſſary in order to make Life tolerable, that even thoſe, who have no Religion, and reject many of the Virtues, are forced to have recourſe to *this*, and extol its Excellence. They cannot but agree with Solomon, that the Triumphs of Patience are more eſtimable than thoſe of Valour: or as he ſpeaks, that *the patient Man is better than the mighty, and he that ruleth his Spirit, than he that taketh a City*. They muſt confeſs too the Danger, and Miſery of the contrary Practice, as the ſame Author expreſſes it, where he ſays: *He that hath no rule over his own Spirit, is like a City that is broken down, and without Walls*. Theſe are acknowledged Truths even by bad Men, who though void of thoſe religious Principles which only can produce a genuine

Prov. XVI.  
32.

Prov. XXV.  
28.

Patience, forge to themselves some spurious kinds of it, which may be termed a *political*, or a *stoical* Patience.

The *political* Patience is much studied, and practised by Men of Business. Wise as they are in their Generation, they hold, as a sure Maxim, *that good Policy has no Passions*: and therefore they heedfully suppress their own, and strive to excite those of others, that they may dexterously play them off to their Advantage. This is a cruel Cunning, an Antichristian self-denial, which will one Day have its proper Reward.

The *stoical* Patience is chiefly in vogue among lettered and speculative Men; who, confiding in the Force of their own Minds, endeavour to harden themselves against Misfortune: and by resolute Efforts, and forcibly diverting their Thoughts by a constrained Application to some other Objects, may sometimes maintain a certain Serenity and Self-possession in the Article of Distress. But as this Firmness of Temper depends much upon Constitution, and a flow of animal Spirits, it will not prove a lasting Remedy: and it is happy for such Men that it will not. For as all the Dispensations of God tend to the good of his Creatures; and Misfortunes in particular are graciously sent to reclaim them to a sense of their Duty, and of their Dependance on him; to humble them under his almighty Arm, and oblige them to have recourse to him for Deliverance: if these Men could support themselves by their vain Philosophy, and deaden the sense of their Sufferings, so as not to be affected by them; they would frustrate the merciful Designs of the Creator, who never corrects his Creatures but for their Amendment.

Such are the spurious Kinds of Patience; they are void of Religion, and therefore want the *Essence* of true Virtue. Not so the genuine Patience, which is a pious Submission to the Will of the Creator. Her first Lesson is to *see his Hand in all our sufferings*, and from that View she receives not only Consolation and Support under the present Evil, but also gradually engages us to extirpate the cause of all Evil, *even the Root of all inordinate Passions*, as it will evidently appear if we consider what the Passions are, and wherein their Disorder consists.

Every Passion is an Emotion of the animal Spirits, which, while it continues, heightens our Sensation of the agreeable or disagreeable Qualities of its Objects, and thereby renders the Mind more affected by the stronger Impressions made on it. For the Difference between our ordinary Thoughts, and those which Passion animates, consists in this; that the latter are caused, maintained, and strengthened by some Motion in the Heart, which affecting the Blood and Spirits, thereby influences the Mind.

\* If the Sentiment conceived in the Mind be absolutely right and just, then the Addition which Passion brings, may be an Improvement of it, which we call Zeal. This is no particular Virtue, as some have imagined, but common to all the Virtues, rendering them more vigorous and triumphant.

But if the Sentiment conceived in the Mind be a bad one, then Passion supervening makes it worse, and thrusts us on to do worse than we ourselves should choose to do, if we were free from a foreign Impulse. For in the too intimate Alliance there now is between Soul and Body, the bodily part so inflames or strengthens the Sentiments of the Mind, that they often get the better of it, perverting the Judgment, and, if I may so speak, pressing the Will into their Service; from which the Mind cannot totally recover itself, till the Ferment in the Blood be appeased.

This in one view is a deplorable Servitude: but in other respects it may be highly useful. For it may contribute much to the true Knowledge of ourselves: it may serve to open our Eyes, and convince us of many Faults, which lurking only in the Heart we might easily overlook: but when they break out into Passions to our great Vexation, and against our better Judgment; this should alarm us, and make us search our Hearts to discover the evil Root, which produces Fruits, that we ourselves abhor.

As Disorders in the Body cause bodily Pain, which by warning us of the Hurt received, and importunately requiring a Remedy, is greatly useful to the preservation of Life: so the Pain

\* *Anima affectus omnium sunt Virtutum & Vitiatorum quasi quedam principia & communis Materia. Augustin. lib. de Spiritu & Anima.*

which.

which inordinate Passions give the Mind, may be useful, inasmuch as it is a certain Indication that the Mind is distemper'd, and calls loudly upon us to search out the Disorder, that we may rectify it.

All the Passions are *Desire differently modified*. If the Desire be just in its Nature, and reasonable in its Degree, the Passion, in whatever form it appears, will be equally just and reasonable. But all Excess in the Desire will be felt in the Passion which it produces. And therefore Patience assuaging Passion is never a solitary Virtue that acts alone, but must have with it some of that specific Virtue which answers to the original Excess. When *Pride* is the cause of Anger, Patience cannot calm that Anger, if *Humility* does not concur with it. It might be dangerous (if we could do it) to stop a Symptom, while the Disease remains in its vigour: yet the Symptom may be of great Service in directing where to apply the Remedy.

When therefore an ambitious Man is perplexed with Passions, which destroy his Peace: when he is enraged with Anger, or oppressed with Grief at the Disappointment of his aspiring Projects: he should consider such Grief, or Anger, as the painful Symptoms of a depraved Heart, a Heart estranged from God, and idolizing worldly Grandeurs. If he desires the Relief of Patience, he must first *turn from those Vanities to the living God*. This is the cardinal Point, the Hinge on which all that deserves the name of Virtue depends, and moves. He must in Prayer obtain some lively Knowledge of God, some pious Sense of the Divine Majesty, who made, who governs all things; and graciously interposes those Obstacles to his ambitious Pursuits, on purpose to divert him from them. He will then discern the Hand of God in the cross Accidents which caused his Distress, and he will bear it with Patience, seeing that in reality he ought to be thankful for it.

What has been here said of Ambition, is equally applicable to Covetousness, Sensuality, and every other evil Propension, which bring with them their own Punishment in the painful Affections which accompany them. The Crime is ours, but the Punishment comes from God, and is executed within by the fixt Laws of our Nature,

Nature, which it is vain to strive against. As Mercy predominates in all the Works of God, so these Pains, which he has annexed to every inordinate Desire, are intended for its Cure. *He hedges up our way with Thorns*, as his Prophet speaks, to hinder our advancing in it: and Patience can give us no redress until we change our Course, and return to him in a dutiful Submission. Men want a Patience whereby they may Sin at ease, whereby they may indulge their evil Desires with Impunity. But by the Goodness of God that is not possible: for a solid Patience can never be attained but in the practice of Religion.

Hosea II. 6.

The true Art of Patience under any kind of Trouble consists in a devout Recollection, whereby we withdraw our Attention, as much as possible, from the painful Ideas that are excited in us, that the Mind may ascend in pious Meditations to the Throne of Grace, and there find Shelter from the Anguish and Tumult of the Passions. There it will feel divine Influence, and recover an inward Peace, which will soon diffuse itself through the lower Faculties. Such was the Advice of *Eliphas* to *Job* " Acquaint thyself with him (speaking of God) acquaint thyself with him, " and be at Peace. Receive the Law from his Mouth, and lay " up his Words in thine Heart. If thou return to the Almighty, " thou shalt be built up: and thou shalt put away Iniquity far from " thee—Yea the Almighty shall be thy Defence: thou shalt have " thy Delight in him, and the Light shall shine upon thy Ways."

Job. XXII.  
21, &c.

Such is the true practice of Patience, and such is the Reward of it. By Patience we possess our Souls, and by Patience we shall save them for Eternity. Where Patience will be a needless Virtue, and all our Duty, Joy.

## DISCOURSE XXV.

## AWAKE to RIGHTEOUSNESS.

I COR. XV. 34.

*Awake to Righteousness, and sin not, for some have not the Knowledge of God.*

Whoever gives Advice to a Multitude, must bring together Instructions of various kinds to suit the various Characters of those to whom he addresses. And for this reason the Apostolical Epistles, which are directed to whole Churches or Congregations of Men, contain Precepts that are inconsistent, and would be absurd if applied to any single Person: but are very proper as they are intended for an Assembly, that each particular might find, and select the Advice which suits his Circumstances.

The Scriptures are to be considered as a copious Dispensatory, containing Prescriptions very opposite; yet each efficacious when adapted to the Case for which it was intended. This in the Text belongs to the *Unconverted*, i. e. Those who live without Religion, and a proper sense of moral Obligations, to such it is said, *Awake to Righteousness and sin not*, i. e. Do not persist in a wilful Habit of sin. The Apostle, subjoining the Reason for giving this Precept, shews to whom it was addressed: *for* (says he) *some have not the Knowledge of God.* He had described them before at the twelfth Verse, as denying a future State of Rewards and Punishments, and in the Context he repeats the Conclusion they were come to: *Let us eat, and drink, for To-morrow we die*: as if sensual Enjoyments were all our Business in this World; and the thought that we must soon leave it, instead of being a motive to prepare for the future State, were only an Incentive to greater Voluptuousness: *Let us eat, and drink, for To-morrow we die.* It is the



the reasoning of those whom we call *Men of Pleasure*. Nor are they the only Persons, who, *not having the Knowledge of God*, mistake the true End of Life; for the *Men of Business*, who are void of Religion, make altogether as false an Estimation of it in their way of reasoning, which is well described, *Forasmuch as they know not their Maker;—they count our Life a Pastime, and our Time here a Market for Gain: for say they, we must be getting every way, though it be by evil Means*. How just a Representation is this of the Sentiments and Behaviour of many among us? who though they may not have so far got over the happy Prejudices of a good Education, as formally to deny a future Judgment, yet, if their Belief does not influence their Practice, if they are mere *Children of this World*, as our Lord calls those who are intent only upon secular Pleasures or Interests: if *they count our Life a Pastime, and our Time here a Market for Gain, which they will be getting every way, though it be by evil Means*: if (I say) that be their Character; then *they too* are the Persons to whom this Exhortation of St. Paul is addressed.

WILK. XV.  
11, 12.

*Awake to Righteousness, i. e.* Justice; by which we are to understand all kinds of Duty. For so *Justice* is commonly to be understood in holy Writ, because our *Duty* is to give all things their due, *i. e.* to do them *justice*. And upon the same account every Sin is called a Debt, *i. e.* a *Due not payed*, as may be observed particularly in the literal Translation of the Lord's Prayer, where we say, *forgive us our Debts, as we forgive our Debtors*. So that *awake to Righteousness* is the same as, awake to a Sense of Justice. But all will say, that they have a Sense of Justice: why then are they called to awake to it?

I own that all Men have a Sense of Justice, or else they could not be condemned for neglecting it. When Righteousness, *i. e.* Justice, is considered in the general Notion as *obliging to do no Wrong*; the Mind readily acquiesces in the Abstract universal, because, so considered, it costs nothing to approve it; and because it is requisite to our self-esteem that we should not appear to ourselves so unreasonable, as we are sensible they must be, who would

defend what is *wrong*, *i. e.* maintain what cannot be maintained, or even excused.

Thus we all have a Sense of Justice in general; and upon many occasions we also have a strong Sense of it in particular cases; as when we suffer much by the Injustice of others. Here we are strict Casuists, perhaps often too strict and severe. Upon such occasions we know, and speak feelingly of the Ties of Justice. We are fully convinced ourselves, and we are zealous to convince the Offenders, that all Violations of Justice must be punished. We see a necessary Connexion betwixt Guilt and Misery: we console ourselves with the Thought, that he who makes us suffer, will finally suffer for it himself. In a Word, we are quite awake to Justice, when we consider it as our *Avenger*: and this works so strong upon our Minds, that it is a high point of Virtue to desist from our personal Claims upon it: I mean to remit our Part in the Wrong, and forgive our Adversary, *i. e.* be content he should not suffer for the Injury done us.

So lively are our Notions of Justice upon some Occasions, and so quick our Resentments of its Violation, when that affects ourselves. But in our own Conduct towards others, when an act of Injustice comes recommended by present Advantage, facilitated by Power, disguised by the Name of *Perquisite* perhaps, or other Pretence; whereof there is a great Variety, by some of which Men cheat themselves, before they cheat others: then *ungodly* Men let drop the Thought of Justice, they fall, as it were, into a deep Sleep: they become deaf to its Claims, and insensible of its Obligations. The Reason of this is declared in the Text: it is because they *have not the Knowledge of God*, and therefore they lose the practical Discernment of Justice: they lose their moral Sense of Things, as Men in the dark lose the Distinction of the Colours and Forms of material Objects. For,

*The Knowledge of God* is not merely to know that he is, but it is a pious Sentiment of God in the Heart, it is an experimental and efficacious Knowledge, which may be compared to the Knowledge of the Sun, when we are actually cherished and enlightened

by his Rays. God is Light, a mental Light, discovering all the Obligations of Justice. (*i. e.* all our Obligations, as was shewed before) and disposing us to fulfil them. As therefore the Knowledge of God is the Root or Source of all the Virtues, and consequently the Disposition of Mind, wherein we are most susceptible of that Knowledge, is a subject of the greatest moment; that Disposition is taught throughout the Scripture in a great Variety of Expressions, one of which is the instructive Metaphor here used by the Apostle, *Awake to Righteousness, and sin not, for some have not the Knowledge of God.* Such Ignorance of God is elsewhere figuratively expressed by *sleeping*, and that Figure is presupposed in this call to *awake*. In order therefore to explain it, we must first consider the opposite Metaphor here alluded to, *viz. bodily Sleep*; and shew with what propriety it suits the Disposition expressed by it.

Sleep is attended by *Insensibility* on one Hand, and *Delusion* on the other. By the *Insensibility* of Sleep we are excluded from the whole material World, and the Mind is shut out from every thing that is solid and substantial. By the *Delusion* of Sleep we are conveyed into the Land of Dreams and Imposture, and amused with false and fallacious Representations, which have no Existence but in the Phantasy. These two, the *Insensibility*, and the *Delusion*, which happen in Sleep, produce respectively two Effects, *viz. Ignorance*, and *Error*, which two exactly verify the Comparison of Sleep to a state of Sin.

First of the *Insensibility* which Sleep induces, and which sinks the Sleeper into a total ignorance of what passes, although it be of the greatest Importance, and the nearest concern to him. He perfectly forgets himself, and the World about him. His true Circumstances, whatever they be, may have no place in his Consideration. Put a Crown at his Head, or a Dagger to his Breast, he will lie equally negligent of both. A well-grounded Hope, or Fear, Sorrow, or Joy, cannot make its way into his Apprehension: and, in a Word, all Knowledge is excluded, by the closing of those Senses which are the ordinary Passage for its Admittance.

The next thing to be considered is the Delusion of Sleep. While Truth is shut out, the Mind lies open to Imposition: while Reason is suspended, Phantasy is active; and Dreams supply the Place of Sensation and Reflection. The Passions are agitated by imaginary Hopes and Fears, and there is nothing so extravagant which will not pass upon a Man in this Condition.

Such is the state of Sleep, by which the Holy Spirit represents a state of Sin. It imports not only Ignorance, but also Falshood, and Delusion.

And first of Ignorance. The unconverted Sinner is ignorant and insensible of those things which are of the greatest and most immediate Consequence to his Welfare. *He has not the Knowledge of God*, and consequently no true Knowledge of himself, which latter altogether depends upon his Relation to God. He is wilfully ignorant of Heaven, Hell, and Eternity; things most worthy to be known and considered. He may indeed sometimes, as it were, dream of them, and talk superficially about them: but when I say he is ignorant of them, I mean that he has no true, lively, and affecting Sense of them; he does not lay them to Heart, he does not suffer them to influence his Conduct. And this is his Reproach, and will be his Condemnation, if he persists in it, that he actually forgets what he seems to know habitually: he forgets the Truth at the very instant when he ought to remember and apply it; and he goes on in his Dreams of Vanity without receiving any Check from all the Calls and Remembrances wherewith he is surrounded. Although he lives continually in the presence of God, who inspects all his Behaviour; who, as the Psalmist speaks, *is about his Table and about his Bed; who spieth out all his Ways*, and will accordingly judge him at the last Day, when the issue will prove endless Bliss or Misery: yet have these things no Place in his Consideration, nor any Influence on his Practice.

If a Man should openly violate a Law in the Presence of the Authority that enjoined it; if he should often repeat, and persist in his Crimes before the Judge, who will surely and severely punish them: should we not conclude that he was blind, or distracted!

Yet such is the unaccountable Behaviour of every wilful Sinner. He offends in the Presence of his Judge: he never thinks of God, who is always attent to his Behaviour: he lives without God, although he lives in him. Like a Man asleep in the broad Sunshine, his Eyes are closed in Darkness, and he knows nothing of the bright Light that surrounds him.

And as he is blind to the Light, so he is deaf to the Voice of God, which may be said to speak to us three several Ways. First by his Works of Nature and Providence, secondly by his revealed Will in the Scriptures, and thirdly by the Motions and Dictates of Conscience, whereby he excites us to the Care of our Souls, and strives with Men to rouse them from the Lethargy of Sin.

The first, by the Works of Nature and Providence, is as a Voice *sent out in all Lands*, ever sounding in our Ears. The Sun, the Moon, and the Stars in their Courses, in their orderly Revolutions and beneficial Influence declare the Glory of God, and admonish us of our Duty towards him. All the Works of Nature bear Witness of God continually, they incessantly give in their Evidence, attesting the Truth and Perfection of all the Divine Attributes. *He hath not left himself without Witness* (saith St. Paul) *in that he did Good, and gave us Rain from Heaven, and fruitful Seasons, filling our Hearts with Food and Gladness.* But the Sinner rejects this Testimony. He will not consider the Wisdom, the Power, the Goodness, the Justice of that God, by whom and for whom all things were, and are created. The Sinner (I say) is encompassed with Demonstrations of the Deity. Every thing that he hears, sees, smells, feels, or tastes, conspire to inform him of God, with all the momentous Consequences that will present themselves upon the most transient Consideration of the Almighty Being. Wheresoever he turns, whatsoever he does, in all Times, and in all Places, such Evidence of the Deity, and the Obligations of Religion still recur to him. He is daily fed, and clothed by the Bounty of God. He enjoys his Works in all his Senses. He is supported by his Power, protected by his Care, maintained by his Goodness, reprieved by his Mercy: and yet the inconsiderate

A&amp;S XIV. 17

Wretch

Wretch forgets his Benefactor, dreams on in the stupidity of his Soul, stark dead in the Sleep of Sin, and therefore deaf to this Language of universal Nature. And though the Knowledge of God is thus forcibly obtruded upon him from all Parts, *yet he worshipeth him not as God, neither is he thankful, but he grows vain in his Imaginations, and his foolish Heart is darkened.* The Lethargy gains ground upon him continually, and Sin and Ignorance propagate each other by a mutual Generation.

The second way by which (as was said) God speaks to Mankind is the holy Scriptures. In the Works of Nature his Voice is sent forth lowdly and incessantly; but by reason of the dulness and in-advertency of Mankind it sounds in their Ears less distinctly and intelligibly, even after such a manner as requires some thought to construe and explain it. God has therefore vouchsafed to reveal himself more clearly in his written Word. He there comments upon, enforces, and illustrates the Language of Nature; supplies whatever might seem deficient in it, and sets the whole of our Duty before us in the strongest Light. Every Man may there read his own History, inform himself of his Origin, judge rightly of his present Circumstances, and learn how to make provision for Futurity. These important Truths are in the old Testament declared, repeated, inculcated, enforced with Precept upon Precept, and Line upon Line; with Examples, Promises, Threatnings, all Methods of Conviction, all Arts of Persuasion, every thing that might serve to reduce Man to his primitive Innocence and Felicity: And at last, *God, who thus at sundry times and in divers manners had spoken to the Fathers by the Prophets, did after all send his Son into the World*—He, upon his Appearance, alarmed Mankind with Miracles, and diverted the ordinary Course of Nature, to gain himself a favourable Attention. He renewed all the former Means used by God for our Recovery, and impregnated them with fresh Vigour and Efficacy. — But it is endless to go on with this Account; the reason why I mention it is only to shew the stupidity of Sinners, who can hear these things unmoved.

The

The Scriptures expressly declare to every Sinner, that this Life is his time of trial: that he is now upon his good Behaviour, and that his Demeanour here is of the greatest and most amazing Consequence, for his whole Eternity depends upon it. That there are Powers of Darkness combined to seduce him: That his own Nature is so depraved, as to lay him open to their Assaults: That he now stands as it were tottering upon the brink of Perdition: But that the gracious God still desires to save him, and actually interposes his Assistance. That the Lord *Jesus* has shed his Blood upon the Cross to expiate his past Guilt, and purchase the Means of his Recovery: That thus the Powers of Good and Evil have on both sides exerted their utmost force on his account, and that Heaven and Hell are at strife about him. Yet he, like another *Jonas*, sleeps quietly in the midst of the Storm, that is raised upon his Account, and may probably end in his Destruction. The poor Creature is so intent upon his Dreams, so swallowed up in his vain Imaginations, that these tremendous Truths make no Impression on him. He is buying, or selling; building, or planting; getting, or spending an Estate; or perhaps repining for want of one: And these things so engross all his Attention and Care, as to allow him no leisure to reflect upon the State of his Soul, upon the Love of his dying Saviour, upon Judgment, and Eternity, things that merit all our Attention, and should engross all our Concern.

The third way mentioned by which God speaks to Man is the inward Call of the holy Spirit in our Consciences, whereby he invites and solicits us to Repentance. And these indeed are the immediate Voice of God, and accompanied with a vital Energy for our Reformation, if we receive and attend to it with the proper Dispositions. It is indeed a small still Voice, such as cannot be heard in the midst of the hurry and tumult of our Lusts and Passions. Though sometimes it will be lowder, so as to be perceived distinctly for a short time, whether the Sinner will or no. It darts in upon the Soul like a Flash of Lightning in a dark Night, and for a while interrupts the deadly Sleep of Sin with the sense of Guilt, and gloomy Fears of an *Hereafter*. But the generality of Sinners soon nod again, and doze

doze on in their wonted Security. They lose these golden Minutes, because they are afraid of Melancholy or Enthusiasm they say: so they forsake God, run into Company, and drown themselves in fresh Cares, or Diversions.

To conclude. The universal Language of Nature has no Sound, the Word of God in his Scriptures no Energy, the inward Calls and Motions of Grace no Force, that can rouse the obdurate Sinner: the infinite Mercy of God has no Endearments, the Love of his dying Saviour no Charms, the Threatnings of provoked Omnipotence no Terrors, the impending Sword of divine Justice no Dangers; Heaven has no Pleasures, Hell no Pains, Guilt no Fears, Death no Horrors, Damnation no Torments, that affect him, that move him, he minds not these Things. No; for he has other things to mind. Company meet in such a Place, and he is going thither to eat, and drink, and be merry. Or perhaps Business for awhile suspends Sensuality, and *counting our time here a Market for Gain, he will be getting every way, to make ample Provision for the indulgence of his inordinate Desires.*

For although he is so stupid and insensible about the Concerns of Eternity, yet he is a very busy Creature, very active in his Impertinence. He takes much thought for To-morrow, though he thinks not of everlasting Ages. He hunts eagerly after every shadow of Pleasure that presents itself. He is all Ear, all Attention upon the Subjects in which his Passions take an Interest.

And this illustrates the other part of the Metaphor here alluded to, Sin being compared to Sleep, not only upon account of its Insensibility, but also because it subjects the Mind to the Delusion of Dreams; whence arise vain Hopes and Fears, and in general a wrong Valuation of things so common in Sleep.

Analogous to this the Sinner lives in perpetual Error and Mistake, and his Life passeth away like a Dream. For the superior Faculties of his Soul being benumbed and rendered useless by the Lethargy of Sin, and his innate Activity still exerting itself in the lower Faculties without constraint or control from the Superior, (even as Fancy forges Dreams in the Imagination, while Reason is suspended in the intervals of natural Sleep) hence it comes to pass, that those



vain Conceits and false Representations are produced, which amuse and seduce him in an endless round of Error.

We shall plainly see that in fact the Sinner is so seduced when we consider that in every deliberate Sin the Will must have given its consent to somewhat Evil; which cannot be done, where the Mind see things clearly, and is not under the Power of some Delusion. For the Will has not a Power to choose Evil, absolutely considered as Evil, this being directly against its Nature, and the determined method of its Operations. So that no Man does any thing, though never so wicked and base, but all Circumstances weighed, he judges it better for him to do it, than not to do it. And there cannot be a plainer evidence of Delusion, than for a Man to judge that really *best* for him, which directly tends to, and often ends in his utter Ruin.

I pray God that the Persons concerned may duly consider this, so as to rouse from their Lethargy, and awake to the Practice of their Duty, before it is too late.

• Dr. South.

## DISCOURSE XXVI.

### On the E U C H A R I S T.

I COR. II. 28.

*Let a Man examine himself, and so let him eat of that Bread and drink of that Cup.*

THE Sacrament of the Supper of our Lord is the most solemn Institution of our Religion, for its greatest Benefits are therein both commemorated and conferred: As our receiving those Benefits depends upon the Temper and Disposition with which we communicate, I need not say of how great consequence it is that we make due preparation for it.

I have read the Direction of St. Paul upon this Head. *Let a Man examine himself, and so let him eat of that Bread and drink of that Cup.* In this Self-examination there are two Points to be insisted on.

First, whether we have right notions of this Sacrament: and Secondly, whether we are qualified to receive it.

It is the purpose of the following Discourse to assist and direct you in these Enquiries, by shewing,

First, the Nature of that Sacrament. And, Secondly, the Qualifications requisite for a worthy Participation of it.

In explaining the nature of this Sacrament I shall follow the method used in our Catechism, because I think it the clearest and most intelligible that can be proposed. The Subject is there divided into several parts that it may be the more distinctly apprehended.

First we are taught what is here meant by the Word *Sacrament*, viz. "that it signifies an outward and visible Sign of an inward and spiritual Grace communicated; which Sign was ordained by Christ himself as a *Means* whereby we receive the same, *i. e.* the Grace; and a *Pledge* to assure us thereof."

Hence we learn that by a Christian Sacrament is meant an outward Sign of a spiritual Grace, a *means* of conveying that Grace, and a *Pledge* or Token to assure us that we receive it. For our Lord herein condescends to assist our Faith by our Senses, assuring us that as certainly as the Body receives the Sign, so certainly the Soul also receives the Grace, *i. e.* divine Favour thereby signified, when we are duly prepared for it.

There are then, as is said in the next Answer of the Catechism, two parts in a Sacrament, an *outward Sign* and an *inward Grace*. To illustrate this by a comparison, as a Sacrament consists of two Parts, so Man consists of two Parts, a Body and a Soul. The Body is outward and visible: *i. e.* such as you can see: the Soul is inward and spiritual, but cannot be seen, nor felt, nor perceived by any of your Senses: yet it is this which moves the Body, which thinks, and does every thing. The Body is only the Tool or Instrument by which the Soul acts: and when the Soul leaves it, as

it does at Death; you know how vile and useless it becomes. Yet, as was said before, the Body only is visible: the Soul is hidden and concealed within it after a spiritual and unconceivable manner.

The Reason why I explain this so largely, is, because I have observed that many understand by the term *Spiritual* only *Figurative*: and when they say that we receive *Christ spiritually* they mean only in *Figure* or *Type*, and not in reality. But does the Soul exist in the Body only figuratively? and are not spiritual things as real as corporeal? and saith not our Church in the most express Terms that “the Body and Blood of *Christ* are *verily* and *indeed* “taken and received by the Faithful in the Lord’s Supper?” She refutes sufficiently the gross and offensive Doctrine of Transubstantiation, which as she observes in her Articles, *overtroweth the nature of a Sacrament* by taking away one essential part of a Christian Sacrament, viz. the visible Sign, the outward Elements which are said to be annihilated in the Consecration: and she accounts it no less erroneous to take away the other essential part, viz. the thing signified, the inward Grace, i. e. the nature of *Christ* communicated to sanctify our Nature, and feed our Souls, as the Bread and Wine feed our Bodies.

Act XXVIII.

It is therefore a dangerous error to mistake *spiritual* for *figurative*. They are the unworthy Communicants who in the Sacrament receive *Christ* only figuratively and not in reality: for so our Church teaches in the twenty-ninth Article, whereof the title is *Of the wicked which eat not the Body of Christ in the use of the Lord’s Supper*. The Words of the Article are these “The wicked, and such as be void of a “lively Faith, although they do carnally and visibly press with their “Teeth (as St. *Augustine* saith) the Sacrament of the Body and “Blood of *Christ*, yet in no wise are they partakers of *Christ*, but “rather to their own condemnation do eat and drink the Sign or “Sacrament of so great a thing.” You see here the Opinion of our Church, that they are wicked and unworthy Communicants who receive only the Figure, but do not really participate of *Christ* in this Ordinance.

Hear again the Doctrine of our Church in the Homily upon this subject, where, declaring what Knowledge is requisite for a due Participation of the Sacrament, she thus instructs us. "Neither need we to think that such exact Knowledge is required of every Man, that he be able to discuss all Points in the Doctrine thereof. But thus much we must be sure to hold, that in the Supper of the Lord there is no *vain Ceremony*, no *bare Sign*, no *untrue Figure* of a thing absent; but as the Scripture saith, the Table of the Lord—yea the communication of the Body and Blood of the Lord in a marvelous Incorporation, which by the Operation of the Holy Ghost (the very Bond of our conjunction with *Christ*) is through Faith wrought in the Souls of the Faithful." And a little lower it is said that, "The ancient catholic Fathers truly understanding this Union betwixt Believers and *Christ*, call his Supper a *Deifical Communion*." I might bring many other authorities from the service of the Church, but it will suffice to subjoin to those before mentioned the positive Asseveration of *Christ* himself. *Verily, verily I say unto you, except ye eat the Flesh of the Son of Man and drink his Blood, ye have no Life in you.*

John VI. 53.

But here the great Difficulty presents itself. What are we to understand by the Body and Blood of *Christ*? To answer this I must remind you of an Observation which I have already often inculcated as generally necessary for interpreting the Scriptures, *viz.* that spiritual things have no proper Name in the Language of Men; and therefore there is a necessity of borrowing such Terms from the natural World as are best adapted to express them. The Body and Blood of *Christ* then signify his Spirit, they signify *Christ* himself, I mean his *communicable Nature*: which he therefore calls his Body and his Blood, because it is his very self, as essential a part of him as the Flesh and Blood he suffered in: and with respect to us he calls also the same thing *Bread*: because, when received in Faith, it does as intimately unite itself to, and become one with our Soul, as the Food we eat does with our Bodies: and he afterward chose to represent it sacramentally by that thing [Bread] the Name of which he had used as a Metaphor to express it by.

John. VI.

For it is observable, and serves to give farther light upon this Subject, that *Christ* called his communicable Nature by both these Names, of *Body* with regard to himself, and *Bread* with regard to us, a considerable time before he instituted this Sacrament.

John VI.

The communicable Nature of *Christ* is in Scripture compared to the *Sun*, which is Light, a Body of Light continually streaming forth upon the Globes around him. The Sun communicates his very Substance to all Objects properly disposed. It is, I say, a part of the Substance or Body of the Sun derived down to us, which is the Light of Men, and the Life of at least the vegetable World. In like manner *Christ* is the Light and Life of the spiritual World, the Prophets stile him the Sun of Righteousness. Righteousness, (which in modern Language we call Virtue) is his Substance, his very Nature and Essence, which he communicates to the Faithful in the Eucharist, by the worthy partaking whereof we also *become partakers of the divine Nature*, as St. Peter speaks, for he is *The LORD our Righteousness*.

Isaiah XXX.  
Malachi IV.  
Book of Wisdom.2 Pet. I. 4.  
Jer. XXXII. 6.

That *Christ* should communicate his Nature to us for our Restoration, was eternally necessary to that end, (and before his incarnation the Fathers under the Law partook of it: for the Apostle saith *that they eat the same spiritual Meat, and drank the same spiritual Drink, which were Christ*. But it seems matter of arbitrary choice, when and with what Symbols he would ordain a Sacrament to effect it, *because he could, and did effect it without*.

1 Cor. x. 3, 4.

As in the former Sacrament that of *Baptism*, although *Christ* should not have instituted the Ceremony of Washing: yet the inward Grace, the substance of Baptism, which is Repentance, and Conversion ever were, and ever will be necessary in the Church: So in this latter Sacrament of the Eucharist, although the solemn receiving the consecrated Elements had not been commanded, yet the thing by them signified and effected, *i. e.* the communication of *Christ's* Nature to us, was always necessary for our Sanctification. And therefore, before the species of Bread and Wine were made sacramental, our Lord had said "*I am the living Bread which came down from Heaven. If any Man eat of this Bread, he shall live for ever.*"

ever. *And the Bread that I will give, is my Flesh, which I will give for the Life of the World—except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you.—He that eateth my Flesh and drinketh my Blood, dwelleth in me, and I in him. As the living Father sent me, and I live by the Father: so he that eateth me, even he shall live by me.* When Jesus knew in himself that many of his Disciples murmured at this Doctrine as a hard Saying, he added by way of Explanation: *It is the Spirit that quickeneth, the Flesh profiteth nothing. The Words that I speak unto you, they are Spirit and they are Life.*

I do not think it strange that many at that time should wonder at these Expressions of our Lord, for it was, as I said, a considerable time before his death, while his Disciples themselves were ignorant of many important Truths, being, as *Christ* told them, *not yet able to bear them*, or capable to apprehend them. The great Mystery of the Gospel was gradually unfolded, and not compleatly revealed till the Day of Pentecost in the Mission of the Holy Ghost, who made a full discovery of the evangelical Truths. It is therefore, I say, no great wonder that these Passages then stumbled some Novices in Christianity. But since the whole Plan of our Redemption is displayed in the Writings of the Apostles and Evangelists, wherein we are told, as by *St. Paul*, *that the mystery of the Gospel manifest in the Saints, is Christ in us the Hope of Glory.* By *St. Peter*, *that its exceeding great and precious Promises were given-us, that by them we might be partakers of the divine Nature.* By *St. John*, *that he that hath the Son, hath Life: and he that hath not the Son, hath not Life.* And again by *St. Paul*, *that they are Reprobates (i. e. void of Judgment) who know not Christ to be in them*, with other numberless Declarations to the same purpose: after these one would think that no Christian could doubt about the meaning of this Sacrament, which is a conveyance of *Christ's Nature* to us for the Sanctification of ours. He thereby enters our Hearts as our Saviour to deliver us from the power and guilt of Sin; as our King to govern us, and as our God to receive our perpetual Homage and Devotion.

Col. I. 27.

2 Pet. I. 4.

1 John. V. 12.

2 Cor. XIII.  
5.

It is in this sense and upon this account that the *Kingdom of Heaven is within us*, I mean in all those who choose him to reign over them, who sincerely subject themselves to his Dominion, and resign themselves to his Conduct. He dwells in them as his Temples, and sanctifies their Hearts by his Presence. He unites himself to them so intimately that he becomes their *Life*: and in the degree that they subject themselves to him, he animates their *Souls* as their Souls do their Bodies. This was St. *Paul's* glorying—*not I, but Christ liveth in me; and the Life, which I now live in the Flesh, I live by the Faith of the Son of God.* By *Faith* he received *Christ*, by *Faith* he trusted in him, by *Faith* he resigned himself to his guidance: for he renounced and suppressed his own Will that the *Will* of *Christ* might be predominant in him. Thus (as he adds in the next Verse) *he did not frustrate the Grace of God*, because he did not resist the Spirit of *Christ*, but was governed by it in all he did.

Col. III. 3, 4.  
John VI. 33.  
57, &c.  
1 John V. 11,  
&c.  
Gal. II. 20.

I believe there is no Doctrine in the whole New Testament so often inculcated as this Faith in the indwelling Power of *Christ*. The strongest Similitudes to represent intimacy and union that are to be found in the whole Circle of Nature, are there used to give us the fullest Conviction. Such intercourse as in the vegetable World is between the *Root and its Branches*; in the animal World between the *Head and its Members*; and in the divine, between *God and Christ*; is there said to be between *Christ and Christians*. So *I am the Vine*, (saith our Lord) *ye are the Branches.* *He that abideth in me, and I in him, the same bringeth forth much Fruit; for without me ye can do nothing.* Another species of similitude used, as I said, to illustrate this Communication, is that of a *Head* with its *Members*, which Members live and move only by the Spirits conveyed to them from the Head. But the sublimest Comparison that can be made, (and indeed it is a very awful one) is that of the Union of *Christ with his Father*, which he scruples not to use upon this occasion: *as I live by the Father, so he that eateth me, even he shall live by me.*

John XV. 5.

To return now to the Sacrament itself, than which there cannot be a more express and sensible representation of intimacy and union. For is not the Food we eat converted into our Substance?

Does

Does it not become one with us? Is it not our Strength, our Life, our whole support? Yet to this *Christ* compared himself: and he established it for a Sacrament to assure us, that as the Bread and Wine nourish and incorporate with our Bodies, so his Body and Blood shall feed our Souls.

It would be presumptuous and absurd to pretend to account for the manner of this divine Communication. For who can tell how even the natural Bread nourishes his Body? who can explain and give satisfactory Reasons for the several Changes it goes through, before it can be assimilated into our Substance; before, from *Corn* the product of the Ground, it be transmuted into Flesh and Blood; nay and sublimed into animal Spirits, until it become the Materials of Thought and Reason? our Ignorance of natural things should bar all vain Curiosity about spiritual; and we should acquiesce in the plain Doctrine of Scripture, and determinations of our Church, *that our Souls are strengthened, and refreshed by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.*

There is indeed this blessed difference between the spiritual Food and the material, that whereas our Body changes the material Food into its own Kind and Substance, this spiritual Food changes and transforms our Nature into its own, and thereby conforms us to the Image of the Son of God from whom it proceeds. It transforms (I say) our Souls and assimilates them to itself, upon which account it is called elsewhere the *engrafted Word*, for the Graft is not changed into the Nature of the Stock, but turns the Stock into its own, and makes the evil Tree bring forth good Fruit.

Jam. I. 21.

To conclude this Head, you see the reason of the term *Communion*, why this Sacrament is called the Communion; it is because the Nature of *Christ* thereby becomes common to him and to us. It is one Spirit from one Head in many Members: so St. Paul, *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?*

1 Cor. X. 16.

The other Head to be treated of was the Qualifications necessary for a worthy Communion. They will appear very plain and intelligible. They are infinitely reasonable. And yet ——— but I come not here to complain. It is my Business to instruct you.

In



In the Sacrament you are to receive *Christ* as your *Master*. You put yourselves under his Discipline, to learn his Doctrine, obey his Commands and enjoy his Protection. Now suppose that you had lived while *Christ* taught publicly in *Judea*, what Dispositions were then requisite to become his Disciples? the same are now required for receiving the Sacrament. I say the same Dispositions of Heart are requisite. We must in Will and Inclination leave all to follow him. We must have no other Design but purely to do what he shall direct us: and we must resolve to follow his Directions though at the Expence of our Fortunes or our Lives.

There is no great Knowledge of spiritual things, no great proficiency in Virtue required; these we are to expect from him: but a sincere Conversion is indispensably necessary. Our Heart must be turned from the World to God: Our Heart, *i. e.* our *Desire* must seek him above all things, or else we communicate unworthily. Weakness and Ignorance are no Obstacles, provided we are duly sensible of them, and have a general Disposition to use the Strength and Knowledge which he shall infuse. He came to save Sinners, but such Sinners only as preferred that Salvation to all worldly Goods and selfish Interests. In a Word, he only is fit to receive the Sacrament who comes to it with a fixt and settled purpose to forsake every known Sin. For this end the common Forms of Preparation furnish you with Catalogues of Sins, that you may enquire, not only what Sins you have committed; but also whether you are willing to forsake them, whether you heartily renounce them, and desire above all things to be delivered from them. And that you may not deceive yourself (for the Heart is a great Impostor) you must judge of the sincerity of your Will to forsake Sin, by the Fruit it produces. Whosoever *Wills* the End, *Wills* also the Means. If you would forsake the Sin, you must avoid all Occasions of it. You must no more go into the bad Company which has seduced you: you must throw away the unjust Weight or Measure, and, in a Word, break all worldly Engagements, which may hinder your total Subjection to the Government of

*Jesus Christ.* This is the due Preparation for the Communion. *For wherefore should you receive Jesus Christ but to obey him?*

Is it not presumptuous, is it not prophane, to invite him into your Hearts, only to be, as it were, a nearer Spectator of your Disobedience, a nearer Witness of those proud, covetous, sensual, or spiteful Thoughts, which you *wilfully* entertain there. That such Thoughts have, and still do arise in your Mind, is no Obstruction to his Coming. He who did not abhor the Stable of *Betlehem*, will not disdain a Heart polluted with evil Lusts and Passions, when it laments and detests them, when it strives against them, and above all things seeks Deliverance from them. To such he comes a Saviour.

Chap. XIV.

The Parable related in *St. Luke* of a great Supper prepared, and many, who were invited, refusing to come upon different Pretences of Business or Pleasure, is generally, and with Reason, applied to the Lord's Supper: and occasion is taken from it to shew the great Danger and Guilt of refraining from the Communion. The Verses next following that Parable are as applicable to dissuade us from a rash and unworthy Approach to it. It is said ver. 25. that *there were great Multitudes with Christ*, whereof the greater part intended, as appears from what he said to them, to become his Disciples. But he thought fit to prevent all hasty and inconsiderate Engagements in his Service by laying before them the Terms of Discipleship in such strong, I had almost said, exaggerated Expressions, as exclude, and ~~should deter all from attempting it~~, but such as were possessed with so ardent a Desire to please him, as far surmounts all natural Affection, all regard to worldly Interests, yea and all Concern for their Lives. Now, as was said before, the same Preparation is required for receiving the Sacrament, as was necessary to qualify a Man to become a Disciple of *Christ*, for *surely none but Disciples should partake of it*. To what purpose should they receive him, who will not follow his Advice; who will not be governed by his Spirit? Here therefore you must examine yourselves and the force of your Resolutions. For as

our Lord adds, *which of you intending to build a Tower, setteth not down first, and counteth the cost, whether he have sufficient to finish it? Or what King, going to make War, does not first compute his Forces whether they be sufficient to resist the Enemy? for without such prudent forecast their Enterprises will prove vain and ruinous. So likewise (saith Christ) whosoever he be of you that forsaketh not all that he hath, he cannot be my Disciple.* Your Heart therefore must be quite taken off the World: you should count all things (as St. Paul speaks) but as less and dung that you may obtain Christ: and then you are fit to receive him. He will enter into your Heart, and make his abode there. He will fill you with his Peace and Love. He will perfect you in Holiness, and lead you to Happiness everlasting.

Ver. 28.

## D I S C O U R S E XXVII.

## J U D G E N O T.

M A T T. VII. 1, 2.

*Judge not, that ye be not judged, for with what Judgment ye judge, ye shall be judged: and with what Measure ye meet, it shall be measured to you again.*

THE Qualities requisite in a Judge are *Authority, Knowledge,* and *Integrity.* If he wants *Integrity*, if he is partial and prejudiced in the Cause; *that alone is a ground to except against him, and set him aside.* If besides this he is *ignorant* too; not sufficiently informed of the Fact he would judge of; nor of the Law he should judge by; that is a *farther* Incapacity which totally disqualifies him. And if we add to this, that he has no *Authority*, no legal Call, no kind of Right to judge, then the Sentence he passes will be quite inexcusable. Yet such is the Guilt of

that Censoriousness or rash judging our Neighbour, which you have heard so strictly forbidden on the severe Penalty of incurring the Divine Judgment. *Judge not, that ye be not judged, &c.*

To restrain the *Censoriousness* here prohibited we should therefore consider in the first place, that it is without *Authority*, of which there needs no other Proof than what we feel in ourselves, when we suffer by the Censoriousness of others. We question, and with Reason, what Title they have to judge us? Are *they* our Masters? or are we accountable to *them* for our Behaviour? What an Impertinence, what a Presumption is it in *them* to arrogate such a Right over us, and insolently subject us to their Censures?

This is true, our Complaints are just. And the same Complaints will be equally true and just in our Neighbour's Mouth, if we give Occasion for them by our own Censoriousness. We are *not* his Masters, nor is he responsible to us for his Conduct. *Who art thou that judgest another Man's Servant?* (so St. Paul expostulates upon this Subject) *to his own Master he standeth or falleth, i. e.* he shall be absolved or condemned by him. *Why dost thou judge thy Brother? for we shall all stand before the Judgment Seat of Christ. Every one of us shall give an Account of himself to God:* and therefore it is usurping God's Jurisdiction, when thrusting ourselves into the Tribunal we rashly pass Sentence upon our Brethren, who are accountable only to *him*, or those under him, whom he in special Cases appoints to judge in his Name, such as Magistrates, Parents, Masters, or other lawful Superiors. These Powers are ordained of God, in whom alone resides the original Right of calling Men to an account for their Actions; and we speak not now of legal Judgments, but of rash and unwarrantable Censures. In this case God is so far from communicating his Right to us, that he has expressly forbid us, and that with severe Threatnings, to punish those with Rigor who presume to encroach upon his Prerogative.

The Apostles often repeat the same Prohibition, enforcing it with the Reasons before alledged. So St. James puts the Question, *Who art thou that judgest another?* Whence hast thou Authority over him? has the sovereign Judge committed his Office to thee?

has

Rom. XIV. 4.  
10, 12.

Chap. IV.  
ver. 12.

has he not on the contrary reserved it to himself with dreadful Penalties denounced against those who presume to usurp it?

God proposes and recommends his *Mercy* to our Imitation: he commands us in *This*, in *Mercy to be perfect as himself*, and live up to the Pattern of infinite Goodness which he has set us, but his *Judgment* is a reserved Prerogative, and they shall feel the weight of it who rashly invade its Office.

Besides this want of *Authority*, we are under a second Incapacity for judging, I mean want of *Knowledge*, want of sufficient Information, which certainly renders our Censures vain and erroneous.

God, as was said, is the proper Judge of Men, in virtue of all his Attributes, and particularly his Omniscience. *He is the Searcher of Hearts*. His Knowledge ministers to his Justice, and renders him *the righteous Judge of the World*. St. Paul urges this Consideration to silence our rash Censures, *Judge nothing before the time until the Lord come, who both will bring to Light the hidden things of Darkness, and will make manifest the Counsels of the Hearts*. 1 Cor. IV. 4, 5.

Those who preside in human Judicatories by the Appointment of God, and with Authority delegated from him, as they cannot know the Heart of Man, so neither do they pretend to judge it: but after enquiring concerning particular *Facts*, they pronounce according to the best Information. And here it is to be observed with what great Precaution they proceed. Witnesses are examined on both sides. The Person accused is allowed full Liberty to plead for himself. All material Circumstances both of the Accusation and the Defence are maturely weighed, and carefully recapitulated by grave and learned Men, who propose the Substance of all that has been alledged on either Hand, in the best light they can, to a number of sworn Persons, whom the Person accused has himself admitted for proper and unexceptionable Judges: and according to their unanimous Verdict the Cause is at last determined. So well have human Laws guarded the property of Men in two kinds of Possession, *viz.* of *Life* and of *Goods*; a third kind, that of *Reputation*, is left almost at Mercy and without Defence.

*Judge*

Ecclef. XXXI.  
15.

*Judge of your Neighbour by yourself* (saith the Preacher) and estimate how valuable his Reputation is to him by the price you set upon your own. Yet how rashly and wantonly do we injure our Neighbour in this tender point. Upon slight Conjecture, and obscure surmise, upon hearsay, and the most fallacious Appearances; upon such kind of Evidence as would not be endured in a Court of Justice, we precipitately give Judgment, and that, not only without due Cognisance of the Cause, but oftentimes even without due Knowledge of the Law itself by which we condemn him.

There are two kinds of Knowledge necessary in a Judge, Knowledge of the Law, and Knowledge of the Fact. Now in some cases we are very defective in both.

Our Ignorance of the Law, in some Points, is much greater than Men are commonly aware of. We find such instances of this even in the times of primitive Christianity, as should make us very modest and reserved in our Decisions. There were then, as there always will be while this World lasts, even amongst sincere Christians, many different Opinions concerning Matters not essential to Salvation. In these Cases each Man's Judgment is the Rule of his own Actions, but not a Rule for other Men. We must be content with the Light which God gives us, and which is sufficient for us to walk by, but not to discover all the ways by which he leads our Brethren: for as he has not given us an Authority, so neither has he given us a Capacity to judge them. We have St. Paul's Advice to this Purpose. *Him that is weak in the Faith receive ye, but not to doubtful Disputations*, or as it is rendered in the Margin, *not to judge doubtful Thoughts*. *For one Man believeth that he may eat all things, all Sorts of Food, another, who is weak, eateth Herbs. Let not him that eateth, despise him that eateth not: and let not him who eateth not, judge him that eateth: for God hath received him. — One Man esteemeth one Day above another: another esteemeth every Day alike. Let each of them follow his own Opinion without scruple. He who observeth the Day, observeth it to the Lord, i. e. with a religious View. And he who observeth not the Day, acts by the same motive. So also he that eateth, does the same: for he giveth God*

*thanks:*

Rom. XIV.

*thanks: and he that eateth not, does it on a religious account, and giveth God thanks.—Let us not therefore judge one another any more.*

Since therefore those who are truly devout and enlightened by the Spirit of God for their own Conduct, do not perceive the Limits of Duty with such Certainty and Distinction, but that they are liable to mistake, when they judge of the Conduct of their Brethren; it is no wonder that false Devots, who with great Pretensions to Religion have no solid Piety: it is no wonder I say that such often err in their Judgments through ignorance of the Rule they should judge by. Of this kind were the Pharisees, who with all their boasted skill in the Law, so mistook the whole Drift and Tenour of it, as to condemn our Lord himself for transgressing it, while he was actually accomplishing it in its highest Perfection.

This ignorance of the Law is an absolute Incapacity, yet in many particular points all Men are more or less liable to it. Education, Party and Complexion have a great share in the Notions we form, and those Notions will be our Rule of judging. When the Rule is faulty, the Judgment formed by it must of course be wrong; and our Care to apply the Rule right will only confirm us in Error.

Besides these Mistakes in the Rule, there are others still more frequent in the Application of it, as when we pass our Censures without due Information of the *Fact*. If we will constitute ourselves Judges, though never so irregularly, we should at least perform the Judge's part. We should patiently hear, and examine, and consider all that may be said on both sides. If we refuse this trouble, why do we intrude into the Office only to abuse and betray it? Appearances are very fallacious, and he who is not perfectly sensible that they are so, is ill qualified for a Judge. Yet, Fools that we are, it is according to these Appearances that we judge our Neighbour. We take a few probable Circumstances for a sufficient ground to pass Sentence on him. How many of these Follies have we to answer for? May the gracious God forgive us, and mend us, and by his Spirit write in our Hearts that Law, wherein he commands us *not to judge according to Appearances, but*

*John VII. 24*

to judge righteous Judgment, intimating that when we judge by appearances, we often judge unrighteously.

So it was with that Pharisee, who, while *Mary Magdalen* was weeping at our Saviour's Feet, said in himself *This Man, if he were a Prophet would have known who and what manner of Woman this is that toucheth him; for she is a Sinner.* Here are two false Censures implied, for the Pharisee, judging according to appearances, supposed from our Lord's Goodness and Condescension to *Mary*, that he was ignorant of her former misbehaviour, therefore that he was fallable and easily imposed on, therefore no Prophet but a Seducer and an Impostor. The Judgment which the Pharisee passed on *Mary* was better founded, yet very false and blameable. Her Crimes indeed had been too notorious to be doubted of: but she was now repenting of them: her Tears testified her Contrition, which was so efficacious, that her many Sins were forgiven her, while he who condemned her continued in his, and increased their number by his uncharitable Censoriousness.

So it will happen when we judge according to appearances. I shall briefly mention three other sources of rash and unwarrantable Censures. As when we judge of Mens *Intentions* by their Actions; which is a deceitful Rule, because the same Action often has its rise in different Men from opposite Principles. Again, when we judge of a Man's *whole* Character by single Actions: for Man is too various a Creature to be known at once by one, or even many single Actions. And, lastly, when we judge of others by *ourselves*, imputing to them such corrupt Motives as we find ourselves inclined to act by upon like Occasions.

Thus far has been considered our want of *Authority*, and our want of *Knowledge*: the third and worst Disqualification for judging is want of *Integrity*. We are proud, passionate, partial, interested Judges, and consequently corrupt, and very unfit for the Office. For the Proof of this I appeal to the Observation and Experience and Complaints of Mankind. We cry out mutually of each others Injustice. Every one complains that his Neighbour censures him wrongfully.



wrongfully. The Fact is notorious, but what is the Cause of it? What dark Principles are there in the Heart of Man which render him so prone to judge falsely? They are *Pride* and *Malice*, which are as inseparable as Cause and Effect. *Pride* implies Ill-nature, *i. e.* *Malice*: for all Excesses in Self-love do necessarily make a proportionable defect in Charity. *Pride* then is the cause of Censoriousness; *Pride* makes us judge others, though we have neither Authority nor Capacity; and *Pride* makes us judge falsely and maliciously. Of these two effects of *Pride* I shall speak severally. And,

First I would show how it inclines us to judge others. To judge is an act of Sovereignty: it is an Exercise of such Authority, as is indeed very considerable, if we were really possessed of it: *Pride* among its other Usurpations arrogates to itself this Province. It raises us above our Brethren in an imaginary Tribunal, from whence we seem to distribute Praise or Infamy with an arbitrary Sway. *Pride* strangely delights itself in thus taking the ascendant over others in the Sentences we pass upon them. For we plainly set ourselves above them, when we call them to our Bar, and subject them to our Censures. Hence it appears how *Pride* finds its account in making us Judges: why it makes us corrupt Judges is our second Enquiry.

To apprehend this it must be remembered that the First-born of *Pride* is *Malice*. He that loves himself more than he ought, must love others less than he ought. The same Principle which makes us overvalue ourselves, makes us undervalue our Neighbour. For as our Notions of *Excellence* are by comparison, we cannot ascribe it so immoderately to ourselves, but upon a supposed Defect of it in others. Their abasement seems to set us higher, and we erect Trophies to ourselves upon their Ruins.

While the Pharisees trusted in themselves that they were righteous, it was but natural for them to despise others. For the same self-love which made them blind to their own Faults, not only sharpened their Sight to spy those of other Men, but even aggravated and multiplied them. And this is the true Reason why our Judgments

err so much oftener to the Prejudice, rather than to the Advantage of our Neighbours; why, so commonly, we think *worse* of them, rather than *better* than they deserve. I shewed before the *Ignorance*, what I now insist on is the *Corruption* of our Judgment. Mere Ignorance has an equal chance either way: and what is thrown in the dark and at random, might as probably hit above, as below the Mark. The reason why we are so often under it is the *Malice* of our Hearts, which makes us delight to find Faults in others, as Excuses for our own Faults, or Foils to our Virtues.

Men are Rivals for Reputation, they all run for the same Prize. The Sentence, by which we condemn another, gives us the start of him in our own Esteem. And hence it happens that those who excel most, are often censured with greatest rigor: there is a Conspiracy against them: it is the interest of Multitudes to defame them: and they suffer accordingly. While those whose privacy, or notable worthlessness less provokes the Jealousy of others, are treated with much greater Indulgence.

Such are the Causes of Censoriousness, they are Pride and Malice. We must seek a Remedy for these Evils in the Practice of the contrary Virtues, even Humility and Charity. Charity will teach us to pass over that in others, which Humility teaches us to apprehend for ourselves.

If, according to the Apostle's Precept, we *judged ourselves*, we should not be so rash and precipitate in judging others: but recognizing in our own Breast the Root of that Evil which we are tempted to blame, we should turn our Censures upon ourselves. So St. *Augustin* diverted his Mind from uncharitable Censures, even of certain and apparent Faults, by reflecting that he had within himself the same Seeds of Evil; and that he should do *worse*, if the divine Grace did not restrain him.

Gal. VI. i.

It is St. *Paul's* Advice that we should *consider ourselves lest we also be tempted*. If we sufficiently considered ourselves, our past Miscarriages and our present Dangers, we should be often enclined to pity others, but never to condemn them: and thereby we should obtain

obtain from God the Mercy we shewed to Men, according to our Lord's gracious Assurance, that *if we judge not we shall not be judged, if we condemn not, we shall not be condemned: if we forgive we shall be forgiven.*

## DISCOURSE XXVIII.

### On S L O T H.

ROM. XII. 11.

*Not slothful in Business, fervent in Spirit, serving the Lord.*

OF all their Follies and Vices there is none which Men so readily acknowledge as *Laziness*: and this not from Ingenuity or a settled purpose to amend it, but purely from the little sense they have of its Guilt. They think it a very pardonable Frailty, and often plead it in excuse for many Faults, which are much less Faults than itself: some account it almost a species of Innocence, and openly make profession of it with a wanton Confidence. I shall essay therefore to represent the proper Guilt and Malignity of Sloth from the following Considerations,

First, that of our own Nature as we are *Men*, i. e. Creatures endowed with great Capacities and Abilities for Thought and Action. Now the nature of things is in some sense their Law, and every good Faculty we are endowed with implies an obligation to use and exert it. Accordingly Man even in the state of Innocence had his daily Work appointed him, which argues his Dignity, and the peculiar Regard of Heaven to *Him*: since the inferior Animals were left to rove idle and unemployed, the Creator taking no account of their Doings.

And farther, as by our natural Constitution we are fitted, so we are commonly much inclined to Action. Which Inclination has occasioned the Invention of so many different Amusements and Exercises, to which Men have recourse in order to vent their innate Activity, when they decline the regular Employments of virtuous Industry. Hence it is, that so many, who neglect their proper Business, are impertinently laborious in their Sports and Pastimes; which is a clear Proof that we are by our natural Frame and temper of Mind strongly inclined to Industry. And when any so far suppress that Inclination as to abandon themselves to Sloth and Indolence, Nature soon punishes the violation of her Law by grievous Distempers of Body and Mind: the Man grows a Burden to himself, and languishes in the listless, lingering Torments of Idleness.

To this Aptitude and Propensity to Business with the Mischiefs consequent to Sloth in mental Pains and bodily Diseases, the Divine Providence has added more pressing Incentives in the many Wants we are subject to of Food, and Raiment, with other various Necessaries or Conveniences of Life. Nature only furnishes the rough Materials, which demand much skill and pains before they can be accommodated to our uses. The Corn of the Field, and the Wool of the Flock require long Preparations, with Care and Labour ere they become Food and Raiment. The Stone of the Quarry, and the Timber of the Forest furnish Work for many Hands, before they can afford us convenient shelter. So that absolute necessity engages the far greater part of Mankind in daily Labour, and all that Religion requires of *these* is to make a virtue of that Necessity, by conscientiously, *i. e.* in obedience to God, performing the Task imposed on them.

Nor may the rest, who seem placed in an higher Sphere exempt themselves from this common tax upon human Nature. They are bound, according to their several Stations, to make suitable returns of service to the rest of Mankind, and contribute their share towards the publick Good. For no Rank or Quality can confer a Privilege to be a worthless Drone, and useless Burden to Society.

Upon

Upon this account St. Paul represents Idleness as a Sin against the Order of Providence, which requires a reciprocal communion of Benefits among Men: and thence he argues that the idle Man has no title to his daily Bread, because he has no right to the service of others, who does not repay them with his own. And he concludes with exhorting them *to labour quietly, and eat their own Bread*: accounting that only for such as they themselves had earned.

2 Thess. III.  
6, &c.

Yet some may think that *their* Condition exempts them from this Duty, because they are already provided for, and have wherewithal to maintain themselves in Ease and Idleness. But sure it is no excuse for a Fault, that we are in a capacity to commit it. *Do you thus requite the Lord, O foolish People and unjust?* Can your greater Obligations to God for his Bounty dispense with your Obedience to him? There is no state of Life which does not furnish employment for Care and Industry. For as the Preacher declares, "great Labour is appointed for every Man, and a heavy Yoke is upon the Sons of Adam, from him that setteth on a Throne of Glory, unto him that is humbled in Dust and Ashes: from him that weareth Purple and a Crown, unto him that is clothed with a linen Frock." And from the imperial Daughter to *the Maid behind the Mill*. For the Mean must serve the Great out of necessity, and the Great are equally bound to serve the Mean out of Justice and Charity.

Deut. XXXII.  
6.

Eccles. XL. 1.

Thus far it has been shewed that Idleness contradicts the original Law of our Nature, because our Frame and Constitution is fitted for Labour, because the natural bent of our Mind inclines to it; and because our own Wants, and the returns which we in justice owe to Society for the services received from others, strictly oblige us to it.

These Obligations are greatly enforced by the revealed Doctrines, which make *Self-denial* and *the Mortification* of inordinate Desires, an essential and principal Point of Duty. To discharge this some have recourse to strange and unnatural Austerities: but God himself has provided the Sacrifice, which he meant we should offer him, he has provided it I say in the daily Labour enjoined us. For to  
take

take due pains in our proper Business is the best kind of *Mortification*, and severe enough, if we discharge it faithfully.

Our Lord commands us *to take up our Cross to follow him*. Every Man has his *Cross*, but they only *take it up*, who impose it on themselves by a voluntary Acceptance of it. This we do when we conscientiously practise that habitual *Self-denial* which is necessary to maintain a Christian Industry. The weight of Sloth is so oppressive, the Charms of Pleasure so alluring, and our natural Inclinations so fickle and changeable, that we must do ourselves great Violence to persevere steadily in the narrow, and trite, yet often rugged Path of Business; and always do what is best and fittest to be done, though never so irksome, or difficult. This is the daily Cross which Christ has commanded us to take up, and those who reject it can have no Interest in him.

He has assured us that *every idle Word which Men shall speak, they shall give an account thereof at the Day of Judgment*. With how much greater reason then shall we be accountable for our idle Hours, idle Days, idle Years. Our great Master will then call all his Servants to account for the Talents he has entrusted them with. And he has told us before Hand the Sentence which will be passed upon the *unprofitable Servant*, who was condemned, not for doing ill, but for doing nothing: his Sloth was his only Crime, and for that he was condemned to *outer Darknefs*.

But farther, besides the proper Guilt of Sloth, it is exceedingly pernicious in its Consequences. For Men, rather than do nothing, are inclined to do ill: and when the Heart is not occupied by good Thoughts, bad ones are ever ready to insinuate themselves. Idleness is the Nursery of Vice, which grows there as naturally as Weeds in a neglected Field. It is the wise Man's Observation that *Idleness teaches much Evil*. For the Mind being vacant and dissolute every Temptation impresses itself with great Advantage and Force, Men in that Circumstance being apt to comply with Temptation, purely to divert and entertain themselves, to pass their time and cure their listlessness, committing Sin merely for want of better Employment.

Industry

Matt. XXV.  
30.

Ecclesi.  
XXXIII. 27.

Industry on the contrary is a guard of Innocence, fencing the Avenues of the Heart, and securing it from many Occasions of Temptation. When a Man is engaged in honest Employment, and seriously intent upon it, his Mind is taken up, is prepossessed, so that commonly there is not room for evil Suggestions. His Senses lie not open to ensnaring Objects, nor is he at leisure to mind the Sollicitations of sinful Pleasures: and (which is his principal Advantage) he is more immediately under God's Protection, while he is thus engaged in his Service.

Such are the Advantages of a Christian Diligence, I say a *Christian Diligence*, for a misplaced Industry may be worse than Labour lost, worse than Idleness itself. To make haste, when we are in a wrong Road, is an impertinent hurry at best, and commonly serves only to prolong Error. In that case our first Care should be to get into the right way. Until that be done the Exhortation in the Text does not belong to us, as appears from the Clauses subjoined to the Caution against Sloth, viz. that we should be *servant in Spirit, serving the Lord*:

In the last of these, *serving the Lord*, the Phrase is as intelligible, as the sense is reasonable: but the former *servant in Spirit* requires some Explanation of the term *Spirit*, which at the time the Apostle wrote was commonly understood to mean one constituent part of the human Nature.

Man was then considered as consisting of three parts, called *Body, Soul, and Spirit*. Writers who were cotemporary with the Apostles speak often of this Division, which certainly is just and proper, since it occurs so frequently in the Scriptures, where we find Soul [ΨΥΧΗ] and Spirit [ΠΝΕΥΜΑ] not only distinguished, but opposed, as being not only distinct, but opposite Principles. Very early in the primitive Church this Distinction was abused by some enthusiastick Hereticks, which probably is one reason why in process of time it was much disused, and at last quite neglected; so that to supply the want of it latter Writers, using the Word *Soul* in a much larger Sense than the Ancients did, distinguished what they now call Soul, into two parts, one called the *Inferior* and the other

other *Superior*. By the inferior they mean the seat of the Passions and receptacle of whatever kind of Sentiments Man may have in common with the rest of the Animals: by the superior they mean his Capacity for Religion, to which appertain Conscience, the Knowledge and Love of God, with every thing that conduces to Virtue and Piety; and consequently those nobler Faculties of the Mind whereby we control the low animal sensual part of our Nature, and with erected Thought, Thought raised above sordid transitory Interests, which are the bane of our true Interest, we follow the dictates of right Reason, and behave, as intelligent Beings ought to do, in the presence of their Creator.

A zealous Exertion of these nobler Faculties is what the Apostle means by *being fervent in Spirit*: and the following Words shew wherein that Fervour should be employed, *even in the Service of God. Fervent in Spirit, serving the Lord*. Many confine the Service of God to the publick Service of the Church, or the stated Offices of private Devotion: but these are far from being the whole of our Service to God; for they are only Seasons proper to excite, renew, and invigorate our Piety, so that it may spread over all Life, and become the incessant Spring of our Diligence, the habitual Motive of all we do. This is *serving God*, and the most indifferent Actions performed in this Disposition, will thereby be ennobled, and made Divine.



## DISCOURSE XXIX.

*The SOWER.*

MATT. XIII. 3.

*He spake many things unto them in Parables, saying : behold a Sower went forth to sow.*

**J**ESUS was setting by the Sea side, where a great Multitude was gathered about him, so that he went into a Ship, and sat, and the whole Multitude stood on the Shore. Here surveying his numerous Audience, and perhaps reflecting with inward Grief how few of that populous Assembly would profit by his Doctrine, he spake the following Parable of a Sower sowing Seed in four kinds of Ground, with the different Success of that Seed according to the different Nature of the Soil it was cast upon.

When we consider that this Seed signifies the *Word of God*, as our Lord after explained it; it may seem strange that any Particle of such Divine Seed should prove fruitless. *The Word of God* is the Seed of universal Nature, the Seed whence all things sprung into Existence. It made the World, and it supports it. And when this Divine Word, in itself so efficacious, is addressed to rational Beings, it is so much their Interest, as well as their Duty, to comply with it, that it is astonishing *they* should refuse Obedience.

But here is the great Misfortune. That Freedom of Will, which constitutes our Dignity above other Parts of the Creation, by our Perverseness is become our Disgrace and our Bane. That generous voluntary Obedience to which we were ordained, implying necessarily a possibility of Disobedience; that fatal possibility has proved our Ruin. And although God daily renews his call that we should return to our Duty and Allegiance, yet we see the greater part of Mankind totally neglect him.

2 Cor. IV. 2.

God speaks to Men by various Ways: a principal one is this present Ordinance. God has given Power and Commandment to us his Ministers to declare his Will, to publish his Laws. We are entrusted with the Divine Seed of his Word: and woe be to us if we *use it deceitfully*: Woe be to us, if we mingle it with the Tares of human Traditions, or prostitute it to any wordly Interests!

John VII. 17.

Such Prophanation of it may indeed sometimes be committed by ignorant or designing Men: but the sacred Scriptures are in your Hands; and it should be your Care to search them, and try if our Doctrine be agreeable thereto, *whether it be of God, or we speak of ourselves*.

While we faithfully do our Duty, God speaks by our Mouths, all unworthy as we are. Under our great Master *Jesus Christ* we are the Sowers sent into his Field the Church to scatter the good Seed of his Word. This is our Part: yours is to receive it with the proper Dispositions, which can be judged of only by the Fruit it brings forth. You will all find yourselves described in this Parable, which represents four sorts of Hearers, and each Man is concerned to judge himself what Class he belongs to.

Palm  
LXXXII. 5.

The first sort are compared to the *Way-side*, the common Road, upon which when the Seed fell, *the Fowls came and devoured them*. Our Lord interprets this of those, *who bearing the Word understand it not*. By which he means, not that they are ignorant of the Sense of it, but that they do not exercise their Understanding about it; they do not mind, they do not consider it as the Rule of their Conduct. The Psalmist describes them in those Words, *they know not, neither will they understand: they walk on in Darknefs*. They hear, if I may so say, without hearing, *i. e.* without minding what is said. Their Heads are like a High-way or common Thoroughfare, in which nothing rests, but passes out as it entered: they persevere in a wilful stubborn Ignorance; and all the tremendous Truths of Religion make no Impression on them: like *Gallio they care for none of these things*, as if they had no Part or Concern in them.

Why

Why then do they come here? to what purpose do they enter this School of Wisdom? why, merely to comply with the Custom, to follow the Multitude, to pass away an Hour or two, that would be burdensome at home: or perhaps to criticize on what they hear, and remark the Preacher's Faults instead of their own.

If I should add that many come to our Churches to shew themselves, to make a wanton Ostentation of their Person and Dress, to take out new Lessons of Vanity, to learn Fashions and practise them:——If I should say this, is it not true?——And if it be true, is it not abominable?——But Fools make a mock of Sin, and turn our just Rebukes into a Jest. The Preacher must be very cautious upon these Subjects, who does not incur their Ridicule. But, Christians, this is a very serious Matter; and you must renounce the Name of Christians, if you do not lay it to Heart. Our Master *Christ* who was Mildness itself, most Dove-like Mildness, changed his wonted Indulgence into Severity and Indignation against those that profaned the Church. Though his general Dememeanour to Transgressors was so meek and gentle, so condescending and familiar, that his Adversaries reproached him as the Friend of Publicans and Sinners: yet when he found Sinners polluting the holy Place, his just Zeal so far transported him that he made a Scourge of small Cords, and drave them out of the Temple.

This uncommon Indignation of *Christ* argues that it is no small Crime to abuse this House of God to any Purposes different from, and as they often prove, opposite to those of its Institution. This is the House of Prayer, a holy Place, wherein we are to humble ourselves before God; to implore his Mercy, and acknowledge his Goodness; to learn his Will, and celebrate his Sacraments: and if any come here for other Ends, to display their Fopperies, and act over their little Vanities; let such be warned by this Admonition, and not presume for the future to approach these sacred Walls, but with such Modesty, Sobriety, and devout Recollection of Mind, as become the holy Offices for which we here assemble.

It is indeed a melancholy Thought to reflect how great a Part of the Congregation come hither for other Purposes than those for

which these Walls were consecrated. They come to God's House, but not for God's sake: they neither seek him in the Prayers, nor hear him in the Sermon. They seem to approach him with their Lips, and their Ears, but their Hearts are far from him. They hear our Discourses, as they hear the Organ, as an amusing sound, without Reflection or Application. We preach against Pride, Intemperance, Uncleaness, Fraud, Calumny, Revenge; in short every kind of Vice: we denounce the Judgments of God against those who do such things: we exhort them to be reconciled to God by a timely Repentance: but all in vain. The Word takes no Root in their Hearts. Such are they who received the Seed by the way-side.

The second sort of Hearers are compared to *stony Places*, where the Seed had not much Earth. And when the Sun was up, they were scorched: and because they had not Root, they withered away. So far the Parable. Now hear our Lord's Application of it, *he that received the Seed into stony Places, the same is he who beareth the Word, and at first with Joy receiveth it: yet hath he not root in himself but dureth for a while: for when Tribulation or Persecution ariseth because of the Word, he presently relapses.*

Such are the second sort of Hearers: they receive, they relish the Word, they delight in it, they partly apply it to themselves, and reduce it to practice. But all proves superficial, and consequently vain: for they are a *stony Ground*, in which the Seed cannot take root. By this Metaphor of Stones we may here understand *bosom Sins*, habitual Vices in which they indulge themselves; such as Covetousness, or Uncleaness, or Sloth, or rank Ill-nature, or some other reigning Vice, which they will not do themselves the violence to surmount. Of this we find a remarkable Instance in *Herod*, of whom it is said that "he revered *John*, knowing him to be "a just and holy Man, and therefore protected him, having reformed "many things, upon his Remonstrances, which he used to receive "very graciously" or as it is literally in our public Translation, "when he heard him, he did many Things, and heard him gladly. This seemed a very hopeful Conversion. For a Prince bred in the

Pride

Pride and Luxury of Courts to become attentive to the austere Baptist, to *hear gladly* his mortifying Lessons of Penitence, and not only to hear, but begin to put them in practice ; for it is said that *he did many Things* : this was very promising, and one might expect from it some extraordinary Reformation. But he had still a stony Place in his Heart, *Herodias* was there, and the good Seed could not take Root in it. You know the sad Event : his adulterous Passion destroyed not only the Seed, but the Sower too ; Lust produced Murder : and entangled with a rash Oath he gratified the Malice of *Herodias* with the Head of the Prophet. So fallacious is that fond Gladness which is often felt upon hearing the Word, many are pleased with it, who never profit by it.

For as the Soul of Man was made for Truth, it naturally takes Delight in it : and while the Truth does not directly oppose our favourite Errors we receive it with Joy, we let it sprout, and put forth Leaves, and make a shew of Reformation. But when it reaches the Bosom Sin, the darling Vice, which you will not part with : then it meets a Rock, then it can make no farther Progress. You shut your Eyes against the Light, you *choose Darkness and Falshood, because your Deeds are Evil.*

And therefore they deceive themselves, who, when they have been touched and affected with a Sermon, think that all is done, and that they have discharged their Duty. Quite the contrary : nothing is done if they stop here. God indeed has done his Part : the Seed is sown in your Hearts. It is your part now to cultivate it, to make room for its growth, to cast out all the *Stones*, or the *Thorns* that may hinder its encrease.

The Thorns were the third Obstacle mentioned to the fertility of the good Seed. *Some fell among Thorns* (said Christ) *and the Thorns sprang up, and choaked them.* This is explained at ver. 22. *He that received the Seed among Thorns is he that beareth the Word, and the Cares of this World and the Deceitfulness of Riches choke the Word, and he becometh unfruitful.*

When we speak of the *Care of this World* as sinful, there presently occur many Objections to what we teach. No Man, it is said,

said, can live without Care: and if any should, he would be justly blamed for his Negligence. *Six Days shalt thou Labour* (saith God) and *Labour* there relates to the Mind as well as the Body, and the most general Labour of the Mind is Carefulness. Wherein then does its Sinfulness consist, or how can any Man discharge the Business of his Calling without it?

To this we answer, that Care to please God, and work out our Salvation in the State to which he has called us, *i. e.* to do the Business which God has appointed us, *as* the Business God has appointed us, is an indispensable Duty: and it is not Care in general, but the *Care of this World* that is Criminal, *i. e.* Care merely for the sake of this World, and exclusive of our Regard to God: Care, whereof worldly Goods are the sole Motive and End: such Care as we should not engage in but for the temporal Profit we expect from it.

Morality consists not in the outward Action, but in the Motive to it, *i. e.* the Reason why we do it, the End for which we perform it. The Servant of God and the Servant of Mammon may appear both alike careful and industrious, but from very different Principles. The one fulfils the Desires of his Covetousness; while the other obeys the Commands of God. As our Motives or Principles of Action are of a secret Nature, and commonly lie hid in the Intricacies of the human Heart; Men do very frequently deceive themselves in this matter, and mistake their worldly mindedness for Christian Industry. The frequency of this self-deceit is, as I suppose, the reason why our Lord adds to *the Care of this World the Deceitfulness of Riches*; and in other places warns us so earnestly, with a double Caution that we should *take heed, and beware of Covetousness*: because the Temptation to it commonly solicits Men under the Disguise of Duty of Frugality, of providing for their Families, and fulfilling their Vocation.

That we may not be deceived by worldly Care in this disguise of a virtuous Diligence, our Lord has given us this Character to know it by, *viz.* that it chokes the good Seed of the Word, stops its Influence, and hinders the due and natural Effect it would have  
upon

upon our Lives. For instance, The *Word* saith "Love your Neighbour as yourself; and deal by him, as you yourself would be dealt by." If this take Root in our Hearts, it will produce a most amiable Integrity, Disinterestedness, and Generosity in our Dealings: but worldly Cares come and stifle this good Seed, making Men selfish, griping, disingenuous, and over-reaching.

The Word again commands that "we seek the Kingdom of God and his Righteousness in the first Place, and depend securely upon Providence for our support." Hence the Christian Industry is full of Faith in God, sedulous to please him, and only him: so intent upon Duty that it is indifferent to all beside: so confiding in the divine Protection, that it is void of all Cares for itself, and rests in a perpetual inward Peace by reason of its habitual Resignation to all the Orders of Providence. The care of this World, on the contrary, is disquieting and vexatious: it seeks the World in the first Place as its principal Affair; and where it predominates true Religion must be excluded: for true Religion can never be an inferior or secondary Pursuit, it must be the first, or none; it must root out the Thorns, or be choked by them.

The last kind of Soil on which the Seed is said to have fallen is *good Ground*, which is interpreted to represent them who, *with an honest and good Heart having heard the Word, keep it, and bring forth Fruit with Patience*. To these happy Auditors are assigned three Properties worthy our Notice and Imitation. They receive the Word with *an honest and good Heart*. They *keep* the Word they have heard, and they *bring forth Fruit with Patience*. They are sincere in Hearing, faithful in Retaining, and patient in practising their Duty. Luke VIII. 15.

The first part of this Character, *viz.* sincerity in receiving the Word is well exemplified and expressed by *Cornelius*, who was directed by a heavenly Vision to send for *St. Peter*; and after having got together a small Congregation of his Friends and Relations, he at their Head thus addressed himself to the Apostle for instruction. *Now are we all here present before God, to hear all things that are commanded thee of God*. So spoke that *honest and good Heart*. Acts X. 24. 33.

*Heart*, which was rightly prepared to receive the Word. *We are here present before God.* A devout Sense of the Divine Presence dispels all secular Cares, recollects the Attention, stills every faculty of the Mind, and composes it in a religious Silence. Such should be our Disposition, when we read the Word of God in the Scripture, or hear it faithfully dispensed by his Ministers. We shall then feel its Efficacy: for it will make a great Impression on us; it will sink deep into our Hearts; and taking root there, and being warmly cherished by successive Meditations, it will spring forth in holy purposes, with ardent and incessant Desires to accomplish it. This is what we understand by the second Property before mentioned of a good Heart, viz. *that it keeps the Word.* It suffers not itself to be dissipated in Pleasures, distracted with Cares, or engrossed by any sensual Affection: but attentive to the Truth received retains it as a sacred Depositum, cultivates it (as was said) with assiduous Meditation, and puts forth all its force to co-operate with it in the production of Virtue. Those who have their Heart thus disposed are *Christ's* favourite Auditors, and he has pronounced upon them a very memorable Benediction; for when a certain Woman was so transported at the hearing his Instructions, that by a very natural expression of her Passion, *she lift up her Voice, and said unto him: Blessed is the Womb that bare thee, and the Paps that thou hast sucked,* he replied, *yea rather blessed are they that bear the Word of God, and keep it.*

Luke XI. 28.

The third and most essential Quality of a good Heart is that it brings forth Fruit with Patience. This is the completion of its Character, the Perfection of its Goodness and Felicity, is (says our Lord) *ye continue in my Word, then are ye my Disciples indeed: and ye shall know the Truth, and the Truth shall make you free:* then you become the Children of God, and endeared to *Christ* by every kind of Relation. So he himself assures us, when, as he was discoursing, being told that *his Mother and Brethren stood without desiring to speak with him, he answered and said unto him that told him: who is my Mother, and who are my Brethren? And he stretched forth his Hand towards his Disciples and said, "Behold my Mother, and my Brethren,*

John. VIII.  
31.

for



*for whosoever shall do the Will of my Father which is in Heaven, the same is my Brother, and Sister, and Mother.*

Blessed therefore, eternally blessed are all they that hear the Word of God, and keep it, and bring forth Fruit with Patience, which that ye may all do, The Peace of God which passeth, &c.

## DISCOURSE XXX.

*The LOAVES and FISHES.*

MATT. XV. 36, 37.

*Jesus took the seven Loaves, and the Fishes, and gave thanks, and brake them, and gave to his Disciples, and the Disciples to the Multitude. And they did all eat, and were filled.*

**I**T is a Misfortune that Truth, often presented to the Mind in the same Light, loses its force by Repetition. According to Reason, the more we are assured of it, the more we should be affected: but we find by Experience that the most important Truths, by being often represented after the same manner, become gradually less affecting; they grow familiar, they grow insipid, and at last nauseous. The Divine Wisdom and Goodness has therefore in the holy Scripture diversified the same Truths with an almost infinite Variety of Circumstances, exhibiting Duty in new Lights, proper to awaken Attention, and persuade Obedience with such Efficacy, as is natural, where Novelty exerts its usual Force to make Impressions on us.

That we are continually maintained by the Providence of God is a notorious Truth; yet grown so trite that it rarely moves our Gratitude: but the Portion of Scripture now read may serve to enliven it with the new Circumstances, in which it represents our Obligations to God for our daily Food; which is as verily his Gift to us, as the Loaves and Fish miraculously increased to feed four thousand, were the Gift of Christ to that Multitude.

Had we been present at that wondrous Feast, and seen the creating Hands of our Lord actually producing Food, encreasing the small pittance of Bread and Fish to a quantity sufficient to feed so many Thousands; with what pleasing Wonder and Awe should we have felt ourselves seized! with what devout Thankfulness should we have received our Portion of the miraculous Entertainment!

Now every Meal we eat is in reality as much the Gift of our Lord, as was that amazing Banquet. His Power created, and his Goodness bestows our every Morsel. The whole World indeed is his Family, for which he daily provides, and gives to every Creature his Food in due Season. *He causeth the Grass (saith the Psalmist) to grow for the Cattle, and Herb for the Service of Man, that he may bring forth Food out of the Earth.* Thus are all things living in the Earth, Air, and Sea subsisted by God: and as they are so subsisted chiefly for the sake of Man, and subjected to his Dominion, he, as the Priest of this lower World, must pay *their* Homage and Service to the common Lord. God has made Man to have Dominion over his other Works, giving him a kind of Property in them: and it is therefore highly reasonable that Man should pay their Tribute of Praise, they themselves not being capable of knowing their Dependence on God. *The young Lions are said to seek their Meat from God, and the young Ravens to cry unto him:* yet these are only the Complaints of languishing Nature, heard and relieved by the God of Nature, but not directly addressed to him. Man alone is capable to hold such Communion with God, to know his Goodness, and celebrate his Praise. Yet most Men live as insensible of their Obligations to him as the meanest Animals, who have no Capacities to apprehend them. Though they receive their daily Sustenance from God, yet make they no returns of Praise and Thanksgiving. And the Reason is because their Sustenance comes *naturally*, i. e. by the Ministry of second Causes: for Nature is the established Method by which God produces it. But second Causes do not derogate from the first; though to the great reproach of human Reason they too often obscure it. And therefore our Lord, in the Case before us, acted without them; producing Food immediately

by

Psalm CIV.  
14, 15, 28.

Psal. CIV.  
Job  
XXXVIII.

by his creative Power, and shewing, without a Veil, to whom we owe it. This is the Sentiment which I purpose, with God's Blessing, now to inculcate, after briefly relating the Story upon which it is grounded.

Great Multitudes had followed our Lord from the neighbouring Cities and Villages into the Wilderness. Their Attention to his Doctrine, and Admiration of his Miracles, had suspended the call of natural Appetite; and a holy Care for their Souls had made them, for a while, neglect their Bodies: a happy and a glorious Neglect, which sometimes devout Souls fall into, when hungering and thirsting after Righteousness, they fast, and deny themselves more than their bodily Strength will bear: an Error indeed, but such as rather moves the Compassion than the Anger of our merciful Redeemer. For it is said, that *He called his Disciples, and said unto them: I have Compassion on the Multitude, because they have now been with me three Days, and have nothing to eat. And if I send them away fasting to their own Houses, they will faint by the way, for many of them came from far. And his Disciples answered him, From whence can a Man satisfy these Men with Bread here in the Wilderness?* The Place indeed was a Wilderness, a barren Desert, but *Christ was there*: he who furnished a Table in the Wilderness for their Forefathers; he who gives the fruitful Vallies their Fertility, and whose *open Hand filleth all things living with Plenteousness*. He was there; and could immediately have created Food for their present supply, as he did the World out of nothing. Why then did he enquire for the seven Loaves? seven Stones, or seven Clods of Earth were as sufficient in his Hand to have fed his four thousand Guests. All things were equally possible to his Power, but not equally agreeable to his Wisdom. He was to teach in every Action, and set an Example in all he did. And therefore though possessed of the inexhaustible Stores of Omnipotence, he extended his Power only in such degree, as the present Occasion called for. Seven Loaves he had, and those he used: but seven were not sufficient, and therefore he produced a miraculous Supply.—He used the ordinary Means as

far as they would go, and had Recourse to the extraordinary only as a Supplement to their Deficiency. A great Lesson to us, as on the one Hand not to tempt God with vain and presumptuous Expectations of Assistance, when the Abilities already given are sufficient, if we duly exert them: so on the other Hand, to rely with a steady Assurance upon his Goodness, after we have used our utmost Endeavours, and done the best we can.

To instruct us in this our Lord took the small Pittance that was at Hand, the seven Loaves and few small Fishes.—For these *He gave thanks* (seeing these were all) *and he brake them, and gave to the Disciples, and the Disciples to the Multitude: and they did all eat and were filled.* And at the same time doubtless their Minds were affected with Reverence, and the warmest emotions of Gratitude. For when our Lord repeated this Miracle upon a like Occasion, as we read in the sixth of St. John, those, who saw and partook of it, were so sensibly affected, that they immediately professed their Faith in him as the great Messias: and in the sudden Transports of their Zeal they would have made him their King: and at length grew so importunate, that they would by Violence constrain him to accept that Office: for the Evangelist adds, *that when Jesus therefore perceived that they would come and take him by Force to make him a King, he departed again into a Mountain himself alone.* He fled from offered Royalty, for he came into the World for a far higher End, than to wear its Crowns. He was indeed a King, *and to this End was he born* (as he declared before Pilate) *and for this Cause came he into the World that he should bear Witness to the Truth of his being so.* But his Kingdom was not of this World; it was a spiritual Dominion, a Rule over Souls, an everlasting Kingdom of Saints. All other Empire was unworthy him, and far beneath his innate Supremacy.

The People therefore were mistaken in offering him a temporal Crown: but though they erred in that particular through the grossness of their Apprehensions, yet they judged true in the main that such Obligations required the utmost Efforts of Gratitude: that the Power which created their Food had a rightful claim to their

their Subjection; that the Goodness which bestowed it deserved their Obedience; that they ought to be wholly devoted to his Service who maintained them; and in a Word, that they should live *for him, by whom they live.*

This Conclusion was most just and rational. Why then do not we agree in it? They would have made *Christ* their King for one Meal thus bestowed. We receive our daily Sustainance from him, yet the greater part make no such return of Homage and Obedience. And why are we less affected than that Multitude? the cause lies only in the *manner*, not the *matter* of the Obligation; it is because we receive it by the mediation of natural Causes, which proceed in a regular uninterrupted Course, according to the wise Appointment of the God of Nature.

That we call *the Course of Nature* is truly the Will of God, and a continual Exertion of his Providence. St. Paul says that God *gives us Rain from Heaven*; and Mankind naturally seek to him for it in their Want. Yet Rain proceeds from natural Causes, but is not less the Gift of God, because bestowed by Means that are ordinary and established. So our Lord in that part of his Sermon on the Mount which concerns Providence, sayeth, that *God feedeth the Ravens*; and God does as verily feed them, as they by his Appointment fed his Prophet *Elijah* at the Banks of *Kidron*. Yet no Man doubts but they are fed by the ordinary Course of Nature, which is not less providential, because constant and regular.

Nature is the *Servant of God*, and ministers our Food, as the Disciples did the Loaves multiplied by our Lord: and our Gratitude should terminate in him, as theirs did, when they would have made him their King. But our Minds are not affected with things that happen often: we contract a certain familiarity with common Events, and the daily Wonders of Nature grow cheap and unaf-fecting by their frequency. Things which rarely happen, strike; whereas frequency lessens the Admiration of things, though in themselves ever so admirable. This Miracle of the multiplied Loaves has only its novelty to recommend it, the others as much deserve our devout Acknowledgments.

We

We may best judge of this by some other Instances. Is it more strange that the Rod of Aaron should bud, than that ten thousand Woods and Forests, stripped by the Frosts, should in the Spring shoot forth Buds innumerable, and make new Shades with returning Leaves and Bloom? Or that Food should descend nightly from Heaven, as the Mannah did upon one certain spot where the *Israelites* were encamped; is this more strange, than that Food should spring, as it does yearly, and all the World over, out of the Ground? God is alike the Author in both Cases, and Man's Obligations are the same: but when his Productions appear frequent and after the same manner, we heedlessly pass them by as natural: and when they appear in a manner new and unusual, then we cry Miracle, and Prodigy! The Strangeness of the thing, as it were, alarms us, and makes us raise our Eyes to the Hand that caus'd it.

In Condescension therefore to our Weakness and Inadvertency Almighty God has vouchsafed upon some extraordinary occasions to divert his Power out of the common Channel of Nature, and shew it in some other manner that is new and surprizing. In the Case before us he quite threw off the Disguise of second Causes, and visibly and in Person exerted that Power, from which the Earth gives its Encrease, and the Fountains flow with perpetual Streams.

His Operations in Nature proceed very leisurely from small and seemingly despicable Beginnings, passing through various successive Changes, and advancing by just Degrees, they attain at last their due Perfection. Thus a grain of Corn, sown in the Earth, and perishing there, by a virtue God has implanted in it, communicates we know not what fecundity to the Glebe. From that secret spark of vegetative Life the tender Roots spread, and the green Blade springs forth, which after a Revolution of various Seasons, with the Concurrence of Frost, and Rain, and Snow, and Dew, and Sunshine, displays the Ear, first green with little Cells full of a milkey Substance, which ripens and hardens in the Sun, till the Grain perfected and ready for the Labours of Men, is gathered,  
and

and after various Operations becomes proper for our Nourishment. So long a progress through natural Causes, with diverse Arts and Labours of Men, is necessary to make a piece of Bread. But the Lord of Nature might, and did go a nearer way to Work. It was *Corn* in its Maturity, it was *Bread* in its Perfection, at once, in his creating Hands.

The ordinary Method of producing Food is in general the most proper, as it employs the time, quickens the Industry, and exercises the Ingenuity of Men: the extraordinary Way was, fit only for those particular Occasions whereon our Lord used it, and wherein he had particular Views and Designs. A principal thing he had regard to was to remind us in that sensible manner of our Obligations to him for our daily Bread; to teach us to reflect, that however wonderful the sudden increase of Loaves may appear, yet every Harvest renews the Miracle for the Subsistence of all the World.

I add one or two Instances more of the same Nature, because I am desirous to inculcate this Sentiment so often, as may render it familiar, that our Mind may readily enter into it upon all Occasions, and as often as we partake of the Gifts of God, we may at the same time see the Hand that bestows them.

Had we fed upon the miraculous Quails with the *Israelites* in the Wilderness, and quenched our Thirst at those sudden Streams into which the Rock melted at the stroke of *Moses*: how should we have been transported with a Sense of God's Goodness! would not such a Meal, while it fed our Body, also entertain our Mind with holy Wonder, Praise, and Thanksgiving; would not every Morsel have renewed our Gratitude, and excited perhaps a more ardent Devotion than that wherewith we now attend the Altar to partake of its holy Mysteries?

And what difference is there between the Food wherewith God fed the *Israelites* in the Desert, and that wherewith he feeds us in this Land of Plenty. None in respect of the Author, none in respect of our Obligations to him. The Food he rained from Heaven, and the Corn he produces out of the Earth, are both  
alike

alike his Creatures; and he that furnished that Table in the Wilderness, is the same that furnishes our Table every Day.

There is no room for Argument upon this Occasion. We all know that our Food is the Creature of God, that his Power made, and his Goodness bestows it, as verily as they did the Food that fed the four Thousand. Yet many Men make no returns to this universal Benefactor. How just therefore is that Expostulation of the Prophet. *Do you thus requite thee Lord, O foolish People and unwise, is not he thy Father, that created, and fed thee?* that gave thee all thy Faculties, and all the Objects wherewith they are gratified? Why have Men Reason wherewith to trace Effects to their Causes? why have they lively Apprehensions of Benefits, and Capacities for grateful Sentiments, if they do not exert these Faculties in the Cause that most requires, that best deserves them? if receiving daily Obligations, they continue as void of grateful Reflections, as Beasts grazing in the Fields or feeding in the Stalls, who have no Understanding? Yet even these from the blind Instincts of Nature express something like an Acknowledgement of Favours. *The Ox knoweth his Owner, and the Ass his Master's Crib* (saith God) *but Israel doth not know, my People doth not consider.*

How justly might God punish the Ingratitude of Men by withdrawing the Blessings they have long abused? He sometimes does so even in this Life: and many, who have not been thankful for their daily Bread, have lived to want it. But generally speaking the case is otherwise, and *God maketh the Sun to shine, and his Rain to fall, and Food to grow, for the Evil and the Good*, the thankful and the unthankful, as long as this Life lasts. Then the Scene will be changed, and his Blessings be no more bestowed promiscuously; but they who have not acknowledged his Bounty, shall learn how great their Obligations were by the want of it, and as a just Punishment of their unthankfulness, be reduced to that sad State, in which they shall have nothing left to be thankful for.

Deut.  
XXXII. 6.



## DISCOURSE XXXI.

Nor RICHES nor POVERTY.

PROV. XXX. 8, 9.

*Give me neither Poverty, nor Riches; feed me with Food convenient for me: lest I be full, and deny thee, and say who is the Lord? or lest I be poor, and steal, and take the Name of my God in vain.*

THE Heart of Man is a perpetual source of Desires: they spring there spontaneous, and prevent our Judgment, which is often obliged to control them, as absurd and pernicious. For, although by an invincible instinct we always tend to good in general; yet our Desires, which pretend to lead us thither, are very erroneous Guides, mistaking Evil for Good, and Good for Evil.

We ought therefore at all times to endeavour the Regulation of our Desires: but we should do this more especially at the times of Devotion. For then we present our Desires to God, beseeching him to ratify them. And consequently it imports us much to offer up only such Desires as are reasonable, and tend to our proper good: lest we ask a Curse instead of a Blessing.

The Prayer now proposed for the Subject of this Discourse may be considered as a Model or Rule of those Desires, which relate to our Rank or Condition in the World; which is here distinguished into three kinds, viz. of Want, Sufficiency, and Superfluity. The two extreams, i. e. *Want* and *Superfluity* are deprecated: and the middle state of *Sufficiency* is besought of God: *Give me neither Poverty, nor Riches: feed me with Food convenient for me*, then follow the reasons of this Request: *lest I be full, and deny thee, and say who is the Lord? or lest I be poor, and steal, and take the Name of my God in vain.*

My purpose is, with the blessing of God, to establish and illustrate the important Truths here suggested, by laying before you the Inconveniences and Advantages respectively of the three Conditions mentioned : to which end I shall treat of them severally.

I begin with that of *Poverty*, which signifies real want : the Word in the Vulgate is *Mendicitas*, beggary ; a State in which a Man is destitute of the Necessaries of Life, and knows not where to get them.

It is needless to shew the Inconveniencies of this State, we are but too sensible of them, and therefore I shall only take Notice of that *one* mentioned in the Text, *lest I be poor, and steal ; and take the Name of my God in vain*, committing Perjury to conceal the Theft. A Heathen Poet in his fabulous Description of Hell has placed at the Gates of it, *Malefuade fames, et turpis Egestas*. Ill-advancing Hunger, and squallid Want. The Fable may have a good Moral. These are placed at the Entrance of Hell, as importunate Seducers, that often lead thither. Pinching Necessity is a powerful Persuader to break the Fence of Law, and after the Theft committed Men are very prone to defend themselves with Lies, and even Perjuries.

This wretched State is commonly the natural Effect and Punishment of Idleness and Extravagance. It is *just* that he who squanders his Substance, or neglects to earn his Bread, should want it. It is a Pennance due to Sloth or Prodigality : and as we are here taught to pray against it, so we must exert our Endeavours to prevent it by Frugality, and an honest Industry.

But Poverty is not always the Fruit of Sin, it may come from the Appointment of Providence, as well as Sickness or any other Misfortune. It may be graciously dispensed by God, not only, as in the former Case, to correct and amend us ; but also for the Trial and Improvement of our Faith and Patience, and to prepare us, as it did *Lazarus*, for *Abraham's Bosom*.

We are allowed not to choose Poverty, and we may pray against it, as we pray in general that God would not lead us into Temptation : but when Temptations happen, as in some form they must often

often happen, for our Advancement in Piety, it is then our Duty to approve ourselves under them by a devout Resignation. We must, as in all Cases of the like Nature, call earnestly upon God; and, confiding in his Grace, vigorously resist the Evil to which we are solicited. This Temptation of Poverty is a bitter Cup indeed; but healthful, when God administers it: and if we accept it with an humble Submission to his Will, he will support us under its worst Effects, and in due time remove it from us.

The next State to be treated of is that of *Sufficiency* or middle Life, between the two extreams of Want and Abundance. This State has been much extolled in Verse and in Prose, by Poets and Philosophers. To live secure from Indigence, and unincumbered with Superfluity is a Condition so apparently reasonable, that in Speculation many cannot but approve it. Sir *William Temple* observed that all the Pleasures of Sense which any Man can enjoy, are within the reach of a moderate Fortune: that as they grow fainter with Age, so they become insipid by Use: that they must be revived with Intermissions, and wait upon the returns of Appetite, which are no more at the call of the Rich, than of the Poor. That all fits of Pleasure which are excessive, and consequently such as this middle State can ill-afford; that all such fits of Pleasure, I say, are balanced by an equal degree of Pain and Languor: it is like spending this Year part of the next Year's Revenue. Defect follows Excess as a natural Attonement. They have observed farther, that Covetousness is a curse that frequently cleaves to Riches, which are more apt to inflame Desires, than to satisfy them: for as the *Preacher* long since declared, *He that loveth Silver, shall not be satisfied with Silver: nor he that loveth Abundance, with Increase.* Nor is it a less obvious Truth, which is suggested in the Verse following, *When Goods encrease, they are encreased that eat them: and what good is there to the Owners thereof, saving the beholding of them with their Eyes?* Upon the whole a judicious Epicure, though void of Religion, may make such Reflections, and choose, what he calls a *Competency*, merely for the present Conveniency of that State.

Ecclesi. V. 10.

But there are two Errors which Men are apt to fall into upon this Subject. First, they mistake the Notion of *Sufficiency* or a competent Maintenance. And, secondly, they often deceive themselves in imagining that, what they now fancy a *Sufficiency*, would satisfy them, if they were possessed of it.

First I say that many Men mistake the Notion of a competent Maintenance: for they mean by it some Fund or Estate sufficient to maintain them in Idleness all their Days; and also sufficient to maintain their Children after them, in Idleness too, unto the World's End. And farther by competent Maintenance they mean, not only what is needful to support Life, but also what is proper to maintain Vanity and Luxury to such a certain degree as they think allowable.

But this is not what the wise Man prays for; it is on the contrary what he renounces by the Name of *Riches*. *Give me neither Poverty, nor Riches; but feed me with Food convenient for me*, or as in other Translations very properly: *feed me with Food sufficient for me*. He deprecates Superfluity, as well as Indigence: and his Request coincides with that Petition of the Lord's Prayer. *Give us this Day our daily Bread*. In which Petition we do not ask the *Bread of Idleness* and a Dispensation from Labour and the Order of Providence: but we implore the Blessing of God upon a virtuous Industry.

True Prayer always implies our own Endeavours. We must use what we have, and ask only what we want, *i. e.* we must employ our Talents, and exert our Abilities of Body or Mind in our respective Callings. For by *Calling* we are to understand that Trade or other Profession to which God in the Course of his Providence has called us, that we should serve him in it, by discharging the Business thereof with Fidelity and Diligence. This is properly that middle State which we are to pray for, and acquiesce in; as long as this affords us Food and Raiment, we must be therewith content: and not give way to that restless aspiring Humour, which is always looking upwards, and engages Men in a perpetual struggle to raise themselves in the World: for I observed in the second place that Men often deceive themselves in imagining that

that what they call a Competency, would satisfy them, if they had it. The State they propose may appear very desirable, while they stand upon lower Ground: I mean while they are in an inferior Condition: but when they arrive at it; although before is bounded their Wishes as well as their Prospect, yet, I say, when they are arrived at it, probably they will still press forward with the same Earnestness. The Mind will get new Views, new Wants will be felt or fancied: new Desires will retch, and pine after some distant Good. All the World is clambering: and human Life is spent in perpetual Sollicitude to advance higher and higher upon the Stage of Fortune: until at last the Farce ends tragically, for Death still closes the Scene; and he who got most has only the trivial, wretched Distinction of having left most behind him.

Thus it is with the Men of the World: it will give farther Light to our subject if we enquire the Reason why Men are so rarely satisfied. Why so much of the Goods of this World, as suffice Nature, do not also satisfy Desire: why Plenty, why Abundance, why the greatest Excess of Superfluity still leaves the Mind restless and discontented.

The Reason is because Man was not made only for this World. God has given us larger and nobler Desires, which when they are not turned to their proper Objects by Religion, when they are not exerted in Deyotion, but cramped within the narrow Circle of transitory things, soon suck out and exhaust the Sweetness of such diminutive Goods, and turn again to fresh Pursuits, and meet again with fresh Disappointments. So that the Man, who is discontented amidst the greatest Affluence of worldly Enjoyments, really has some Reason for his Discontent. He feels still an inward Want, and his immortal Spirit thirsts after an unknown Good, for which he was made, and without which he cannot be happy.

But to return to our proper subject the Prayer we were treating of. *Feed me with Food sufficient for me.* It is reasonable to ask for *what we want*: God allows, and commands us so to do: but to ask for more than we want, more than enough; that is unreasonable and presumptuous. To desire Superfluity is a covetous Desire; which

which may indeed rise in our Mind without our Fault; but cannot without our Fault be wilfully and deliberately entertained there: much less may we convert such Desires into Prayers. Such inordinate Desires should not be presented before God but for Sacrifice. So far ought we to be from avowing them in his presence and invoking him to ratify them; that we ought on the contrary to renounce them, and implore his Help to mortify and extirpate them.

We are taught to offer up our Prayers in the Name of *Christ*, and he *is* our *Advocate* with the Father: but he is not the Advocate for our Vanity, Luxury, Sloth, or Ambition; which are the latent Motives of those greedy Desires I am speaking of. He is the Mediator of Sinners, but not of Sins; and the purchase of his Merits is Divine Grace, to extinguish exorbitant worldly Desires; and not vain Superfluity to gratify and inflame them.

He has commanded us to *seek in the first Place the Kingdom of God and his Righteousness, i. e. all the Virtues practised in direct Obedience to God*: for all Virtue which is not founded in a regard to God, is as mere Vanity as any other worldly Project. By the *Kingdom of God* therefore we mean that State or Frame of Mind, wherein Men become willing and obedient Subjects to all the Laws of God, and consequently practise all the Virtues: This *Christ* commands us to *seek in the first Place*. This is our principal Want, and this ought to be our principal Desire. But Men are commonly so blind and stupid that they neither seek, nor know what is their proper Good: and ignorant or negligent of their eternal Interests, instead of seeking this *Kingdom of God*, they ask of him such Trifles, Things so unfit for them to receive, or him to bestow, that their silly Requests move at once Pity and Indignation.

There are Fables which represent very aptly the Folly of certain mean Persons, who being allowed to ask what they would from some mighty Prince, have according to the baseness or narrowness of their Tastes or Capacities, ridiculously requested some contemptible bawble when the whole Royal Treasury lay open to their choice. Such are those, who being admitted to the Throne of Grace in

Prayer,

Prayer, ask for *Riches*: so senseless a Request argues great ignorance of their true State and Condition. For if they would seriously look into themselves and contemplate the Infirmities and Depravities of their Nature, how brutish Appetites, and Passions tyrannize over Reason, and enslave them to Sin and Folly: if they would duly consider this, they would feel such immense *Spiritual Poverty within*, such pressing wants of Divine Grace, as would soon suspend and dissipate all fond wanton Wishes for things so vain and frivolous.

I will illustrate this by a gross Instance, in which the want of *God's Kingdom*, i. e. the Divine Grace governing our Hearts, is deplorably conspicuous: yet the best among us will on some accounts find themselves involved in the same way of reasoning. The instance I propose is of a Man who is addicted to Intemperance, and daily subject to commit Excesses in eating or drinking. By these he impairs his Reason, breaks his Constitution, shortens his Life; and for every fresh Excess suffers afresh in Pain or Sickness. He cannot but resolve sometimes in his sober Intervals that he will be no longer such a Slave to his Appetite, that he will for the future eat or drink only so much as is proper to nourish Life, and not to destroy it. But the poor Man has perhaps already made and broken such Resolutions above an hundred times: he knows too that his Soul is ruined with his Body, and that the wicked Intemperance which hastens his Death——shall I speak it out? But why should I hide the Precipice from him, who rushes on it? I say then that the sinful Intemperance, which hastens his Death, doth also hasten his Condemnation. Now what can such a Man in reason ask of God, but that *God's Kingdom may come in his Heart* to set him free from this infinitely worse than *Egyptian Bondage*? This is what he means, or ought to mean, by those Words of the Lord's Prayer, *Thy Kingdom come*, i. e. to deliver us from Sin, to redeem us from the Power of vicious Habits, and restore us to true Liberty, which is never attained until God himself govern us by his Spirit.

To express more sensibly the importance of this Petition, which indeed is so great, as ought in reason to possess our whole Heart,  
and

and shut out all trivial superfluous Desires: to shew I say the vast Importance of this, I put the case (which is not an uncommon one) of a Man ruining both Soul and Body by Intemperance, because there are in it some palpable Circumstances, which feelingly represent the tyranny of Sin, and the unspeakable Reason we have to seek Deliverance from it. But the Argument may be extended to all Sin in general, as long as we are held in subjection by it. Incontinence, Pride, Ambition, Covetousness, every evil Lust and Passion, where they prevail, will at last make Men equally miserable: for they will finally sink them in the same Perdition.

And should we, who have such vast Interests at stake, be solicitous about the Superfluities of Life? should we, when we present ourselves before God, ask for a needless Abundance of worldly Goods, which often serve only to entertain our Vices, to make our Chains faster and heavier, and plunge us farther in a forgetfulness of God and neglect of our Duty towards him?

It is upon this consideration that the wise Man renounces Riches in his Prayer, *Give me not Riches* (saith he) *lest I be full, and deny thee, and say who is the Lord!* but Riches are so important a subject, so extensive, and so interesting, that I shall reserve what I have to offer upon that head for a separate Discourse.



## DISCOURSE XXXII.

*The* PRODIGAL SON.

LUKE XV. 11, 12.

*A certain Man had two Sons: And the younger of them said to his Father; Father, give me the portion of Goods that falleth to me. And he divided unto them his Living.*

**T**HESE Words begin the noted Parable of the Prodigal Son, which I shall endeavour so to explain and illustrate as may best answer the end for which our Lord intended it.

It begins as you have heard: *A certain Man had two Sons: And the younger of them said to his Father; Father, give me the portion of Goods that falleth to me.* The Son was young who made this rash request. Youth is a dangerous Season, but young Persons have seldom Sense enough to know their danger. Their Reason is weak, and their Passions strong: they have great Presumption, but little Capacity: they are too proud to be directed by others, and too ignorant to direct themselves.

In this season of Folly our young Prodigal desires his Father to give him his Portion. *Give me* (he said) *the portion of Goods that falleth to me.* He was tired of submitting to the order and regularity of his Father's Family. He longed to be Master of himself, and live without controll or subjection.

The Prophet *Jeremiab* has pronounced that it is good for a Man that he bear the Yoke in his youth. But few in their youth are sensible of that Benefit. While they are kept in awe and under discipline, they are indeed often restrained from mischief, and hindered from hurting themselves. But that Restraint is grievous

Lam. III. 27.

to them, they repine at it, they strive against it, and are eager for a state of Independance as their only Happiness, though it often prove their certain Ruin.

While *we* blame this rash Youth for his impatience after Liberty only in order to abuse it to Licentiousness, I must put you in mind, that his Story is but too just a representation of our behaviour towards Almighty God the common Father of us all. He has placed us here in the World as Children in his Family: he has allotted each Person respectively his proper Office and Business: he has prescribed most wise Rules for our behaviour: and with a paternal Authority and Love requires that we submit to his Appointments, perform his Commands, and do his Will, as dutiful and obedient Children, promising to requite our filial Service here with an eternal Inheritance in the Heavens.

But we, like this headstrong Prodigal, affect an independent state. The narrow bounds of Duty we account an irksome Confinement. We would fulfil the Devices and Desires of our own Hearts, and without any regard to our eternal Inheritance we choose *our Portion in this World*; that now *in this our Lifetime we may receive our good things*; Wealth and Reputation, and Pleasure, and Success, and our own Will in every thing: and when we have got this our Portion, we think only how to enjoy it; we forget our Father, we slight his Love, and disown his Authority.

This our Lord represents to us in the story of this foolish Youth. Who, when he had got his Portion, would no longer depend upon his Father, but went away into a far Country: so we read at Ver. 13; *not many Days after, the younger Son gathered all together, and took his journey into a far Country.*

It was doubtless very grievous to his aged Father thus to be deserted by a Son he loved so tenderly; a Son he had so lately and signally obliged by giving him his Estate in his Lifetime; a Son from whom he had probably promised himself, (as Parents are too apt to promise themselves) great Comfort, Support, and Satisfaction in his declining Years. But the unnatural Youth had no regard to his Father's Grief, no Compassion for his gray Hairs, which,

which for ought that he knew, his undutifulness might bring with sorrow to the Grave. He had received Life from him; he had ever since been maintained by him, and had now got an Estate from him; what farther need of a Father? His Father had now nothing more to give him but *Advice*, a Gift he was too proud to accept. He apprehended that even his Father's Presence might be a silent Reproach to his Extravagance, and therefore getting over all sense of Gratitude, all Obligations of Duty, and all Ties of natural Affection, away he went into a far Country.

All Men must blame and detest this wicked disobedience of the Prodigal Son. Yet most Men in prosperity behave after the same manner towards our heavenly Father. When they are at ease in the free Enjoyment of the good things he has bestowed on them, they forget that God is their *Benefactor*, from whom they received them; and their *Lord* to whom they are accountable for the use they make of them. They neither love God nor fear him. They retain no sense of his Goodness, no apprehension of his Power. Such is the twofold Stupidity of the Sinner; neither Hopes nor Fears affect him. His Case is exceeding dangerous. There seems but one mean left to reclaim him; and that is Affliction, which will encline him to own God for his *Benefactor*, when he finds what it is to want his Goodness; and to own God for his *Master*, when he finds that he cannot escape his Power.

For a lively Illustration of this, let us follow our Prodigal into that far Country, that Country far from God, where Virtue and Honour were Strangers. See him roving from one Vanity to another, as Appetite, or Passion, or capricious Fancy led him. He forgot his Father and his Father's House. He confided in his Wealth as an unexhaustible fund for Pleasure and Entertainment. And while that Fund lasted, his indifference for his Father lasted, and would have lasted for ever, could it have been so supported. He never thought of his native home, but with joy and complacency in his deliverance from it; with censure or ridicule of his Father's Cares and Austerities; and with pity or scoffing of his elder Brother's domestic Regularity and Confinement.

Jeremiah II.  
23, 24.

Thus this Rebellious Son having cast off the Yoke of paternal Authority became, as the Prophet expresses it, like *a wild Ass traversing the Wilderness, that snuffeth up the Wind at her Pleasure, in her occasion who can turn her away?* Wild and Wanton, Stubborn and Violent, Wilful and Untractable as that *Ass of the Wilderness*, he gave a full scope to all his Appetites and Passions, indulged every Lust, fulfilled every Desire, and in a Word, became a perfect *Libertine*; or, in Scripture Language, a *Son of Belial*. For *Belial* signifies *without Yoke*, and is one of the Names of the Devil, used to express the Impiety of that Arch Rebel; in renouncing his dependance upon Almighty God: and they are called *Sons of Belial*, who live like him without any dependance upon God, in an open violation of his Laws, and profane contempt of his Authority.

How many such Sons of *Belial* are there now among us, who live whole Years, yea many Years, in an open and almost professed defiance of the Laws of God? Who never think of him, or mention his Name, but so prophane or blaspheme it, who despise his Revelations, ridicule his Servants, and give themselves up to work all manner of Uncleannesses with greediness. What way is there to reclaim these unhappy Men, these thoughtless Wretches? To admonish them of their Duty, and propose to them the great Truths of Religion, is to cast *Pearls before Swine, who will trample them under Foot, and turn again and rent you*. Is their case then quite desperate, is there no mean left to reclaim them? Yes, Affliction: which seems the last Resort of Divine Mercy to reduce these wandering Prodigals. For I have observed of many of them, (I mean chiefly young Persons of plentiful Fortunes), that they are intoxicated with such a redundancy of animal Spirits, arising from a good Constitution, high Diet, and little Labour, as renders them incapable of Reason: their Life is a continual Phrensy, like that of a Fever or Drunkenness; and there must be some great change wrought in it, before they can be capable of good Advice. Mortifications seem absolutely necessary to bring them to, and keep them in their right Senses. While their Prosperity continues, their Vice will continue, and exclude all possibility of Amendment. —

Strike

Strike then, O Lord, in thy Mercy, and make them sensible of their Folly by their Punishment. Make them know experimentally that it is an *Evil thing and bitter that they have forsaken thee their God.* Thy Goodness has provided this Remedy by natural means, even in the ordinary Course of things. Vice soon wastes the Stock of Mercies bestowed on them; their Wealth, Health, and Ease, chearfulness of Spirits, are soon exhausted by Extravagance, Leudness, and Riot.

Jeremiah II.  
19.

So it fared with this rambling Prodigal. For we read at ver. 12. *that after taking his Journey into the far Country, he there wasted his Substance in riotous living. And when he had spent all there arose a Famine in that Land, and he began to be in want.* Thus does the Providence of God often strike in to heighten the mischievous Consequences of a vicious Course. His expensive riotous Living did naturally, and of itself bring him to want: but the Providence of God likewise concurred to make him miserable. At the same time *there arose a mighty Famine in that Land.* So that he did not only want where withal to supply himself, but was also cut off from all hopes of being relieved by the superfluity of others.

What should he now do in his Distress? Whither betake himself in his sad Condition? Why immediately return to his Father, beg his Forgiveness, and humble himself before him. The shortest Follies are the best. Repentance is never too soon; the earliest is ever the most seasonable. But Pride forbids, and Shame to acknowledge his Offences. Accursed Shame! he was not ashamed when he left his Father: he was not ashamed of his Lewdness, Riot, and Extravagance: but to own them he is ashamed. And therefore chooses rather to continue in his Errors, than confess them. He prefers the vilest Office in Life to the painful Confusion of seeing his Father's Face. *So he went, as we read ver. 15, 16. and joined himself to a Citizen of that Country, and he sent him into his Fields to feed Swine. And he fain would have filled his Belly with the Husks, which the Swine did eat: and no Man gave unto him.*

He was distressed to a strange Degree. Where Poverty is not our own fault, it is no disgrace to be poor. Honest Poverty is a com-

commendable, and perhaps to an abstracted Virtue the most eligible State. But Poverty the Fruit of Vice, Poverty the Effect of wasteful Riot and Intemperance, is truly vile and contemptible. This our Prodigal had now brought upon *himself*. He had no body to blame but *himself*, it was his own doing, the natural Effect of his Extravagance, as well as the just Punishment of his Disobedience.

This Poverty pinched him sorely, for he had known the luscious sweets of Plenty, he had been used to Superfluity and Excess. How does he now regret them? How does he now repent of every lavish Expence, every little Sum, which in the Insolence of his Wealth he had squandred?

His Business of tending Swine in the Field, gave him leisure enough for such Reflections. Here he was left a prey to his own Thoughts, which were continually at work in making grating Comparisons between his past and present Circumstances. Though he was not yet converted, he was fully convinced of many Truths, which in his Prosperity he had disbelieved or derided. He had made great Improvements in that costly, dangerous Science the Knowledge of the World. He had found experimentally that its Enjoyments were Vanity, and the end of them Vexation of Spirit. Riot and Debauchery now appear to him stripped of their Pleasures, and retaining only their Guilt. He knew it was folly all.

The Heat and Ardour of Youth now no longer animated his Courage, and inflamed his Passions that genial Fire had been made burn too violently to last long. It had been wasted in Voluptuousness, and the poor remains were now quite extinguished by the Damps of chilling Poverty. It is now no longer the gay, the bold and sprightly Adventurer, full of Hopes, and confiding in his Abundance: no longer that self-willed, opinionative Fool, who preferred his own Conceits to the solid Counsels of Age and Experience. He is no longer that unnatural Son, who despised his Father, who thought him useless or troublesome: nor the heedless Rover, who preferred the Fatigues of a long Journey, and inconveniences

a foreign Land to the odious Presence of his Parent. He now regrets the distance from him; for he was without Friends, an Alien, a poor, hungry, naked Vagabond.

At length (so instructive is Misery) He *came to himself*, saith the Scripture. He became *Compos mentis*, of a right Mind; he thought reasonably: for before he was mad, as wild and mad as great Plenty, high Health, and unbounded Liberty could make him: which, as I observed, are very apt to turn young Heads, but Pain and Hunger tame the wildest Natures; and that Effect they soon had upon our young *Swineherd*. They brought him to himself, and to a sober Sense of things. So we read, *And when he came to himself, he said, how many hired Servants of my Father's have Bread enough and to spare, and I perish with Hunger? I will arise, and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before thee; and am no more worthy to be called thy Son: Make me as one of thy hired Servants.* Ver. 17, 18, 19.

His serious Thoughts began, you see, with comparing his present Troubles with the Happiness of a regular Life. This Reflection is common, as it is natural: and I am persuaded, that there are few old Offenders, who have not often made it, who have not often compared the slavery of Sin, its Meanness, its Drudgery, its Maladies, with the Peace and Joy of Innocence. But the Misfortune is they do not pursue these thoughts to a Consequence. They rail at the World, but do not renounce it: they censure its Vanities, but they do not forsake them. They see nothing, they say, in this World to be fond of, they are weary of it, and heartily disgusted with the bad usage they have met there.—It is very true, that the World gives Occasion enough for such Complaints: but those who make them most, are often very worldly minded Men. They rail at the World, only because they cannot enjoy it. Their condemning it is the Voice of disappointed Lust, of baffled Concupiscence, and not of aspiring Charity. Those who exult in the Possession of Riches, or repine for want of them, are both alike covetous. Those who love the World, because they enjoy it; and those who hate the World, because they want it, are equally

equally Slaves to it. These latter sometimes talk the Language of Morality, and say, as they have cause enough, how vain and vexatious they have found it: but they will not do themselves the Violence necessary for a hearty and effectual renouncing it. They will not *rise* from the Mire of Sloth and Sensuality, they will not burst the Bands of evil Habits, and brake through the Snares in which they have involved themselves: but after some feeble struggles sink down again; their good purposes vanish and all their Conversions end in wishing they were converted.

Not so our exemplary Penitent. He arose, he went to his Father, though the Journey was long, and tedious, and painful as Poverty, Nakedness, and Famine, could make it. But it was better to suffer in Pennance than sinning, in returning than flying away. So he arose and went to his Father.

You know the sequel of the Story, which is full of Comfort and Encouragement for all repentant Prodigals, as it gives them the most convincing Assurances of a kind Reception when they return to their heavenly Father, and of an absolute Remission of their former Extravagance, if they have but learnt, from the Misery it has brought on them, to be more dutiful for the future. But I insist no farther, and recommend it to your private Meditation; Beseeching Almighty God that all we, who have gone astray like this Prodigal, may like him return penitent to our heavenly Father in a full assurance of Forgiveness and Favour through *Jesus Christ* our Lord.



## DISCOURSE XXXIII.

*Nor RICHES nor POVERTY.*

PROV. XXX. 8, 9.

*Give me neither Poverty nor Riches: feed me with Food convenient for me: lest I be full, and deny thee, and say, who is the Lord? Or lest I be poor, and steal, and take the Name of my God in vain.*

**G**IVE me neither Poverty, nor Riches. We all assent to the first part of this Prayer: but the second, in which the wise Man deprecates *Riches* too, will make many call his Wisdom in question. We have a very lively sense of the advantages of Riches, which are considered as almost Omnipotent on Earth; so that the Desire of them is a Compendium of all other worldly Desires; it is a kind of Universal Passion, in which all the other Appetites and Passions concur, inasmuch as Wealth is the ready Means to gratify them.

The Second  
Sermon on  
this Text.

It must be allowed that Riches discreetly used do notoriously contribute to make the present Life more commodious. It is certain too that Riches are in their own Nature things indifferent, which do no harm, but in the abuse of them. It is also evident that many holy Men have possessed Riches innocently, and that they may be used as the means of doing much Good in the World.

All this is true: and the thing last mentioned, *viz.* the usefulness of Riches in *doing Good*, ought to be particularly considered by those who have them: but for those who have them not, that is no reason why they should desire them. It is indeed often made a pretext for indulging covetous Desires, and a Preface for declaring them; but in reality it is a vain, and delusive, and pre-

sumptuous Imagination. We must leave to God the choice of his Almoners, and not aspire to an office, which there is so great danger of abusing. The wise Man plainly declines it; and in the same Breath prays against *Riches*, as well as *Poverty*.

We may, and we ought to ask of God a competent Maintenance, when we want it, and implore his Goodness to continue it, when we have it, as was shewed at large in a former Discourse. I shall now propose the Reasons why we should not let our Desires rove farther, but acquiesce in a state of Mediocrity, when that is our portion allotted by Providence.

For this end I shall, as in a loose Essay, treat of the Nature of Riches: I shall relate their Origin, and shew how they came into the World: I shall also mention somewhat of their Progress, with the uses or abuses that have been made of them, and, in short, what has occurred to my Meditation, that may serve to give light to this interesting Subject.

If we examine what is the Origin of Riches, it will be found that they are a human Invention: for there was no such thing in the earliest times, I mean immediately after the Fall. Mankind was then busied in fulfilling that Sentence passed upon *Adam*, in the *Sweat of thy Face shalt thou eat Bread*. A happy necessity then obliged them to daily Labour, for their daily Maintenance. Arts were not yet invented, nor Metals discovered; which have since furnished such commodious Instruments for Agriculture, Building, and Clothing, by means of which, one pair of Hands will dispatch more Business, than one hundred could without them. So that in the first Age of the World, every Man had his daily Task, which he was obliged to perform in order to subsist himself and such of his Family, as by reason of old Age, or Nonage or Sickness were not in a condition to work for themselves.

*Adam* and one part of his Race, particularly *Abel*, and *Seth* with his Descendents, as recorded in *Genesis*, continued in the Knowledge of God; and walking as in his Presence, painfully wrought out their Salvation in a voluntary Endurance of the Penance prescribed. Enlightened by the *divine Wisdom*, which produces and maintains

in Minds subjected to it a devout Sense of God with suitable De-meanour towards him: thus enlightened, I say, they lamented, and strove against the Corruptions of Nature, their main Concern was the Sanctification of their Souls, and they willingly mortified their Bodies in the continual Labour imposed.

As it is reasonable to have some peculiar Concern for our great Ancestor *Adam*, so it is pleasing to find in Scripture that he recovered from his Fall, and after a long Penance of nine hundred and thirty Years, changed this mortal Life for a happy Eternity. We learn this where *Solomon*, recounting the successes of *Divine Wisdom* in reforming Mankind, notes in the first place, that *she preserved the first formed Father of the World*——and brought him out of his Fall. And his Race by *Seth* are called *the Children of God*. Men of heavenly Minds and Tempers, who sojourned here on Earth as Pilgrims or Passengers, and had their thoughts so fixt on another World, that they were little solicitous about their Accommodations in this.

Wisd. X. 1.

Gen. VI.

One of them in particular, I speak of *Enoch*, lived with such Innocence, and such Devotion, that he was dispensed from the common Law of Mortality, and from his habitual *Walking with God* by Faith, was translated into the Beatific Vision.

Another Branch of *Adam's* Descendents were employed in a quite different manner; I mean *Cain* with his Race; who forgetting God, and laying aside the thoughts of Religion, bent all their Care and Attention to the things of the present Life. All that force of Mind, which should have been exerted in the Duties of Morality and Devotion, was turned merely to the Accommodation of the animal Man.

Daily Labour, as I noted before, commanded by God, and their daily Wants obliged them to it. The Command of God they had no regard to, and all their Care was to supply their Wants by the shortest and easiest Methods they could invent. One of them, who was doubtless a great Genius, and is recorded in Scripture by the Name of *Tubal-Cain*; found out the use of Metals, which Discovery did greatly contribute to abridge Labour, so that

by the benefit of more convenient Tools the Work of a Week might be dispatched in half a Day. As Men went on with gradual Improvements they took in the other Animals to work for them, to till their Fields, and carry their Burdens. Advancing in the Science of Mechanicks they multiplied their own Strength to a surprising Degree; and, in general, they attained to a wondrous dispatch of Business by taking Nature and Art to their assistance.

And thus Riches came into the World: they are the Fruits of Arts and Inventions, whereby the Labour of a few does the Work which would have employed very many in the first state of things, so that after deducting the proper Maintenance of those few, there remains a large superfluity, which accumulated daily as the Work goes on, we call *Riches*. They consist of things immediately useful, at least imagined such; or of certain Marks, which by the consent of Mankind pass as an equivalent for the useful things we would exchange them for. These Marks we call *Money*, and in this sense we understand those Words in Ecclesiastes, *Money answereth all things, i. e.* is the Measure of their Value, and the Price with which they are purchased.

While Arts and Sciences brought in Riches, they at the same time would have this effect, among others, that there would soon be a great many spare Hands in the World. If, for instance, by the expeditious Methods of Art, one Man did ten times as much as he could have done without those Contrivances; then the Labour of the tenth part of Mankind would furnish the same Necessaries and Conveniencies, as the whole could have produced in their primitive Condition. Hence there must needs be, as I said, many spare Hands, which must be idle, or find other Employment. Those who were rich, might be quite idle if they pleased, and farther they might hire the Service of others, who were put out of Business by the new Inventions.

Thus the Rich acquired *Leisure* for themselves, and *Power* over others, whom they might employ at discretion. These are two Privileges that appear very desirable to corrupt Nature, but which are liable to great Abuses, as will appear from what follows.

First,

First of *Leisure*, which is a privilege introduced by Riches. For in the primitive State of things daily Industry was bound upon Man by two ties, the divine *Command*, and his own *Wants*. As oft as a Man was remiss in this Duty, Want, like a Task-master at his Heels, drove him to his Work, and helped to overcome the Temptations of Indolence. But when the Race of *Cain*, as it was said before, had cast off the Yoke of *Obedience*, many of them soon loosened, and at length got rid of that of *Necessity*. Their abridged Methods of Husbandry had brought in a large Stock of Provision before hand, and promised a perpetual supply, so that they might say with their fellow Fool in the Gospel, *Soul thou hast much Goods laid up for many Years, take thine ease, eat, drink, and be merry*. There is scarce a sillier, and at long run a more impracticable Project than this. He who has nothing to do, but to eat and to drink, will soon find *Time* an insupportable burden upon his Hands. Nor can *Mirth* be of any long continuance. It is the Offspring of Health, which requires Exercise, *i. e.* Labour, to maintain it. Mirth naturally attends the intervals of an honest Industry, and is a sincere Delight while the Mind feasts upon the consciousness of having done our Duty: but continued Mirth, like continued Rest, turns to irksomeness and loathing, and flat dejection of Spirits.

This was soon felt, and those whose Wealth had discharged them from common Labour, were forced to find out new kinds of Business, wherewith to amuse their Leisure. To this principally the rest of the Sciences owe their Rise and Progress. We find accordingly that as *Tubal-cain* furnished Men with Brass and Iron Instruments so his Brother *Jubal* invented Musick: as the Scripture expresses it, *He was the Father of all such as handle the Harp and the Organ*. The Sisters and Daughters of these, educated in *Pride, Idleness, and fullness of Bread*, grew very careful of their Persons: they spent much time in Dress and Embellishment, and they succeeded in what they had set their Hearts upon; for they became polite, and delicate, graceful, and alluring beyond the rest of their Sex: so that they seduced the remaining good Men, who, till that time, had passed their Lives innocently in Labour and Devotion. These were those mentioned

Gen. IV. 21.

Gen. VI. 2.

mentioned before of the Race of *Seth*, who for their Piety were called *the Sons of God*. So we read *The Sons of God saw the Daughters of Men, that they were fair, and they took them Wives, of all that they chose, i. e.* of those that pleased them most. These ill-sorted Matches did great mischief in the World. The bent of Nature is to Ease and sensual Joy, which gradually bring on a forgetfulness of God, *i. e.* a reprobate Condition. These good Men, uxorious and dissolved in Pleasure, soon lost their goodness, and sunk into the general Corruption.

Gen. VI. 5.

The History of those remote Ages is like a piece of ancient Ruins, very defective, yet the remaining Fragments serve to trace out the general Plan. We have seen hitherto the Origin of Riches, they were the product of Arts invented by Men who *forgot God*; and they produced the same reprobate Condition in others, before good Men, and called *the Children of God*, who, being joined with the Daughters of the Ungodly, became partakers of their Wealth and of their Wickedness: they gave into the Vices, which their Plenty could well afford, *viz.* Idleness, Luxury, and Vanity. Nor did the mischief of Riches stop here, but in the next Generation they fomented Ambition, Rapine, and Oppression. The Sons that sprung from the unnatural Alliances last mentioned proved great Conquerors. For so we understand that passage, *When the Sons of God came in unto the Daughters of Men, they bear Children to them: the same became Mighty Men which were of old (a Sæculo in the World) Men of Renown.* They were, as *Moses* represents them, Men of gigantick Size, and monstrous Ambition, who made havock of their Species, filling the Earth with Violence and Slaughter and were recorded by Fame, as Heroes, for committing ten thousand times as much Villany, as a private Rogue would with justice be hanged for. We have no particular Accounts of their Depredations, yet we may make reasonable Conjectures from the History of later Ages. All we know from Scripture is that the Earth was overspread with such universal Pollution, that nothing less could cleanse it than a general Deluge.

I shall stop here, and not proceed farther in the History of Riches, which I have hitherto represented only by their dark Side, to make you sensible of the Temptations they lead to, and thereby justify and recommend the exemplary Prayer of the Wise Man, who requested not to be exposed to such dangerous Trials.

If we were to go on in the sacred Records, we should find both *Arts* and *Riches* rescued from these Abuses, and laudably employed by holy Men in the Works of Virtue, and in the Solemnities of Religion. But this is foreign to my purpose, and mentioned only to prevent mistakes in some, who might imagine that I have inveighed against *Arts* and *Riches*, as evil in themselves; whereas all the Evil consists in the misapplication of them: and both may be, and have often been employed as glorious Instruments in the cause of Virtue and Religion. But God knows best what is fit for us: and when he has blessed us with a sufficiency, we ought thankfully to acquiesce in his Appointment, and not indulge vain Imaginations of the greater Good we should do in a higher Station: for as the Preacher observes, *many are deceived by their own vain Opinion.*

Eccles. III.  
24, 26.

— *And he that loveth Danger, shall perish therein.* That of forgetting God is the most dreadful of all Dangers, and this is what Riches do certainly expose Men to. For the Rich have so many other things to mind, they have so much Business, or so many Amusements; and they so little feel their Dependence upon God by reason of the abundant Provision they have before hand of worldly Goods; that they are very prone to forget him, and make Wealth their Idol, so that it usurps the place of God in their Hearts. Then their whole Life becomes one Error, since they mistake the End for which they were created; and as the wise Man speaks. *Forasmuch as they know not their Maker — they count our Life a pastime, and our time here a Market for Gain: for, say they, we must be getting every way, though it be by evil means.* This is a very natural Description of the Sentiments and the Practice of the Men of the World: but such Sentiments, although notoriously

Wisd. XV.  
11, 12.

unjust.

unjust and impious, are so commonly avowed, that I need not farther enlarge on them.

I shall conclude therefore with reminding you of an excellent Passage in St. Paul's first Epistle to *Timothy*, which comprehends the Substance of all that I have been endeavouring to inculcate. *Godliness with Contentment is great Gain. For we brought nothing into the World, and it is certain we can carry nothing out. Having Food and Raiment let us be therewith content. But those who will (i. e. desire to) be Rich; fall into Temptation and a Snare, and into many foolish and hurtful Lusts, which drown Men in destruction and perdition. For the love of Money is the Root of all Evil, which while some coveted after, they have erred from the Faith and pierced themselves through with many Sorrows. But thou O Man of God flee these things, and follow after Righteousness, Godliness, Faith, Love, Patience, Meekness. These are the proper Objects of our Desires, these are worthy Subjects of our Prayers; by these we shall lay up Treasure in Heaven, and be rich to all Eternity.*



## DISCOURSE XXXIV.

*Fast Sermon preached before the KING.*

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2 CHRON. XX. 5, 6.

*Jehoshaphat stood in the Congregation of Judah and Jerusalem, in the House of the Lord, — and said, O Lord God of our Fathers, art not thou God in Heaven? and rulest not thou over all the Kingdoms of the Heathen? and in thine Hand is there not Power and Might, so that none is able to withstand thee?*

THUS spoke the King of Judah, when, being invaded by numerous Armies, he had proclaimed a Fast throughout his Kingdom; that, as all the Strength of his Subjects was united in his Royalty for their common Defence, so they might all, in the most solemn manner, join and unite with him in Devotion, to implore upon his Arms the divine Blessing and Assistance, without which (he knew) all their military Preparations, however formidable in the Sight of Men, would avail nothing against the Danger that threatened them. Full of this pious Sentiment, and zealous to impress it on the Minds of his Subjects, he stood in the Congregation in the House of the Lord, and said: *O Lord God of our Fathers, art not thou God in Heaven? and rulest not thou over all the Kingdoms of the Heathen? and in thine Hand is there not Power and Might, so that none is able to withstand thee?*

In this Passage the great Doctrine of an over-ruling Providence was proposed by the King to his People, as a seasonable Subject for their Meditation, upon the solemn Fast-day which he had instituted. It is now again proposed upon the same Account, and

shall be treated with the same View, after we have first made some Remarks upon the previous Story of *Jehoshaphat*: who was a pious Prince, habitually pious; for we read in the sacred Annals that he walked in the Commandments of the Lord, and was zealous in the Offices of Religion: and yet the sudden Danger his Kingdom was exposed to, quickened and invigorated his Devotion. It is said upon this occasion, that *he feared, and set himself to seek the Lord*. Which last clause the Vulgate renders more distinctly, *Totum se contulit ad rogandum Dominum*. He applied his whole Mind to invoke the Deity.

2 Chron.  
XVII. 4, 6.

Ver. 3.

As to what is here related of the *Fear* which seized him upon the first News of the Enemies approach, that is not exemplary: nor indeed is it the most commendable Motive to Religion: but neither is it altogether blamable, being such as human Frailty often stands in need of: and when it takes this right turn, and leads the Mind into Devotion; that will soon infuse more generous Sentiments. For Devotion enlarges the Heart, elevates the Spirits, and induces Serenity and Assurance from the Consciousness it brings of divine Favour and Protection. And such was the Effect which it wrought in the Mind of this religious King, as is shewed in the sequel of his Story, where we find him so elated with sure Presages of Victory, that he encouraged all about him, and spread his own Valour throughout the Nation.

However, as has been said, his first Emotion upon the News of Danger was that of *Fear*. But though it had not been so, though he had taken the Alarm with a more martial Temper, even with the firmest Intrepidity and Ardour of Spirit: yet still the religious Sentiments to which he immediately had Recourse, would have been equally seasonable, and even necessary for his Conduct. All the *Passions*, inasmuch as they are *Passions*, need the guidance of a superior Principle. If *Fear* has its faults, so has *Courage* too, till right Reason interposes to direct its Motions: without this it is blind, rash, precipitate, and may prove as ruinous by its Presumption, as fear by its despondency.

A vigorous Circulation of the Blood causing a Redundancy of the Animal Spirits will give an Animal Bravery: but this is merely constitutional, and not in our Power to command. Right Reason only can confer a stable, genuine Fortitude, a Fortitude, which maintaining an inward serenity amidst outward Perturbations, will preserve the Mind in the full Possession of itself, in the clear use of its Faculties: a Fortitude, which will not only repress all dissipating *Fear*, but also restrain the Impetuosity of *Courage*: and, in a Word, controlling all the Passions, will aim them aright to the End intended.

Now in order to do this effectually, the whole Mind must be in a good degree rectified. Right Reason must preside, and deliberate upon the Summit of things: It must weigh all our Interests with the Dangers that threaten them: it must compute what Powers we have for our Defence: and above all, what well-grounded Hopes we have in him, who is the *source of all Power*, the King of Kings, and Lord of Lords.

Thus Reason will lead us into Religion, which *alone sets all things in their true Light*. For raising up our Minds to the *first Cause* the Creator and Governor of the World, it shows us, in that Situation, as from his Throne, how all things depend upon his Will, and are governed by his Power: from whence it infers, "that we must receive his Will for our Law, in order to engage his Power for our Protection." It was with this View, and to inculcate this Inference, that the good *Jehoshaphat* pronounced the awful Words which you have heard in the Text: *O Lord, God of our Fathers, art not thou God in Heaven? and rulest not thou over all the Kingdoms of the Heathen? and in thine Hand is there not Power and Might, so that none is able to withstand thee?*

The putting this in the form of a Question was intended as a more pathetic Affirmation. The Supremacy of the Divine Majesty, and the irresistible Power wherewith he governs the Universe, is hereby emphatically represented as an *unquestionable Truth*, which needed no Arguments to prove it, but was itself a Principle to be argued from.

There are in all Sciences certain primitive Truths, which are admitted for Axioms, because they are obvious to every Understanding, and therefore need no Proof themselves: but on the contrary serve to prove whatever is rightly inferred from them. If, for instance, a Physician were to convince some very indolent Patient of the Necessity of frequent Exercise in order to recover or to preserve his Health; he would not begin his Discourse with an anatomical Account of the Bones, and the Muscles by which Exercise is performed, in order to prove to him that he really has a *locomotive Faculty*. The Patient must be more than indolent and sedentary, who would require such a Course of Argument.

So likewise in Morality, which prescribes a salutary Regimen for the Mind, the fundamental Principles are so well known, so self-evident, that, generally speaking, all Attempts to prove them are superfluous, and often weaken their Force by seeming to call them in question. *Jehoshaphat* therefore begins his Speech with a positive Assertion of an over-ruling Providence, as a Truth unquestionable: and this he does in a devout Appeal to God himself, "*Art not thou God in Heaven? rulest not thou over all the Kingdoms, &c.*" Thus he elevates his Audience to a Contemplation of the Divinity, as well knowing, that in such Contemplation, his superintending Providence, with those consoling, or tremendous Consequences which directly flow from it, would be imprinted upon their Minds, being a constituent part of the Notion we form of the Supreme Being.

But Men, alas, forget God; they forget his Dominion over them: they live, as if they had no Dependence upon him. Yet however they may neglect this capital Truth, they cannot totally efface it from their Minds. For although, while they are dissipated in the Pursuits of the animal Life, they commonly lose Sight of it: although, I say, secular Cares or sensual Pleasures do for a time obstruct their Attention to it: yet when Danger and Distress call them home to themselves, and turn their Thoughts inwards; then they become sensible of an over-ruling Providence; then they feel and acknowledge the irresistible Hand

of the Almighty in the Troubles he inflicts. Thus we read in the Book of *Jonah*, how the Tempests taught even the Heathen Mariners to call upon God for Deliverance, when they despaired of safety from human Means. And this is so natural; and so common an Effect of such Terrors, that in the Prayer appointed by our Liturgy to be used at Sea in a Storm, the publick Devotion is thus expressed. "We confess, that when we have been safe, and seen all things quiet about us; we have forgot thee, our God; and refused to hearken to the still Voice of thy Word, and to obey thy Commandments. But now, we see how terrible thou art in all thy Works of Wonder, the great God to be feared above all: and therefore we adore thy divine Majesty, acknowledging thy Power, and imploring thy Goodness. Help, Lord, and save us for thy Mercy's sake."

Every other Appearance of imminent Danger will naturally excite the same Sentiments. For Men are so constituted, that the Pressure of any heavy Calamity will awaken in them a Sense of the Deity: it will compel them, as by a sudden instinct to invoke his Aid; and actually practise Religion, although before perhaps they had not so much as professed it.

These are precious Moments for those who improve them to a total Conversion. And great pity it is that they should ever fail of that Effect; most fatal will it prove if they always fail of it: and of this there is no small danger, because such sudden sparks of Devotion struck out by instant Necessity, are very transient: they soon vanish, and leave the Mind in its former Darkness, if they are not cultivated with assiduous Care and persevering Piety. The Mind thus forcibly turned to God, must afterwards do itself Violence to persist in its Attention to him. For true Religion is a voluntary Homage to the Creator. It is not the servile Dread of an avenging Justice, but a free generous Submission and Resignation of ourselves to the bounteous Author of our Being.

Those forcible Impressions which are made on the mind in the Article of Distress, are *Warnings* from God, merciful *Warnings*, which

which require our Acceptance and Co-operation by repenting of our past Errors, and devoting our future Lives to his Service.

And this is the great Work to which this solemn Day is dedicated. Secular Affairs are now suspended. Diversions are prohibited. And Abstinence is enjoined, that our Minds may be perfectly vacant to Religion. We should now cast out every other Thought to make room for the Contemplation of our Creator, our Governor, and our Judge. His Goodness, his Power, and his Justice should fill our Minds. Conscience will then take its proper ascendant, and suggest Conclusions, which are of unspeakable Importance. For Conscience is the *Substitute* of God, our appointed *Monitor* on his Behalf. Men are ignorant and false; they unjustly censure, or servily flatter us: but Conscience is a faithful Witness, a sure Instructor, a Bosom-counsellor, which will extricate us from all our Difficulties, and establish us in perfect Peace and Joy, if we faithfully follow its Guidance: for it will guide us to the Throne of Grace, and cast us prostrate in humble Adoration before the Divine Majesty, who will accept our Homage, and will reward it with greater Knowledge of himself. We shall then be enlightened from above. The grand Scene of Eternity will stand ever open to our View, and regulate all our Conduct. Wordly Affairs will then be known for the least of our Interests: yet far from becoming negligent upon that account we shall on the contrary quicken our Industry with the Motives of Religion, and perform what is incumbent on us in our several Stations, as a principal part of our Service to God. Nor shall we then be solicitous about the Success; but committing our Interests, and resigning ourselves to the supreme Disposer of all Events, we shall silence every anxious Thought with the pious Address in the Text. *Art not thou God in Heaven? and rulest not thou over all the Kingdoms of the Heathen? and in thine Hand is there not Power and Might, so that none is able to withstand thee?*

## DISCOURSE XXXV.

*The CANAANITE.*

MAT T. XV. 21, 22.

*Jesus went thence and departed into the Coasts of Tyre and Sidon, and behold a Woman of Canaan came out of the same Coasts and cried unto him saying : Have mercy on me, O Lord, thou Son of David, my Daughter is grievously vexed with a Devil.*

ALL the Vices do so *grievously vex and torment* Men even in this Life, that those who indulge them, often cannot help acknowledging, that Sin brings with it its own Punishment : for they have many lucid Intervals, wherein they regret the wrong they have done, wherein they blame themselves as the Authors of their Misery, and therefore desire and design to amend their Lives. A Drunkard, for instance, while he is doing Penance for a former Debauch, will often resolve to become temperate : and yet, the first Occasion that offers, he shall run into the same Excess ; the painful Effects of which may perhaps revive his good Purposes, till they too are lost, as the former, in another fit of Riot. In his sober Intervals, as was said, his Reason may represent to him that such Excesses are destructive of his Health, his Reputation, and his Fortune ; to say nothing of their Consequences in a future State : yet the Man often has not the Strength to follow his Reason, but goes on knowingly and deliberately to Destruction.

This will appear unaccountable to those who have not considered that Vice is as *real a Dissembler of the Mind*, as any natural Disease is of the Body : a *real Dissembler of the Mind*, I say, which actually weakens it, and renders a Man incapable of doing what he knows he ought to do, and even would do, if he  
were

were perfect master of himself. And therefore where we read in the Gospel, that *Christ taught the People*, it is commonly added, *that he cured their Diseases*; by which we are to understand, not only bodily Diseases, but much more those mental ones I have been speaking of. His miraculous Cures were intended not barely to authorise his Mission, but they too were instructive as his Sermons, teaching us to have Faith in his Divine Power to heal the Maladies of our Souls. When he bid a lame Man walk or a Leper be cleansed, he at the same time communicated a *sanctifying Power* which enabled them to follow his Direction: and when he bids us practise the Christian Virtues, he at the same time communicates the Graces which are necessary for their Performance.

There is indeed this difference between the bodily Cures he wrought, and the Operation of his Spirit upon our Souls, that the former were commonly instantaneous; and when a diseased Person besought his Assistance with Faith in his Power and Goodness, which *Faith* by the way, he always required of every subject that was capable of it: when, I say, a diseased Person sought from him a Cure with the proper Disposition, he obtained it immediately: but in his spiritual Cures our Lord usually proceeds more leisurely. Distempered Matter may be instantly set to right, since that is merely passive: but in reforming Minds, the Will must be changed deliberately, and with its own Concurrence. This is a Work of infinitely greater Importance than bodily Health, a Work for Eternity; and, therefore, single Acts of Faith will not suffice here: we must long persist in our pious Desires with an Intenseness that bears some Proportion to the infinite good we aspire to: and our Faith must be long exercised in various Trials, Temptations, and seeming Discouragements, till that Exercise raise, improve, and perfect it in such a degree as may render us capable of those higher Attainments to which we are called.

These Difficulties and Discouragements, with the manner we ought to behave under them, are well represented in the Story now proposed of the *Canaanitish* Mother addressing our Lord for the Cure of her Daughter, who was grievously tormented by an  
evil



evil Spirit: for St. *Jerome* upon this occasion teaches us to consider our own Soul, under the tyranny of sinful Habits and Passions, as represented by the distressed Daughter: and then the Case of the *Canaanite* will become our own; and we shall learn our Duty from her Behaviour, which was recorded on purpose for our Instruction.

Her Story begins as you have heard, *Jesus departed thence into the Coasts of Tyre and Sidon: and behold a Woman of Canaan came out of the same Coasts and cried unto him saying: have Mercy on me, O Lord, thou Son of David, my Daughter is grievously vexed with a Devil.* The Greatness of her Grief raised her Voice, and made her cry aloud to our Lord. Prayers uttered in deep Distress have an unusual Force and Vehemence. Sorrow is oftentimes a great Friend to Devotion, and exalts it to a higher pitch than the calmer Seasons of Life are capable of. This inflamed the Devotion of our *Canaanite*, *Have Mercy on me, O Lord* (she cried) *thou Son of David! Son of David* was, among the *Jews*, the usual Appellation of the *Messias*, and is here an express Declaration of her Faith in him: she adds: *My Daughter is grievously vexed with a Devil.* She plainly relates her Misery to move his Compassion, but adds nothing farther, either wholly relying upon his Goodness, which needed no other motive than the Distress of the Suppliant; or not presuming to prescribe any method to his Mercy, which she had no ways deserved, and therefore durst not direct: but barely laying open her Grief, she casts herself upon his Goodness with a general, *Have Mercy on me, O Lord, thou Son of David.*

To this Prayer so fervent, so resigned, so humble, so full of Faith, our Lord returned no answer. It is said, *He answered her not a Word.* But she nothing dismayed by his Silence, renews her Request with greater Earnestness; and, as it should seem by the sequel of the Story, solicits the Disciples of our Lord to intercede on her behalf, so that *they came, and besought him, saying send her away, for she crieth after us.* But our Lord, who had not vouchsafed to make her any Answer, so answered his Disciples Intercession for her, as should seem to exclude her from all Hope of obtaining her

Request. *I am not sent* (said he) *but unto the lost Sheep of the House of Israel.* An Answer much more discouraging than his former Silence, excluding her from all Pretensions to, or even Capacity for his Favour.

But nothing could rebuke her: she again renews her Importunity with fresh Ardor. And whereas she had hitherto kept at an humble distance, as we gather from those Words of the Disciples, *she crieth after us*: she now advances with a religious Boldness. Misery, she knew, has a privilege to be importunate: and the Vehemence of her Desire broke through all Restraints of a timorous Bashfulness: therefore coming forward, she cast herself at our Lord's Feet, impatient of Denial, and resolute to persist in her Request at any rate. *She came* (saith the Evangelist) *and worshipped, saying: Lord help me.* But he replied, *it is not meet to take the Childrens Bread, and cast it unto Dogs.* This was all the return our Lord made to this humble, persevering, importunate, adoring Petitioner.

His Silence, at her first Address, was very discouraging: his Answer to the Disciples, who interceded on her Behalf, *That he was not sent but to the lost Sheep of the House of Israel,* and therefore that it was not in his Commission to relieve her; this seemed to exclude all Hope: but this last Denial, with such severe Upbraidings, should, one would think, drive her into utter Despair, and make her desist from a Pursuit, in which she met with, not only a flat Refusal, but also contemptuous Reproaches. *It is not meet to take the Childrens Bread, and cast it unto Dogs.* She was denied, rejected, rebuked, and upbraided with her Unworthiness in the sharpest Terms. Such opprobrious Treatment was very discouraging, and apt, not only to divert all farther Importunity, but even to provoke her Rage to find herself used so contumeliously. Yet far from this, she renews her Petition still with more Vehemence, and pleads for Mercy from that very Argument, which, as it should seem, might drive her to Despair. She saith, *Truth, Lord, yet the Dogs eat of the Crumbs which fall from their Masters Table.* She approves

approves the Sentence which condemns her Unworthiness. Those whom our Lord styles *Children*, she owns for her *Masters*: she freely admits and acknowledges the Justice of his Reproaches, she takes Shame to herself, and humbly acquiesces in the base rank he allotted her. She is willing to be reckoned among the *Dogs*. But yet, as such, even by that Title, she still implores his Mercy. *The Dogs eat of the Crumbs that fall from their Masters Table. Then Jesus answered, and said: O Woman, great is thy Faith. Be it unto thee even as thou wilt. And her Daughter was made whole even from that very Hour.*

Strange Alteration! she had been told just before, *that it was not meet to take the Childrens Bread, and cast it unto Dogs*: Yet now she has her Petition granted to the full. How comes this to pass? Can our Lord do that which is not meet, is not fitting to be done? Can he contradict himself, and do that very thing which he had before declared improper, and unreasonable? No, that cannot be. But *such Prayers* had altered the Nature of things. The Humility, the Faith, the Fervency, and Perseverance of this devout *Canaanite* had raised her from the base Rank in which she first addressed our Lord. She was no longer to be reckoned among the *Dogs*; but was exalted to a place at our Lord's Table among his Children. She was become worthy (with such Worthiness I mean as God requires of his poor Creatures) to partake of his choicest Favours: and accordingly her Request was granted without any Limitation, and her humble Perseverance obtained the highest Honour that can dignify any Creature, even the Praise and Commendation of our Lord. *O Woman (he said) great is thy Faith! be it unto thee, even as thou wilt, and immediately* the evil Spirit was dispossessed, and *her Daughter was made whole from that very Hour.*

And this is the Example which the Wisdom of our Church has proposed to the Consideration of Penitents in this *Lent* Season. For the Gospels and Epistles appropriated to each *Sunday*, are not taken at random, but judiciously adapted to those Purposes which

the Church has immediately in view in her respective Seasons \*. Repentance is now her principal Concern, and therefore she provides against the Difficulties that attend it, by proposing to her new Converts this Example of an irresistible Perseverance: for notwithstanding their Confessions, and pious Resolutions, they will soon be perplexed and entangled with their old Temptations: the Adversary will *grievously vex and torment* them by the hold he still keeps in their Hearts through the force of inveterate Habits, and their having long indulged their natural Corruptions. Though they begin the Day with their Devotions, and a serious renewal of their religious Purposes; and for some time keep their Minds steady in spiritual Watchfulness, and Attention to the Presence of God: Yet the Evil One will by Degrees insinuate himself; and by Company, their Meals, their Diversions, their worldly Concerns, or other Incidents, expose them to new Trials, wherein their virtuous Purposes will be often frustrated, and *they return like the Dog to his Vomit, and the Swine that was washed to wallowing in the Mire.* Let not such Comparisons offend our Delicacy: there is no Creature so vile, as not to be disgraced, when compared to a relapsing Sinner. The Expressions indeed are shocking and nauseous, but that is their Commendation, for therein their fitness consists.

But to go on in our Subject. The reason of these horrible Relapses is, because the *Evil One* is not yet intirely dispossessed of their Hearts. They have indeed renounced his Authority, and they endeavour to resist it, but he is still too strong for them, and will not suffer them to escape his Power. I speak a feeling Truth, and many can bear Witness to it by their sad Experience, but we may vouch here the Testimony of an Apostle, even *St. Paul*, who while he was yet fighting the good Fight, and before he had finished his Course, saith of himself, *I am sold under Sin,—for to Will is present with me, but how to perform that which is good I find not. And the good that I would do, I do not: but the evil, which I would not, that I do: I find then a Law, (i. e. an obliging*

\* This is the Gospel appointed for the second Sunday in Lent.

and constraining Power, which every Law has over those who are subject to it) *I find then a Law, a compulsive Force, that when I would do good, evil is present with me. For I delight in the Law of God after the inward Man: but I find another Law in my Members, warring against the Law of my Mind, and bringing me into captivity to the Law of Sin. This Law of Sin is the Power of Satan over our corrupt Nature. He is called in Scripture the Prince of this World, he has his Kingdom in the Hearts of Men, and is the Author and Maintainer of the great Law of Concupiscence, whereby he tyrannizes over Mankind. He does, in a Word, after a spiritual manner possess their Souls with such Dominion over them, that our Lord calls him the strong one armed to keep his Possession there, and defend it against all Invaders. When (saith he) the strong one armed keepeth his Palace, his Goods are in peace,* Luke XI. i. e. he has the quiet Possession of them: for as long as Men are his voluntary Vassals, and follow the Inclinations he suggests or excites in them; they are not sensible of their Bondage; they live in *Self-Will*, which is the Element and Kingdom of *Satan*. But when they renounce their own Will to do the Will of God, then they feel their Captivity, then they perceive that they are *tied and bound with the Chains of their Sins*, which being put to the Stretch by their struggles for Liberty, *grievously vex and torment them*.

But this must not discourage us. Such a painful Sense of our Bondage is a good Symptom, which should kindle Devotion, and make us call earnestly upon the Redeemer for deliverance. Remember then the Example of the *Canaanite*: you have heard her Prayers, and how she prospered: if you imitate her Perseverance, you will be blessed with her Success. Think not that this devout Woman had any Advantage, which you are not equally capable of. *Jesus Christ is ever the same*, he is ever present with us, and he daily works those spiritual Miracles of Grace in the Hearts of true Believers, whercof his visible Miracles, while he lived on Earth, were only Types, and thence in the Gospel so often called *Signs*, because they are Signs and Representations of the Power of *Christ* to heal our distempered Nature. Far be it from us to think that

that such Miracles, I mean the spiritual Miracles of his Grace, are ceased since the primitive times of Christianity. *The Arm of the Lord is not shortned*, but extends itself through all Ages for the Relief and Defence of those who are duly qualified by Faith and persevering Prayer. He still casts out Devils, and leads Captivity captive by the Powers of triumphant Grace.

But do not imagine that God must take the first Hint, when you take it in your Heads to become religious. He has long called and invited you to Virtue, and you have long been deaf to his Sollicitations. It is fit that you should wait a little in your turn, and have your Patience exercised with these seeming Denials of the Lord. I say *seeming Denials*, for the Truth is, that his Spirit really operates to purify your Hearts from the Moment you apply to him. But your Hearts are so corrupted, that you are not yet fit Objects of those high Degrees of Mercy you request of him. You have degraded and debased your Nature by your obstinacy in Sin. You have forfeited all title to his Favour by your Rebellion. You are yet to be reckoned among those unworthy ones, upon whom it is not fitting that the Childrens Bread should be bestowed.

Yet be not therefore disheartned: do not therefore abate your religious Efforts: but remember well the Story of this *Canaanite*: imitate her Humility, her Faith, her indefatigable Perseverance in Prayer, and a due continuance in those good Dispositions will insensibly change your Heart, raise your fallen Nature, and render you, by degrees, worthy Objects of the choicest Mercies of God. Then *Jesus Christ* will not fail to work a Miracle on your behalf, and cast out *Satan* in every form, whether of Pride, Envy, Sloth, or Sensuality, by which he possesses us, and like the Demoniac among the Tombs, breaks every Band of pious Vows and Resolutions wherewith we have bound our Souls: *Christ* I say will totally eject him, and establish our Hearts in that divine Liberty, Peace, and Joy, which anticipate Heaven in this Life, and are the sure Pledges of it for Eternity.

## DISCOURSE XXXVI.

## ON RESTITUTION.

LUKE XIX. 8.

*Zaccheus stood, and said unto the Lord, behold Lord, the half of my Goods I give to the Poor: and if I have taken any thing from any Man by false Accusation, I restore him four-fold.*

OUR Translators have put in *false accusation* very needlessly; for the Sense is more general *if I have taken any thing from any Man wrongfully*: or, as the Original is truly rendered in the Office for the Communion, *if I have done any wrong to any Man I restore four-fold*. Zaccheus had before declared that *he gave the half of his Goods to the Poor*: so that in both these Duties of *Restitution*, and *Alms-giving*, he sets an Example which calls upon us to consider how far we are obliged to follow it.

First in *Restitution*, wherein Zaccheus, by a supererogating Justice, made, what was prescribed by the Levitical Law in one particular Case, the general Rule of his Practice. In that particular Case it had been adjudged, that when a Sinner, *transgressing* the Commands of God, had broke in upon the Property of his Neighbour; he should be obliged to return, not only to the precise Limits of Justice, by giving up what he had taken wrongfully, but that he should, by way of expiation, add three times as much of his own. To restore one fold would indemnify the Person offended, but it was judged proper to add three-fold more, by way of Punishment upon the Offender. This in his abundant Zeal for Justice, Zaccheus took to himself, as a general Rule for his own Conduct: but I

Exod. XXII.

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must

must not propose the ample Reparation he made as a Standard which we are strictly bound to come up to. My Purpose is to shew, what we are indispensably obliged to, and therefore I shall insist barely on the *single* Restitution, only that when we have wronged any Person, we return to him strictly as much, as we have wronged him of, and fully repair the Damage he has sustained. I except only the case of an absolute Incapacity, which is indeed an universal Dispensation: but with this one reserve, I say, that in all other cases we are indispensably obliged to make an equivalent Reparation for the Injuries we have done, as I undertake to demonstrate in the following Discourse.

As God is the Author, so he is the Guardian of human Society; and has taken the Properties of Men under his Protection. To secure these, and preserve the World in peaceable Order, he fences the Possessions of every Man with a strict Command to the rest not to covet or desire them. That is the last Commandment of the second Table; which ratifies, and establishes the rest. For he who does not covet his Neighbour's Goods, will not disturb his peaceable Possession of them. When that fundamental Law is violated, and inordinate Desires break loose; then, to prevent our putting them in execution, other Commandments are opposed to secure Property in its several Branches. When we transgress *these* Commandments too, and actually invade the Rights of our Neighbour, then the Sin is completed, and woeful is our Condition. Yet God, whose Mercy is over all his Works, as a Supplement to the former Laws, has added this now under Consideration, *viz.* that after we have wickedly coveted, after we have unjustly taken the Goods of our Neighbour, we should restore them to him again, and re-establish the Order we had violated. There is no room for *further* Precepts upon this Head. If we continue to transgress this last, this merciful Commandment, no shadow of Excuse remains; *we shall die in our Sins.* The Almighty Legislator will proceed to Judgment, and sad will be his Sentence against the Transgressors.

Thus



Thus Revelation represents God interposing his Authority to defend the civil Rights of Mankind, and taking upon himself the Cause of the injured to judge and to avenge it. So his Apostle Paul, *We beseech you, Brethren, and exhort you, by the Lord Jesus Christ, that, as ye have received of us how you ought to walk, and to please God; so ye would abound more and more: for ye know what Commandments we gave you by the Lord Jesus—That no Man defraud or oppress his Brother in any matter: because the Lord is the Avenger of all such, as we also have forewarned you, and testified.*

1 Thess. IV.  
1, 2,—6.

But although no inspired Writer had thus forewarned us: yet the mere Light of Nature has sufficiently revealed this Truth to the understanding of all Men. Who can deny! who can doubt, that we are obliged to be just; obliged not to do wrong? If we ought not wrongfully to *take* the Goods of our Neighbour; then certainly we ought not to *keep* them: and as long as we wilfully keep them, we continue in the same Injustice, with which we first invaded them. The Theft or Fraud was a transient Act, a Sin indeed, yet Sins will be forgiven upon Repentance, but the deliberate keeping the unjust Gain is a permanent Habit, of Injustice: and as long as that lasts, we can have no reasonable hopes of God's Mercy, we render ourselves incapable of it.

All Sins, as I said, will be forgiven upon Repentance. But without Restitution (where that is possible) there can be no true Repentance. An effectual Repentance ever includes these two necessary Parts: a Sorrow for Sin, and a determined Resolution to forsake it. Looking backward upon our past Life, we condemn and regret what has been done amiss: looking forward we steadfastly purpose to amend for the Future. These are two essential parts of Repentance, both which necessarily imply Restitution, as will appear when we consider them severally.

The first is *sorrow for Sin*, which, where it is sincere, must beget earnest Wishes that we had not committed it. Lamenting the past Folly with contrite Pangs, we wish we had never done it: [we would give the World to undo it, if that were possible. Now this is what Restitution directly tends to: in some sort it undoes the

Deed, it effaces the Wrong, it takes away the Injury, and makes attonement to Justice. He therefore, who does not endeavour to make Restitution, has no real Contrition. For if he is truly grieved that he has gotten another Man's Goods; why does he keep them? if he wishes he had not done it, why does he persist in it? these things are inconsistent, and destroy each other.

The second material part of Repentance is a resolution not to repeat the Crime. As long as we wilfully detain what belongs to another, we do repeat the Crime, or what is equivalent, we continue and persevere in it. Now is it reasonable to hope that God will forgive a Sin which we obstinately persist in? if we die without making Restitution; do we not die in our Sin? and can we then have any hopes of Mercy? the holy Scriptures assure us, that we cannot. The same merciful God, who has given Power and Commandment to his Ministers to declare and pronounce to his People being penitent the absolution and remission of their Sins, the same God, I say, has commanded us to declare and pronounce the contrary to all those, who do not to the utmost of their Power repair the Wrongs they have done. We are bound to assure them, that God will not hold them guiltless of those Crimes, which they (if I may so speak) still enjoy, while they wilfully retain the wicked Fruit of them. Even the *Romish Church*, with her supposed Relaxations, her Dispensations, Indulgences, and Pardons; all her Powers, and all her Keys, declares that she has no Power to absolve without Restitution. Indeed all the Divines of all the Sects of Christendom agree in this, however divided in other Points: and so universal a Concurrence leaves no room to doubt of the indispensable Necessity of this Obligation.

Yet as a farther Proof of it, you may observe, that in the Warning given for the Celebration of the Lord's Supper, our own Church has been particularly careful to remind all her Members of this, among other Conditions requisite in a worthy Communicant. "My Duty (saith the Minister) is to exhort you to consider the Dignity of that holy Mystery, and the great Peril of the unworthy receiving thereof: and so to search and examine your own Con-

science,

“ sciences, (and that not lightly and after the manner of Dissem-  
 “ blers with God; but so) that ye may come holy and clean to such  
 “ an heavenly Feast.—

“ The way and means thereto is, first to examine your Lives and  
 “ Conversations by the rule of God’s Commandments——and if ye  
 “ shall perceive your Offences to be such, as are not only against  
 “ God; but also against your Neighbours, then you shall reconcile  
 “ yourselves to them, being ready to make Restitution and Satis-  
 “ faction according to the uttermost of your Powers, for all Injuries  
 “ and Wrongs done by you to any other:——for otherwise the  
 “ receiving of the holy Communion doth nothing else but increase  
 “ your Damnation.” And then follows a charge to all such, that  
 at their Peril they come not to the holy Table. So that he, who  
 refuses to make Restitution, stands excommunicate in the Sense  
 of our Church, seeing she so solemnly forbids his approach to  
 her Altars.

The same Injunction is implied, in those Words of our Lord,  
*If thou bring thy Gift to the Altar, and there rememberest that thy  
 Brother hath ought against thee: leave there thy Gift before the Altar,  
 and go thy way, first be reconciled to thy Brother, and then come and  
 offer thy Gift.* If we have wronged any Person, he certainly has  
 just matter of Complaint against us: possibly indeed he may not  
 know it, but his Ignorance does not diminish our Guilt; a Theft is  
 not less a Theft, because it is private: we do not deserve that he  
 should be reconciled to us, till we have made him amends for the  
 Wrong we have done him. Without this our Oblations will be  
 rejected, and our Prayers ineffectual. *Leave there thy Gift before the  
 Altar* (saith Christ) *and go thy way; first be reconciled to thy Brother*  
 by doing him Justice: for Justice must be satisfied, before there is  
 room for Charity. God will not accept the one for the other: and  
 indeed it seems impious to think he should. For to put a parallel  
 Case, if you should sue one, who has defrauded you, in a Court of  
 civil Justice: and the Judge should accept, as a Bribe from your Ad-  
 versary, a part of the Spoil, and so acquit him; would you not ac-  
 count such a Judge an Accomplice in the Robbery? Far be it from us

Matt. V. 23.

to entertain such unworthy Notions of God, and imagine that religious Offerings can compensate for Injustice; I mean when the Person injured, or others who succeed to his Rights, are to be found: for when they are not, the unjust Gain must then be payed into the Hands of the Poor, as the proper Receivers. In all other Cases the satisfaction is to be made to the Person wronged: how else indeed is it Satisfaction? in the Example of *Zaccheus*, you see that notwithstanding he gave half his Substance to the Poor, yet he made four-fold Satisfaction for the Damages he had done. He was not liberal at the Expence of others; he did not confound Charity with Restitution, his Alms with his Debts; but he discharged each Obligation separately: and therefore his Example too is proposed in the Communion Service, not only to excite our Bounty towards the poor, but also to remind us of the indispensable Obligation of Restitution, without which we cannot be worthy Partakers of the Lord's Supper.

Alms-giving indeed is a necessary Duty, but Justice is a weightier part of the Law: and if those who have neglected the former, shall be condemned at the Day of Judgment, as our Lord so pathetically declares in *St. Matthew*: what will be the Doom of those, who have persisted in a wilful violation of Justice? *Sic tantâ pœnâ multatur, qui non dedit sua; quâ feriendus est, qui abstulit aliena?* saith one of the Fathers. If he is so punished, who gave not of his own; what will be the Condemnation of him, who has unjustly taken, and detained what belongs to others? if there shall be Judgment without Mercy for him, who shewed not Mercy: what Judgments await him, who has obstinately persisted in Injustice? truly, Sirs, these are very important Considerations. Woe to them who do not lay them to heart.

I will say no more, at present of the Necessity of Restitution, but I will not let pass this Occasion of persuading you not to put yourselves under such Necessity; I mean of persuading you from doing wrong, that there may be no occasion for Reparation. Restitution is a certain Remedy indeed, but a painful one: it is best  
not

Chap XXV.

Gregor. super  
25. St. Matt.

not to want it; as Health is preferable to Physick. Therefore to prevent this I exhort you, in the Name of God, and in the Words of his Apostle, *That ye do not oppress, or defraud your Brother in any matter.*——But will not this be thought a needless Caution? Will not some, even of those who are guilty, think themselves injured by such a surmise? To cheat and to oppress are Actions so truly mean and unworthy, that the bare Suspicion of them is resented as a great Disparagement: and indeed with Reason; for they argue such a base, odious Temper as ought to be abhorred and detested: and we do justly detest such Actions in others:——but have we the same Opinion of them when we commit them ourselves? Have we here the same Sensibility, the same Indignation? Injustice is certainly a very common Sin, and all the World complains of it: we apprehend we guard against it carefully in our Dealings with one another. Although Charity inclines us to judge no Man in particular, yet Prudence obliges us to be cautious of every Man: and the longer we live in the World, the more cautious we grow; because daily Experience teaches us, that Men are naturally prone to Injustice. Now what I would persuade you to, is, that we being of the same Nature, and liable to the same Temptations, should diligently watch *ourselves*, and guard against our own Injustice with the same Attention and Sagacity, as we do in our Commerce with the rest of the World. I mean that *we should be as careful not to wrong others, as we are that others should not wrong us.* We shall not be answerable for the Injustice which we suffer, but for that which we do.—It concerns us much more not to cheat, than not to be cheated. This therefore should be our principal Care. Here lies our greatest Danger: all Degrees of Men are liable to it. Almost every State in Life has its peculiar Temptations to Fraud or Oppression; and to be aware of them is one necessary Step towards escaping them. Let us therefore briefly take a View of the several Ranks of Men, and remark the various Snares of this kind, to which their respective Conditions render them obnoxious.

1 Thes. IV.

Servants may injure their Masters not only by defrauding them, or suffering others to defraud them; but also by Wastefulness of their Master's Goods, when they are not as careful of them as they ought to be of their own: as also by Wastefulness or other Misapplication of their Master's Time: for as long as he pays for it, it is *his*: and to mis-spend it in Idleness, or any other Way than he appoints, is an actual Fraud and Injury.

The Masters defraud their hired Servants by not paying them the due price of their Labour; and their *Apprentices* by not sufficiently instructing them, by not supplying them with the Necessaries or Conveniences agreed for, by requiring of them excessive or unreasonable Services, or in any other Respect not fulfilling their Covenants.

Persons concerned in Trade defraud by false Weights or Measures, by exacting an exorbitant Price for their Goods, by making undue Perquisites: as also by bringing in false Accounts, charging things that have not been delivered, or over charging those that have.

I must add to these, that delaying to pay our Debts, when they become due, is an act of Injustice. We then detain wrongfully what appertains to another. And though there was no Injury in our taking it, yet to defer restoring it after a proper time, is often a grievous Damage to the Creditor.

Again, Commissions of Trust are often dangerous Occasions of Injustice. Men are too apt to confound *Right*, and *Power*: and to do things, merely because they can. Publick Offices frequently prove Snares of this kind, as is too notorious by daily Experience.

In these, and all other Cases whatsoever, where we have committed Injury, Restitution must be made as far as possible, or there can be no Remission of Sin. This Thought therefore should be a perpetual Check upon us, to restrain all acts of Fraud or Violence, because it represents the Unprofitableness of them, and takes away the Force of Temptation, which consists only in the supposed Advantage they may bring. When such Temptations solicit us we should argue thus with ourselves, " Why should I take this?

" since

“ since I must restore it again, (that is, the best that can happen)  
 “ or I must perish everlastingly. “ What good will it do me,  
 “ if I give it back again? what harm, what unspeakable harm if  
 “ I keep it?” An unjust Gain is a Bait, a specious Bait covering  
 a cruel Hook, which, when swallowed, must be painfully dis-  
 gorged; or retained, will drag us to sure Perdition. To this  
 purpose may be applied those Words in the Book of Job, *be* Job XX. 15.  
*both swallowed down Riches, and he shall vomit them up again;* a  
 painful Operation: but there is no other Remedy.

Thus far I have treated of *Justice*, which is indeed a principal  
 and most weighty point of the Law. A second, and one like  
 unto it, is *Miseri-cord*, for which too the example of *Zaccheus* is  
 very instructive. The first thing to be remarked in it, is that he  
 set aside a certain Proportion of his Income for charitable Uses.  
 This is a Practice which I would earnestly recommend. Every  
 Man, who is in a Condition to give Alms, should set aside a  
 certain Proportion of his Income for charitable Uses. He who  
 never thinks of giving Alms, but when some pressing Occasion  
 calls upon him, is in danger of losing the heavenly Reward in  
 the worldly Motives which solicit, and perhaps extort his Contri-  
 butions. A regard to the Opinion of Men, fear of Censure, or  
 desire of Applause may have a great Share in such unpremeditated  
 accidental Bounties. But when in religious Privacy, with a  
 Heart raised in Devotion, we have prepared our Offering, and  
 solemnly dedicated some certain part of our Income to the Service  
 of God, the future Distribution of it upon proper Occasions will be  
 purer and more available to our Salvation.

In this therefore we ought to follow the Example of *Zaccheus*,  
 and consecrate some certain Proportion of our Gains, or annual  
 Income: but what that Proportion should be is no where deter-  
 mined. Every Man, as to that particular, being left to the Dic-  
 tates of his own Conscience. In this respect, viz. *The Quantity of*  
*our Alms*, the Example of *Zaccheus* is of a high Order, and  
 proper

proper to excite Liberality, but it is not a Rule to which we are obliged. He gave the half of his Goods to the Poor; and there are, comparatively, but few Men, whose Circumstances will afford so generous a Partition; and yet fewer, who have Hearts so bounteous as to be capable of it, even when they can afford it. But this is a matter in which no fixt Rule is prescribed. We can only say in general, that all who are not poor themselves must give some part of their Substance to the Poor: the Proportion is left to their own Determination.

If it be enquired what other good Men have done, many we know have given all they had; others as *Zaccheus*, the half of their Goods: but the common Proportion, whereof we have in ecclesiastical Story many Instances, is the *tenth Part*. Yet even this is not to be insisted on. We only admonish you, *that he that soweth little, shall reap little; and he that soweth plentifully shall reap plentifully. Let every Man do according as he is disposed in his Heart.* And when such a Fund for Charity is settled it will be very easy to make a right Distribution of it.



## DISCOURSE XXXVII.

*The PHARISEE and PUBLICAN.*

LUKE XVIII. 9, 10.

*He spake this Parable unto certain which trusted in themselves that they were righteous, and despised others: Two Men went up into the Temple to pray; the one a Pharisee, and the other a Publican.*

**T**HERE are so few who make any Pretensions to Religion, that it is great Pity any of those Pretensions should be false and groundless. The generality of the World, we see, quite neglect it. They neither have it; nor seem to have it; nor desire to be thought to have it: and of the remainder who concern themselves about it, many mistake its Nature, they mistake the superficial and ritual Part for the whole of Religion: and having discharged its facile Offices, they pride themselves in their vain Performances, and treat the rest of the World with Contempt and Aversion. While they trust thus in themselves that they are righteous, and despise others, their Case is commonly more dangerous than that of open Sinners: because their Recovery is far more difficult. For they play the Hypocrite, not only with the World, but also with themselves. They christen their Illnature by the Name of zeal; and whoever attempts to undeceive them, is like to incur the worst Effects of it. This our Lord found by sad Experience from the Pharisees, who upon this account long persecuted, and at last destroyed him. So pernicious a Principle is this pharisaical Righteousness. Such reason have we all to guard against it; which we shall be better enabled to do, if we consider its Nature as here represented in the Behaviour of the Pharisee in the

Temple; with the beautiful Illustration of it by the opposite Character of the humble Publican.

You have heard the Occasion of the Parable in the Words I have read: our Lord spake it to certain, *who trusted in themselves that they were righteous, and despised others.* Two Men went up into the Temple to pray, the one a Pharisee, and the other a Publican.

*The Pharisee stood and prayed thus with himself. God, I thank thee, that I am not as other Men are: Extortioners, Unjust, Adulterers, or even as this Publican. I fast twice in the Week, I give Tithes of all that I possess.*

It may be asked, what is the fault of this Prayer? if our Pharisee mentioned his own good Qualities. He seemed to do it with Thankfulness, as ascribing them, and the glory of them to God. Thankfulness arises from a Sense of Obligation and Dependence; so that thanking God for the good he hath enabled us to do, implies an humble Confession of our own Inabilities, and a grateful Acknowledgment of the Divine Favour.

But see the Deceitfulness of the Heart of Man exemplified in this Pharisee. His giving God thanks was but a pretence; it was a mere Artifice to introduce his own Praise; to authorise, and as it were sanctify his vain-glorious boasting. He meant not to praise God, but himself, and it was a kind of Sacrilege thus to abuse the Name of God to screen his Pride, and serve only as a plausible Introduction to his arrogant Commendations of himself, and his uncharitable Censures and insolent Contempt of others. *God, I thank thee, that I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this Publican.* See how he seasons his private Panegyrick with publick Satire; and tramples upon the rest of the World to extol his own Merit as it were upon their Ruins. All inordinate Self-love is necessarily attended with a proportionable want of Charity: a Redundance in the former must cause a Defect in the latter, so that Pride and Ill-nature are inseparable. But what Alliance have they with Religion? what fellowship have Light and Darkness, what Connection is there between Calumny and Devotion?

Yet many Men, pretendedly religious, have been so remarkable for these two devilish Qualities of Pride and Ill-nature; have been so notoriously arrogant, supercilious, morose; so full of malicious Censoriousness, and Contempt of the rest of the World, and this with such hypocritical Pretences of Zeal for Virtue and Religion; that they have given a handle to wicked Men to charge Religion itself as accessory to such criminal Affections, though the tenour of all its Precepts tend to their utter Extirpation.

Our *Pharisee* could boast of his Alms, and his religious Austerities: that he fasted twice a Week, and gave the tenth part of his Substance in Charity. How ill he performed those Duties is not here specified, but we may make a just estimate of them from his Devotion, which is represented to us as exceeding corrupt and prophane. It is said *He went up to the Temple to pray*, but when he came to the Temple, he did no such thing. He indulged his Pride, and he vented his Malice: he boasted, and he railed; but he did not offer up one Petition. No, he was so full of his own Praises, that he forgot his Prayers: and when he named the Name of God it was only as a Preface to his self-applause and opprobrious Calumny of the rest of the World.

This wicked practice of concealing the true purpose of his Heart under more specious Pretences is very common, for Men are intimately conscious that Pride is an odious Quality, odious to God and Man; and therefore they disguise it with false Colours. To brag and extol ones self openly, is not only sinful, but ridiculous. And hence come so many shifts and Artifices to insinuate clandestinely, what they are ashamed to mention without disguise.

Whoever has kept a due watch over his own Heart, must have often observed these mean Contrivances. Sometimes we pretend to blame ourselves for somewhat we are less careful to excel in, that we may make ourselves amends in assuming some other Qualities which we have more at Heart. Sometimes we veil our Pride with an affected Humility, and discommend ourselves in hopes to be kindly contradicted, and that our Talents may be displayed with greater Lustre, when we seem less conscious of them.

Sometimes we take Occasion to commend others for some Excellence, which we account conspicuous in our own Character; hoping thereby to make *our own* taken notice of, and that we shall share at least in the Reflection of that Glory, which we ascribe to *them*, but mean to ourselves. And at other times with the same base Design, but by a more ungenerous Method, we inveigh against such Faults in others as we judge ourselves most exempt from; that our Innocence may be remarked more advantageously with the Benefit of such Foils. But not to mention any more of these vile disguises of Vanity, this before us of our *Pharisee giving God thanks* is a very common, and a very base one. And our Lord has singled it out for rebuke, that he might cure us, if possible, of that hypocritical Expression of our Vain-glory, of making Devotion a cloke for our Pride, and venting our Vanity in Phrases of religious Worship.

But this was not the only Fault of our Pharisee's address to God. As such Follies seldom go single. Besides such insincere Thanksgiving, was this all he had to say? had he no Sins to confess? no spiritual Enemies, from whom he should seek Deliverance. Did he want no Forgiveness, or no Grace, that he had nothing to ask at the Mercy-Seat? it seems he was not sensible of any such Want, but fully satisfied with himself and his present Attainments. It is strange he could be so infatuated, but this Infatuation took its rise from a Folly we all are very liable to; when intoxicated with Pride we consider only our *good Qualities*, when our Vanity runs riot in the Contemplation of what we judge the bright side of our Character, and to heighten the Delusion we add only the dark side of other Mens, and compare our Virtues with their Vices. Then we are tempted to *trust in ourselves that we are righteous*.

So fallacious is the Sophistry of Pride, and of such dangerous Consequence, as you have seen in this Pharisee. He was in the presence of his all seeing Judge: and yet he was so far from owning his Guilt and imploring Mercy, that he affronted the divine Omniscience with lying Boasts of his Innocence. Or to set his

his Absurdity in the Light wherein St. *Austin* has placed it very elegantly, "He was before his Physician, and boasted of his Health, instead of discovering his Distemper."

But let us see if he was not mistaken even in what he took for the sound Part that needed no Physician, in his boasted Virtues, for which he pretended such devout Thankfulness. *God, I thank thee, that I am not as other Men are.* There was no ground perhaps for his Thanksgiving. He might be a very *bad Man*, though he was not as other Men were. Singularity is often a Vice, but can never be a Virtue. And he might be as wicked as other Men, though not in all respects like them. Error is various. *Satan* may appear like an Angel of Light, and be never the *less Satan*, but rather more detestable in that unnatural Disguise. Sin is of all Modes and Professions, but is then most abominable, when it is most concealed, and wears the mask of Virtue. So that the Pharisee might be, *not as other Men were*, to his greater Condemnation.

But supposing his Sense of the Words, that many others were worse than himself: yet Hell as well as Heaven has diverse Mansions, and not to deserve the lowest Place in it is small matter of Praise or Consolation.

You have heard his general Expression of his own Goodness, let us now take a view of the Particulars, which he chose to specify; viz. that he was not an Extortioner, Unjust, an Adulterer, or even as the Publican: but that he fasted twice a Week, and gave Tithes of all that he possessed.

Here he commends himself both negatively, and positively. For his Merits lying in a narrow compass, he was glad to make the most of them. His Vanity wanted room to expatiate, and was forced to seek it in what he was *not*, as well as what he was. *He was no Extortioner, &c.* such negative Commendations are a wretched kind of Praise; yet we see Vanity often have recourse to them. You shall hear an extravagant Spendthrift boast that he is not covetous, and a covetous Extortioner glorying that he is not extravagant. All the moral Virtues stand between two vicious Extreams,

Extreams, and the Man who is far gone in one, is generally exempt from the other. No Man can be so bad as to be disposed to all the Vices at once, because they are (many of them) so contradictory and inconsistent as to exclude one another, and leave room for such negative Commendations to the worst of Men. Our Pharisee was no Extortioner, nor Adulterer, nor Unjust, as he says: but he was proud, and hypocritical, and malicious, and censorious to a heinous Degree. Witness his insolent mention of the humble Publican, *nor even as this Publican*. But he that saw the Hearts of both, hath told us the difference, and that he was not indeed *as that Publican*, in a contrary Sense to that he intended.

Thus much for his negative, speak we now of his positive Merits, which were two, *fasting* and *Alms-giving*. These are two *Externals* of Religion, very edifying when they are animated by the proper inward disposition of Heart. Fasting is a means which, under the influence of divine Grace, much conduces to mortify the Passions and Appetites; and when we fast with this Intention, we grow in Virtue, and promote the great Work of Salvation. But there are some who as *Isaiab* speaks, *fast through self-will, for Strife and Debate*, and grow thereby more wilful, peevish, and contentious: whose fasting feeds their Vanity, and strengthens those evil Passions which this pious Institution was designed to humble: so liable are all the *Externals* of Religion to be perverted by an evil Intention, and so fallacious is the Judgment Men are apt to make of themselves merely by the outward practice of religious Duties, when they do not flow from a pure and humble Heart.

After fasting our Pharisee names his Alms-giving, that he gave Tithes of all he possessed; which, (as St. *Austin* explains these Words,) he freely bestowed upon the Poor. This is indeed a most excellent Virtue, when it is *at all* a Virtue; I mean when it proceeds from virtuous Principles. But this like all other external Performances may be easily perverted. This Man gave, as he says himself, the tenth part of his Substance: but according to the Supposition of St. *Paul*, he might have given *all his goods to feed the Poor, yea and his own Body to be burnt; yet have wanted*

*Charity:*

Isaiab LVIII.  
3. 4.

1 Cor. XIII.  
3.

*Charity*: and thereby his Alms, and his Martyrdom should have profited him nothing.

But enough of this Pharisee: it will be sufficient if you observe with me, that if he had had ten times the good Qualities he boasts of, yet his boasting of them rendered them vain and fruitless; and that the Pride of Virtue is one of the worst of Vices.

Let us see now on the other Hand the reverse of this Character in the poor Publican. He had been probably one of those Extortioners (for such his Office bespoke him) whom our Pharisee insulted. *Publicans and Sinners* are commonly joined in the Gospel as one species of Men: and this Publican no doubt had been guilty of those Crimes, which were incident to his Profession. He had no Merits to plead, no fasting, Alms, or other good Works wherewith to justify himself: yet our Lord has declared in his Favour, that he returned justified more than the other. And the only Reason was because he did not justify himself. He was a Sinner indeed, probably a great Sinner; but he knew it, he was ashamed of it, he was sorry for it, he confessed it. The Pharisee had despised him, but he despised none but himself. *He stood afar off*, far from the sanctuary, in the Entrance perhaps of the Temple, as it were excommunicated by his own Voice, and fully conscious of his Unworthiness to appear there. *He would not so much as lift up his Eyes to Heaven, but smote upon his Breast*, filled with a pious Indignation against himself and said, "*God be merciful to me a Sinner.*"

This is all the account our Lord gives of his Behaviour: and adds in the next Words, *I tell you this Man went down to his House justified rather than the other: for every one that exalteth himself shall be abased: and he that humbleth himself, shall be exalted.* This is the Moral of the whole Parable wherewith our Lord concludes it. And so I conclude repeating and recommending it to your serious Meditation. *Every one that exalteth himself shall be abased: and he that humbleth himself shall be exalted.*

## DISCOURSE XXXVIII.

## ON REFORMATION.

ISAIAH LI. 7.

*Hearken unto me, ye that know Righteousness, the People in whose Heart is my Law: fear ye not the Reproach of Men, neither be ye afraid of their Revilings.*

**F**EAR is the meanest of our Passions. We despise it in others, and endeavour to conceal it in ourselves, as the Disgrace of our Nature; and most sensible Experiment of our Weakness.

To ~~surmount~~ *subdue* this Passion constitutes the Hero: and to *direct* it right the Christian. For it is no useless Affection, nor disgraceful otherwise than as misapplied. There is an Object worthy our Fear, for whose sake only it was given, to whom only it is due, and a suitable Homage. We ought to fear God: and we ought not, (if we fear him, we need not,) fear any thing else.

So exalted is his Supremacy, that to fear him is a reasonable Service, it is honourable, it is glorious; it is the beginning of Wisdom, and the foundation of Virtue. Such Fear is no anxious servile Dread, but a filial generous Reverence; the true and genuine Source of Fortitude and Magnanimity. For in the Fear of the Lord is strong Confidence, and his Children shall have a place of Refuge.

This then is the proper Office of Fear, for this end was it planted in our Natures, to be subservient to Devotion, and bend us low in a reverential ~~Act~~ *Posture* before the great Majesty of Heaven.

But before our Fear is thus rectified, it is a Disease of the Soul, the cause of many Inconveniences, and a great Obstacle to Virtue. Destitute of its proper Object it becomes a shameful means of Spirit;



Spirit; and instead of Devotion produces Pusillanimity: instead of fearing God, we fear one another. Degenerate Cowards that we are, we fear, not only the Violence of Men, but their Laughter, the Laughter of Fools, their little Talk and impertinent Rallery. And it is a righteous Judgment of God upon us that when we cease to fear him, we should be held in a slavish Awe and Subjection to things so mean and contemptible.

In such fear of Men is founded the tyranny of Fashion, and Custom, and vulgar Opinion, which usurp upon our natural Rights: yet must they be submitted to, as long as they relate only to things indifferent. But when, as it often happens, they extend to things of a moral Nature, and require the Omission of a Duty, or Commission of a Sin; we must then renounce their Authority, and maintain our Integrity, with the hazard of incurring Censure and Reproach.

The Hazard indeed is a very trivial one in the Eyes of right Reason; but so formidable to the generality of Mankind, that they choose rather to offend God than Men. Their Cowardice betrays them into vile and sinful Compliances, and they swim with the Stream, as foul as it runs.

To prevent this Mischief Almighty God calls, as it were from Heaven, to animate the Courage of his Servants. *Hearken unto me, (saith the Lord,) Ye that know Righteousness, the People in whose Heart is my Law: Fear ye not the Reproach of Men, neither be ye afraid of their Revilings. For the Moth shall eat them up like a Garment, and the Worm shall eat them like Wool: but my Righteousness shall be for ever, and my Salvation from Generation to Generation.*

And to the same purpose a little lower he adds, *I, even I, am he, that comforteth you: who art thou, that thou shouldst be afraid of a Man, that shall die, and of the Son of Man, which shall be as Grass? and forgettest the Lord thy Maker, that hath stretched forth the Heavens, and layeth the Foundations of the Earth?*

Ver. 12, 13.

Thus does the Almighty vouchsafe to encourage us against the Fear of Men, a Temptation which attends all kinds of Reformation, whether of ourselves, or others. For when a Man would

reform himself, the World treats him as a *Revolver*: when he would reform others, as a declared *Enemy*, that openly invades, and would seduce its Votaries. This will always happen, and those who hate to be reformed, will hate the Reformers too.

Yet both these kinds of Reformations are indispensably necessary, each in their order; for Reformation must begin at home, and end abroad. We must first amend ourselves, and then we shall have Authority, and Capacity, and may reasonably hope for Success in reforming others.

The pious Wisdom of these Societies has been careful in the useful Tracts they publish to inculcate the necessity of this previous Qualification for the great Work they are engaged in; well knowing, that all pretensions to publick Reformation without private Virtue are as hypocritical, and presumptuous, as they are absurd, and ridiculous.

Thus instructed by your Example I shall not separate two things, which have so essential a Dependence on each other, *Self-amendment* I mean, and *the Reformation of others*; but treat briefly of both with relation to the obstacles they meet with from the Censure and Reproach of wicked Men. And,

First in relation of *Self-amendment*. When a Man enlightened by divine Grace discovers the Error of his Ways: when he comes (as our Text expresses it) *to know Righteousness*, and *have the Law of God in his Heart*: when in consequence of this he often reflects upon the wretchedness of his Condition, his Guilt, his Danger, with the necessity of conforming to *that Law*; and accordingly takes some Steps towards it in serious Purposes and Resolutions; one of the first Temptations, that assault him, is *the Fear of Men*, fear of what the World will say of him. If, contrary to St. Paul's Example, *he confers with Flesh and Blood* upon this occasion, he will say within himself "If I should retrench such customary Expenses, forsake the Company I have so long frequented and renounce the Diversions I have been so much addicted to; what will Men say of me? How shall I be slighted and contemned?"

Gal. I. 16.

Many

Many a hopeful Conversion have such Thoughts stifled: but let us be assured of this, as a certain Truth, that as long as we stand in awe of the Opinions of Men, we are not fit for the Kingdom of God. Not to dare to do our Duty is the basest and most infamous Cowardize; and Almighty God will not be served by Souls so mean and unworthy. So *St. Paul* assures us in the clearest Terms: *if I yet pleased Men, I should not be the Servant of Christ.* And *Christ* himself has declared *that he will be ashamed of those before his Father and the holy Angels, who are here ashamed of him and his Gospel.*

It is strange that Men can be so depraved, as to be *ashamed of Christ, ashamed of Truth, of Virtue, and of the Service of God: i. e.* of all that is reasonable, and truly honourable; of all that the Angels, the Arch-Angels, and all the Company of Heaven glory in; but see the abominable perverseness of Sin, how it overthrows all Order, and infatuates Men to a degree that can hardly be accounted for. That Principle of *Shame* which God appointed as a preservative against Vice, as a Guard and kind of Outwork for the Defence of Virtue, is turned against Virtue itself. Men, blinded by habitual Sins, are ashamed of Virtue, and Glory in their Shame, I mean the only just cause of Shame, their Vice and Debauchery.

This false detestable Shame is one of the Devil's Strong-holds, by which he maintains his Empire in the Hearts of Men. They know Religion to be the better Part, and would gladly make it their choice: but the tyranny of Fashion, and human Regards hold them fast, and they dare not be good, at the price of being Ridiculous.

And yet, as bad as the World is, it is very rare that the Ridicule turns directly upon Virtue herself: but is commonly aimed at some wilful and conceited Formalities, some Folly or Weakness, or vain pretension to Piety. In this case it is easy to examine ourselves whether the Imputation be true or false. If it be false, let us praise God for our Innocence, and by perseverance confute the Calumny. But if we find any, though never so remote Grounds

for it, as sometimes will happen; for Malice is sharp-sighted, and may discover some Infirmities in us, which a fond Partiality to ourselves had overlooked: in this case we must take advantage of the Censure as a seasonable Admonition, and remove all occasion for such Reproaches in our future Conduct.

It is certain that there *are* many Pretenders to Religion, who give the World *just* offence by their Behaviour. When Men instead of correcting their Humours by Virtue, pretend a Virtue in indulging them. When they would make Idleness, or Spleen, affected Singularities, Superstition, or Bigotry to their Party pass for Piety. When they would be thought religious, though they want common Honesty; and prosecute a mistaken Devotion to the neglect of the most indispensable Duties of Morality. When they make unnatural mixtures of Humility and Pride, Fasting and Voluptuousness. When they are ridiculously unequal in their Conduct, sometimes rigorously austere, sometimes vain and dissolute; painfully scrupulous in Trifles, yet taking unwarrantable Liberties in things of the greatest Consequence; straining at a Gnat, while they swallow a Camel, and zealous to the Death for certain minute Obligations, while they neglect Judgment and the Love of God.

Or lastly, when they make a Gain of their Godliness, an Art and Trade of their Religion. In these cases the Offenders must bear the blame they have deserved, and not *take refuge in the Sanctuary*, seeing it is not their Piety, but the *want* of it they are reproached with.

And it is observable that the Encouragement in the Text is given to those only, in *whose Heart is the Law of God*, and who consequently have an experimental *Knowledge of Righteousness*. To such saith God, "*Fear ye not the Reproach of Men, neither be ye afraid of their Revilings*." Such have nothing to fear from the World.—If Man find fault with their Conversion, the Angels have rejoiced in it. If Men charge them with Folly, *Christ* hath declared them *the Children of Wisdom*. They may answer with St. Paul: *it is a small thing that I should be judged of you, or of Mens Judgment. He that judgeth me is the Lord*. It is with pleasure they find their con-

formity

formity to their Saviour, his Predictions verified, and themselves entitled to inestimable Blessings: for *they* are his true Disciples to whom he saith, *If the World hate you, ye know that it hated Me, before it hated you. If ye were of the World, the World would love his own: but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you. Remember the Word that I said unto you; the Servant is not greater than the Lord: If they have persecuted Me, they will also persecute you. And again, Blessed are ye when Men shall revile and persecute you, and shall say all manner of Evil against you falsely for my sake. Rejoice, and be exceeding glad, for great is your Reward in Heaven; for so persecuted they the Prophets, which were before you.*

John 7.  
&c.

Matt. V.  
12.

Let so much suffice to encourage us against the *Fear of Men*, with relation to Self-amendment. I proceed now to exhort you against it with regard to publick Reformation. For here we must expect that the Clamour will be much louder: but by this time we are supposed somewhat inured to it. We have already experienced the Rashness, the Unreasonableness, the Falseness, of the Censure of the World, while we only dissented from it, and made no other opposition to it than by the silent Reproach of our Examples.

We were then, as I said, only *Revolters* from its Party; but we now return in open hostility to oppose and invade it; to prevent some from falling into its Snares, and rescue others from its Servitude. For this glorious End you, Gentlemen, have combined your strength, and have, (if I may so speak) listed yourselves into regular Troops, to beat down the strong Holds of *Satan*, and fight the cause of Religion under the Banners of publick Justice.

If ever any considerable Enterprize truly religious could have long passed uncensured, one might imagine it should be that which you are engaged in. To remove Temptations and Opportunities of Sin; to render Vice difficult, and penal; to prevent the Infection of bad Examples, to which some Sins (such as Swearing in particular) are almost totally to be imputed; to hinder, I say, the contagion of evil Examples by exemplary Punishments, which may perhaps sometimes have reclaimed the Guilty, but were otherwise  
reasonable

seasonable Warnings to the yet Innocent: in a Word, to put the Laws in execution, and take away that Reproach of our Nation, that we have the best Laws the worst executed of any Country in Christendom: and this too at your own great Expence, and Trouble, and sometimes Danger; this is such an Undertaking, as, one would think, should have obtained a general Encouragement, Concurrence and Applause.

But Providence would not anticipate your future Reward by the vain praise of Men. It meant rather to exercise and improve your Virtue by Opposition, and Difficulty, and foul Misrepresentation; so that many among you might have taken up the Complaint of the Psalmist, *we are become a Reproach to our Neighbours, a Scorn and Derision to them that are round about us.* This has been the common Lot of good Men. The World and Religion have been long at variance, for *as the unjust Man is an Abomination to the Just: so he that is upright in the way, is an Abomination to the Wicked.*

Yet whatever the World may say of your Societies, which are an honourable Confederacy against Vice: you have the Satisfaction to reflect, that when you engaged in them, you only renewed the Engagement you had before made at your Baptism: you undertook no *new* Obligation: you united only for mutual Counsel and Assistance, that you might the better discharge *one* already incumbent, even ever since your first reception into the Church: when after being baptized in the Name of the most holy Trinity, the Minister still retaining you in his Arms, pronounced your Admission in those memorable Words, “ we receive this Child into the Congregation of *Christ's* Flock, and do sign him with the Sign of “ the Cross, in token that hereafter he shall not be ashamed to confess the Faith of *Christ* crucified, and manfully to fight under “ his Banner against Sin, the World, and the Devil: and to continue his faithful Soldier, and Servant unto his Life's end.”

The Wisdom of our national Church has retained this holy and significant Ceremony in her baptismal Service: and the groundless Opposition, which has been made to it, I think, a melancholy Instance of the weakness of Men in running from one Extream to the

psal. LXXIX.

4.

Prov. XXIX.

27.

the other, and being sometimes more influenced by their Aversion to Error, than their Love of Truth.

I readily acknowledge that the Sign of the Cross has been profaned by superstitious and sometimes idolatrous Abuses: the same thing also has happened to the Sacramental Bread. Yet it is confessed on all Hands, that an abuse of things sacred requires only a Reformation, and not an Abolishment. But I have no intention here to move a Controversy. I would only, as the Occasion requires I should, explain a pious and very significant Ceremony, so as to mind those who have received it, of the Obligations it was meant to express, as they are declared by St. *Augustin*. "*Ad hoc dominus crucem suam in eorum, qui in illum crederent; frontibus* Tract. 53. in  
*fixit; ubi est quodammodo sedes verecundiæ: ut de nomine ejus fides* Joan.  
*non erubescat; & magis Dei gloriam, quam hominum diligat. i. e.*  
"To this end our Lord would have his Cross signed upon the Fore-  
"heads of Believers, which are in some sort the Seat of Shame-  
"facedness, that their Faith should not be ashamed of his Name,  
"but prefer the Glory of God to the Praise of Men."

You see therefore your Profession and Signature: how they engage you to encounter the frontless Impudence of Vice, with a Christian Assurance and Fortitude. Be mindful of the holy Boldness wherewith the Lord had inspired the Prophet *Ezekiel*, when he said unto him, *Behold I have made thy Face strong against their Faces, and thy Fore-head strong against their Fore-heads. As an Adamant harder than Flint have I made thy Fore-head: fear them not, neither be dismayed at their Looks, though they be a rebellious House.*

*Ezekiel III.*  
8, 9.

And who are they, that we should fear them, these Patrons and Advocates of Vice? Are they not Sons of *Belial*, the Children of Disobedience, of Riot, and Violence? Are they not Men, who openly profess not to believe Religion, or (which is, if any can be, a greater Absurdity) who profess not to practise what they profess to believe? are they not therefore Fools, gross Fools, whose very Commendations would be disgraceful, as their Reproaches are truly glorious? They now sit insolently in the Seat of the Scornful, and with a prophane Gaiety deride your pious Enterprize. But

be

Ezekiel IV.  
2, 4.

*he that dwelleth in Heaven, shall laugh them to Scorn, the Lord shall have them in Derision.*

In the mean time, Sirs, you have the Approbation of good Men, and the Testimony of your own Consciences: you have Reason, and Religion, and the Almighty God for your defence. When all these concur with the Laws of the Land, as they do eminently in your Case; when the publick Voice of our national Justice requires of us, what our Reason and Religion command: as it leaves no ground of Objection to the Adversary, so I think, it leaves no Excuse for us, if we should be slack or negligent in this great Work of Reformation.

If the Laws of our Country had been (as those of many Countries have been) levelled *against* our holy Religion; yet we must not even then have feared to confess it openly, although before the Tribunals of *Pagan* Tyrants, although in the presence of Racks, and Wheels, and Fires, under the immediate apprehensions of Martyrdom. But since by the Mercy of God our Laws are constituted for the support and maintenance of Religion; since the Sword of the civil Magistracy is drawn and wielded in the defence of Christianity: what shall we say of those, who sneak, and draw back, as afraid or ashamed to attack Vice, while they stand secured and encouraged by so visible a Protection?

Rev. XXI. 8.

In the Book of *Revelations* we find the *Fearful* joined with the *Unbelievers*, and placed first in the black Catalogue of those who shall have their part in the infernal Lake. And it is a dreadful Sentence which our Lord has pronounced in his Gospel, saying, that when he cometh in the Glory of his Father, with his holy Angels, he will be *ashamed of those, who have been ashamed of him, and his Words, in this adulterous and sinful Generation*. It is indeed an *adulterous* and *sinful* World we live in, false to its God, and an utter Foe to Virtue. How else were it possible, that a Design of *publick Reformation*, a Design so serviceable to the Government, so beneficial to Mankind, so disinterested, and expensive, could have met the strange Discouragements you have experienced?

Mark VIII.  
38.

But



But as I before observed, bad as Men are, they rarely have the barefaced Impudence to condemn *Virtue*, as *Virtue*. They must first obscure and blacken it with Falshood and Calumnies, a treatment you have long suffered under, and which has misled many well-meaning Persons to censure your Enterprize, before they were sufficiently informed of its Nature.

Let me therefore represent the disinterestedness of your Conduct to the Adversaries, for *their own sakes*, not *yours*: for to be reviled for Righteousness sake is a Blessing too precious not to be valued by you. It gives such opportunities of Patience and Humility, and persevering Fortitude, that you have great Reason, and our Lord has commanded you, to rejoice in it. But though Offences must be layed in your way for the Exercise and Improvement of your Virtue in surmounting them; yet there is a Woe attends those by whom they come, and we are bound in Charity to prevent, as much as in us lies, their hurting their own Souls.

I therefore repeat that Challenge which you have so often published, and which has never yet been answered: requiring that your Enemies, (instead of general Clamours and Accusations of extorting Money from Delinquents, and making a Trade of Reformation); would produce any one Instance during the space of five and twenty Years, of any Member of these Societies taking or accepting any Money from Offenders. On the contrary (to prevent, as much as possible, all suspicion of a mercenary Design or Principle) you have not only recommended, but insisted on it with those of the Societies, who have given informations against Vice and Prophaneness, that they should never receive that part of the Penalty, which the Law allows to the Informer. And if at any time hereafter it should happen, that any Persons concerned in your Societies should be chargeable with any of the evil Practices before mentioned, or even with taking the Reward which the Law allows, you desire of all that are heartily concerned for the Interest of Religion, that they would give you Notice of it.

I cannot think your Design needs any farther Apology. The blame must light upon the Laws and those who make them, before it can reach you, who put them in Execution.

And before I conclude I would only remind you, that Reformation is a Branch of Charity, and that you must act in it, as with Courage, so with great Candor and Tenderneſs, with a Heart melting with Pity, and diſcharging thoſe haſh Offices with ſuch an affectionate Concern as that wherewith you would adminiſter an Antidote to a Brother who had drank Poiſon, or as one Hand would ſerve the other in pulling out a Thorn, or lancing a Tumor. This inward Tenderneſs muſt be ſupported with a meek but manly Firmneſs, to guard it from a vicious Lenity, and Condeſcention; and to give it that natural aſcendant and ſuperiority which authorized Virtue muſt often aſſume upon the Occaſions, in which you are engaged.

*Almighty and moſt merciful God, of whoſe only Gift it cometh that thy faithful People do unto thee true and laudable Service. Grant we beſeech thee, that we may ſo faithfully ſerve thee in this Life that we fail not finally to attain thy heavenly Promiſes through the Merits of Jeſus Chriſt our Lord——Amen.*

## DISCOURSE XXXIX.

## On REFORMATION.

ROM. XIII. 4.

*He is the Minister of God to thee for Good : but if thou do that which is Evil, be afraid ; for he beareth not the Sword in vain : for he is the Minister of God, a Revenger to execute Wrath upon him that doth Evil.*

**I**Nconsistency is the most palpable mark of Folly. Uniform Error may be more pernicious, but Inconsistency, *i. e.* the maintaining an Error, together with the Truths that refute it, is more absurd, and more notorious. And this evidently is the case of those who approving the Laws now in force against Vice and Profaneness, at the same time *blame those* who promote their Execution, only for that reason, because they endeavour to promote their Execution. Such Censurers are plainly inconsistent : they contradict themselves : They allow and disallow the same thing : they need no Reply, and give occasion only to admire, or pity their Weakness.

In *Reason* then Censure and Reproach cannot reach the generous and pious Design which you, Gentlemen, are engaged in, but they must at the same time impeach the *Laws* : and therefore to justify the Laws will be your sufficient Apology. If the Laws are Evil, then those who are active to promote the Observation of them, share in the Guilt : but if the Laws are Good, then they participate of the Merit with the Legislature.

To justify the Laws against Profaneness and Immorality (as to their *intent* I mean) may seem very *needless* ; but the absurdity of your Adversaries makes it *necessary*. To prove the Justice and the

Expediency of such Laws is indeed a very *easy* Work: yet *nothing* more is requisite to shew the goodness of the Cause, which you are engaged in; and to animate your Zeal for the farther prosecution of it. To this end I shall endeavour to shew.

First that the Magistrate has Power to make Laws for the good of Society. And, secondly, that the Laws in question are of that kind, viz. for the good of Society.

And First, of the Power of the Magistrate to make Laws. *He is* (saith our Apostle) *the Minister of God to thee for Good: but if thou do that which is evil, be afraid; for he beareth not the Sword in vain: for he is the Minister of God, a Revenger to execute Wrath upon him that doth Evil.*

Deut. XXXII.  
41.

God alone is the supream Governor of Men: but in this World he has *partly* suspended the Exercise of his regal Power until the appointed Day, when (as the Scripture speaks) *his Hand shall take hold on Judgment*, and he shall manifest *himself* the Revenger to execute Wrath upon him that doth Evil.

In the mean time, to keep the World in some tollerable Order, he has constituted *Men* to rule over Men: he has appointed *Magistrates*, who are his *Ministers*, his *Servants*; and act by an *express* Commission from *him*. And he has put the Sword of *Justice* into their Hands, that they may more immediately *enforce* the Observation of his Laws, in all matters that concern the Peace and Welfare of Society.

*He is the Minister of God to thee for Good.* The particular Members of a Community consult each his own *private* Good. But besides this there is a *publick* Good, a common Interest of the whole: and the *Care* of that is the Province of the Magistrate. The several Members of a Society have *several* ends, as their Views and Interests are various: the Office of a Governor is to *reconcile* these, and *controul* them too, where it shall be needful; so as to render them *consistent* with each other, and *subservient* to the Welfare of the whole Body.

Thus is the Magistrate *God's Minister*: and this is the true *Origin* of Government, as the holy Scriptures testify. Reason also concurs,

curs, with irrefragable Evidence, to confirm it. The Magistrate *has* Authority to make Laws for the *publick* Good, because the publick Good *requires* that such Laws should be made: and the numberless Benefits of civil Government are so many Arguments to *establish* its Authority.

As a farther Confirmation therefore it may not be *amiss* here briefly to mention them: and the rather, because, as great a Good as civil Government is, yet, like most other Goods in possession, it is rarely valued as it deserves. It is certainly the *chief* of temporal Blessings, because the Enjoyment of *all* other temporal Blessings depends upon it; yet very few (I fear) acknowledge it in their Thanksgivings to God, or reflect on it with gratitude to his *Ministers* the Magistrates, to whose protection under God we owe the secure *Fruition* of Life itself, as well as of its Comforts and Conveniencies. The *Bulk* of a Nation, with regard to their Governors, are in the same state as the *Body* is to the Soul, *unconscious* of that by which it subsists. The Genius, which presides to secure their Tranquillity, is to them an invisible Power, whose Benefits they enjoy without due sentiments of Gratitude.

Our Apostle therefore thought it necessary, that Men should be put in *mind* of *their own* Happiness in being the Subjects of a well regulated Government. To have *right* apprehensions of that Happiness, we should consider, *what* would be our State if we had *no* Protection from the civil Power: for, to the reproach of our Nature, we seldom know how to value Blessings, but by the *want* of them. Suppose therefore that God had *not* made this provision for our Security, what Disorders, what Rapine, Violence and unspeakable Miseries of all sorts would over-spread the Face of the Earth? whosoever duly considers this, must acknowledge that under God the Magistracy *upholds* (as the Psalmist speaks) *the Pillars of the Earth*, and saves the World from Desolation.

Psal. LXXV:  
3.

Were there *no* Government, we should indeed have Liberty to do what we pleased: but withal we should be exposed to *suffer* as much as it should please any other who should be *stranger* than ourselves. *Strength* then would be the *Law of Justice* (as the

WARR. II. 11.

the wise Man elegantly expresses it) Strength would be *the Law of Justice, and that which is feeble found to be nothing worth*. We could not then call our Fortunes, our Estates, or our Lives our own; or enjoy them any longer, than the Avarice or Malice of our stronger Neighbour would permit.

We find that *all* the Terrors of Government hardly suffice to restrain Men from Injury and Violence. They *will* steal, and cheat, and oppress, although the Sword of Justice be brandished before their Eyes; and they see other Malefactors fall under its Stroke: but doubtless they would be infinitely *more* rapacious, if they were not deterred by the rigours of Authority.

In a Word, *all* our Tranquillity, *all* the Comforts and Conveniences of Life: the Rest of the Night, and the Safety of the Day are the Fruits of Government, the Effects of the divine Bounty conveyed to us *through* the Hands, and by the Mediation of our Sovereign. His Navy is our security at Sea, his Armies are our defence by Land against Foreign Invasions: While the Terrors of his civil Justice prevent *domestick* Injuries, or the Exercise of it redresses those we have sustained.

And thus it appears sufficiently that the Magistrate is *the Minister of God to us for Good*, and consequently has Power to make all such Laws as are found necessary to *that* end.

But before I leave this Head, I would make one farther use of it, to establish a right Notion of that darling boast of our Nation, *Liberty*: and shew how it stands distinguished from the two Extremes, *Licentiousness* and *Slavery*.

*Licentiousness* prevails, where due Laws are not *provided* or (which is the same in event) not *executed* for the publick Good.

*Liberty* flourishes where they are made and executed, *only* for the publick Good. And,

*Slavery* oppresses where the Laws are perverted or suspended to serve the Interests of the *Governors*, at the Expence of publick Good.

*Licentiousness* has often usurped the amiable Name of *Liberty*, and done *much mischief* in that Disguise. Of this we have a flagrant Instance in what is called the *Liberty of the Press*, whereby our Religion

Religion and our Government have been scandalously vilified with Impudence and Impunity. Many worthy Persons have done all that can be done in a *private* Capacity, to remedy this Evil, by publishing the fullest and most satisfactory Confutations of such pestilent Writings. A late *distinguished and truly Pastoral* Performance has dissipated the Cavils of Infidelity with Arguments so judicious and so forcible that, if *Reason* were to Determine the Controversy, our Religion would need *no* other Defence. But no Man should be allowed to disperse Poisons, although there were sufficient Antidotes at Hand: and therefore, with due Submission, I cannot but think that in this case the Government should *interpose* in its *own* defence, as well as *that* of Christianity. For the Laws, that should prevent or punish such high Misdemeanours, are so defective, that Blasphemy and Treason seem to have been published without *disguise*, or at least with such *thin* Disguises, as rather serve for Ornaments, exciting only the *Reader's* Curiosity, without concealing any part of the *Author's* Malice. The plainest and most intelligible Allusions, with some trivial, perhaps ludicrous change of Circumstances, serve the Libeller for a *Varnish*, with which he sets off, and hightens his profane or seditious Arguments: but if he be *questioned* for them [in our Courts of Judicature] *then* this transparent Varnish becomes a *Veil*, a thick, an impenetrable Veil which (as some have pretended) our publick Justice must not see through: [but after long Debates, and the clearest Informations, must declare an Ignorance which would be ridiculous and inexcusable in a private Man.]

Such Absurdities are maintained and defended under the glorious Name of *Liberty*. But true Liberty can lend them no defence. In strictness of Speech indeed, Liberty is a Prerogative peculiar to the *virtuous* Man; for *he* only may do all that he is inclined to do. *He* is free to do what he wills; because *he* never wills but what he *ought*. Such absolute Liberty is not what we now treat of, but civil Liberty, or the proper Liberty of the Subject, which is there maintained (as I said) *not* where there are no Laws, but where there are only *Good* ones, *i. e.* such as promote the general Interest of the Subject.

And

And the same Character distinguishes it also from *Slavery*. For Freedom and Servitude differ in *this*, that the *Free-man* is under no restraint, but what conduces to his proper Interest: whereas the *Slave* is made subservient to that of his *Master*. Thus the paternal Authority directs Children for *their Good*: while the Command of the Master exacts only what is serviceable to *himself*. Hence good Kings have been deservedly stiled the *Fathers* of their Country, because they ruled their Subjects with a paternal disinterestedness: while the tyrannical Prince considers his People as his *Property*, and accordingly uses them as the Tools of his Ambition or Avarice. How far the Laws of such a Prince bind the Conscience is a matter of Controversy foreign to our present Subject, and to our Constitution. We treat here only of Laws that tend to the *publick Good*, and from *such* there is *no exemption*; *all Men* are obliged to obey *such* Laws, and all *good Men* will, and as they love their Country, *must* endeavour to promote their Execution.

My second head was to shew that those Laws in particular, for the Maintenance of which your Zeal has been exerted, are of *this kind*, are for the publick Good.

In the most solemn Service of the Church we pray that *all that are put in Authority may truly, and impartially minister Justice, to the Punishment of Wickedness and Vice, and the Maintenance of God's true Religion and Virtue*. The same Words, as I apprehend, express the full purport and design of the Societies for Reformation. Your Endeavours tend only to *this*, that those in Authority may duly minister Justice, to the Punishment of Wickedness and Vice, and to the maintenance of God's true Religion and Virtue. As the Prayer is pious, so the Attempt is virtuous: and your Deeds worthily correspond with your Petitions. For what we *desire*, that we must also *endeavour*. We are obliged (if I may so speak) to *practise* our Prayers, and not solicit Heaven with *vain Desires*, but contribute ourselves, as much as possible, to their execution.

From this abridged Account of your pious Undertaking we may distinguish the Laws, whose execution you endeavour to promote, into two kinds:

First,



First, such as are provided for the Maintenance of God's true Religion, and its immediate consequence, Virtue. And,

Secondly, those which are enacted for the Punishment of Vice, and Wickedness. I would shew that *both* these are for the publick Good.

And first of the Laws for the Maintenance of God's true Religion: for such there are in our Statute-book; though a Stranger, who should come among us, might *suspect* there was no such thing. Of these, I say, that they *are* for the publick Good. The publick Good is the Good of all the Particulars; and *every* Man, that has a Soul to be saved, has such an unspeakable Interest in Religion, that *all* other Goods are trivial, and ought to be *contemptible* in comparison of it.

As the Magistrate is *the* MINISTER of God, he is by that Relation bound to be zealous for *his* MASTER's Service: as he is God's Minister to the People for their Good, he must promote their *principal* Good, their eternal Welfare, with the utmost extent of his Power. His Power indeed cannot reach the *Heart* of an Infidel; but it may stop his Mouth, and hinder the *Contagion* of his Wickedness.

When a Country is visited with Pestilence, the Magistrate exerts a very *arbitrary* Authority. The Diseased, and even the *whole*, who are so unfortunate as to have cohabited with them, are shut up, and made a Sacrifice to the publick Safety. A Treatment *severe* indeed, but *necessary*. We judge it better that some, though *innocent* Persons, should suffer, than the whole Community run the hazard of Infection. And it would be a very unaccountable Tenderneſs that should spare the *Guilt* in a Case where the Evil is incomparably greater.

If the Magistrate should, to his and our great Misfortune, be insensible to the spiritual Concerns of the Subjects, yet upon a *civil* account the Preservation of Religion is his *Interest*, as well as his Duty: and the Politician (if not infatuated, as some have formerly been) the Politician, I say, must in this respect concur in Counsels with the Divine.

The Government is obliged for its *own* sake to support Religion, because Religion is the best support of Government. When I speak of the Governments maintaining Religion, I have no regard to the secular Interest of Clergy-men, but only to that of Piety and Virtue, the only Interest which we *ought* to have at Heart. And I say it is of the greatest Consequence to the Magistrate that he maintain and defend these; *viz.* Piety and Virtue, as enforced in the System of Christianity, for these are the best security of his civil Power. Christianity guards the Throne with the Terrors of Omnipotence. It represents the supreme Magistrate as God's Vicegerent. It arms him with divine Authority, and exacts Obedience to him upon the penalty of Damnation. *The Powers that be* (saith our Apostle) *are ordained of God. Whosoever therefore resisteth the Power, resisteth the Ordinance of God. And they that resist, shall receive to themselves Damnation. Wherefore ye must needs be subject, not only for Wrath, but also for Conscience sake. For this Cause pay you Tribute also, for they are God's Ministers, &c.* So serviceable are the Christian Doctrines to the civil Establishment. But this is so obvious a Truth, and Religion appears so perfectly adapted to the political Interest of Government, that one of the most plausible Objections, which the Adversaries of Religion have raised against it, is, that it was an Invention of Policy, an Engine contrived by States-men to keep Men in subjection: and they must have been wretched Politicians, who, negligent of such apparent Advantages, have endeavoured to depreciate it in the Minds of the People. Could it be supposed an *Error*, yet it would be so wholesome, so beneficial, and so eminently serviceable to Government, that Governors are indispensably obliged to encourage and maintain it: but as it is the most important of all Truths, all possible motives concur to engage the Magistrate to cherish and propagate it with the whole stress of his Authority, and to defend it with that Sword which God has put into his Hands.

It may be farther considered, that in the legal Constitution of these Kingdoms, the civil Power and the Ecclesiastical have a stricter and more intimate Union than in other Countries. [The  
Title

Title of *Defender of the Faith* is an Ornament peculiar to the imperial Crown of these Realms. We solemnly recognize it in our Prayers to Heaven: and may those Prayers be fervent and effectual to draw down Blessings upon the Head of his Sacred Majesty. But the Title implies *Office* as well as *Dignity*: and if our Religion should be insulted, and our Defender should stand by an unconcerned Spectator, his Title would become his *Reproach*.

Another signal Prerogative of the *British Crown*, and for which it has expressed some Jealousy, is that of its *Ecclesiastical Supremacy*: but the Supream should not only *rule*, but *protect*.] In the Articles of our Church *this Prerogative* is explained to signify such Power "as has been given always to all godly Princes in "holy Scripture by God himself, *i. e.* that they should rule all "Estates and Degrees committed to their Charge by God, whether they be Ecclesiastical or Temporal; and restrain with the "civil Sword the stubborn and evil Doers." The godly Princes here proposed as worthy Patterns of the Ecclesiastical Supremacy, are *David, Hezekiah, Asa, Josiah*, and others, who severely punished the Impugners of the true Religion; and made such Reformation in Church and State, that all we need wish for from the *Christian Magistrate* is to follow *their Example*, as our Law here seems to have given them *their Authority*.

The Example of these pious Princes extends its influence to the other Branch of your Care, *viz. the Execution of the Laws against Vice*. It is recorded of them, not only that they destroyed Idolatry, and maintained the true Religion; but also that they exerted their coercive Power against enormous Immoralities. We read particularly of two of them, *viz. Asa, and Josiah*, that *they brake down the Houses of the Sodomites*, and cleansed the Land from their Abominations. And they were also vigilant to suppress all other disorderly Practices that might offend or injure the Community.

It will be acknowledged, that all Kinds and all Degrees of Vices do not come under the Cognizance of the civil Magistrate: but when they break out and grow notorious, so that the Publick is scandalized, or disturbed by their Exorbitancy, or may be infected

Ad.  
XXXVII.

1 Kings XV.  
12.  
2 Kings  
7. XXIII.

by their Malignity, then it becomes a publick Concern to repress their Insolence; and as far as possible, to stop their Contagion. Of this kind are open Lewdness, the Infection of Night-walkers, and the lately so rise Abomination of the unnatural and detestable Sin not to be named among *Christians*. Of this kind also are bestial Drunkenness, execrable Oaths, and dreadful Curses, notorious Profanations of the Lord's Day, and ruinous Gaming, with its train of Cheats, Quarrels, and Blasphemies. All these are publick Nuisances, injurious to the Peace, and pernicious to the Welfare of Society.

Against these you have listed yourselves, Champions of the publick Good, to fight under the Banner of the civil Magistrate. Assistance like yours is absolutely necessary to *him* for the due Discharge of his Offices: for Justice might be represented *deaf*, as well as blind, if we stop the Mouths of Informers.

And thus much may suffice to shew the Justice and the expediency of the Laws now in force against Profaneness and Immorality, and consequently to justify the Cause, which you are engaged in, and to excite your Zeal for the farther maintaining of it. Though indeed your Zeal has been such, as prevents our Incitements, and renders Exhortations superfluous. I should rather congratulate your Success, not only against the great Number of single Transgressors, which appears in your printed Accounts, but against the Strong-holds of Iniquity. You have been greatly instrumental in dispersing many Conventicles of Uncleanliness; and made the principal Offenders publick Examples to the Terror, and greater Restraint at least of all such wicked Assemblies. You also have been happy Instruments in suppressing and dissipating many Gaming-houses, which were the Haunts of dissipated Persons, Dens of Thieves, and Nurseries of Street-robbers, and Highway-men. And a much greater progress would have been made in these, and all other Branches of publick Reformation, if you had not met with Obstacles, where they should be least expected, a part of which I shall touch upon before I conclude.

When

When I formerly had the Honour to speak before these Societies, I represented, to the best of my Capacity, the Qualifications requisite for such as enter upon the arduous Work of Reformation; and the Temper or Disposition with which it should be performed: so that I have nothing farther to suggest upon that Head, and indeed little upon any other relating to the present Occasion, only I would take notice of the Difficulty I mentioned, which lies in your way, and has been, as I believe, the reason why with all your Efforts, you have not made *so great* a Progress as otherwise might have been expected from your Courage and Diligence.

You have endeavoured to promote the Execution of the Laws now in force against Impiety and Immorality; but have you not found, by a vexatious Experience, to your great Trouble, and greater Expence; that *some of these Laws* want Reformation? have they not often proved ineffectual by reason of certain Defects, Intricacies, or Obscurities, through which the Guilty evade, and in which a virtuous Prosecutor may be ensnared?

I speak of these Laws as they have been descanted on by some, whose Interest and Abilities lie in perverting, confounding, and eluding them.

We acknowledge the Profession of the Law to be truly Honourable, and at this time adorned with many illustrious Members, who are also the Ornaments of the Age they live in. But as there are bad Men of *all* Professions, even the most sacred; so, I fear there are some professed Advocates of Justice, and qualified with Abilities of Learning and Eloquence for her Defence; who yet unworthily misapply those Qualifications to patronize known notorious Guilt: who abuse their knowledge of the Law to its perversion, and like *Protagoras*, make it the Glory of their Profession to make the worse Cause appear the better by Subtilty of Wit, and Volubility of Tongue. Against such the Prophet *Isaiab* has denounced a heavy Judgment. *Woe unto them who justify the wicked for Reward, and take away the Righteousness of the Righteous from him.*

Chap. V.  
Ver. 23.

There are dilatory and evasive Forms, and Methods of Proceeding in our Courts of Law, which often retard or obstruct a just Sentence.

Sentence. Justice is among us (if I may be allowed the Expression) so entangled in her long Robe, that she cannot act with Vigour: she is *laden*, she is *oppressed* with Formalities, which prove sometimes more grievous to the Prosecutor than to the Criminal. She is often bewildered, and lost in the mazy Paths, which Law has prescribed to her.

So our Religion was once encumbered with very costly and superfluous Ceremonies, which often hindered Piety instead of promoting it. But it is our Boast, and our Glory, that Religion is reformed, so as to be neither expensive, nor burdensome to the Publick; but fitted to promote true Piety in its Votaries. It was fitting the Reformation should begin here: but it is great pity it should stop here, if there be other Abuses, which are very detrimental to the publick Good, and obstruct the Exercise of Justice, as much as popish Superstition did the Practice of solid Piety.

Much more might be said upon this Subject, as concerning the Multiplicity of our Laws; and the Stile of them, which are such, that the Science of Law is become the most Difficult of all Sciences: and yet amidst such Darkness and Intricacy the Plea of Ignorance is not admitted. Indeed it *ought* not to be admitted; but then the Laws ought to be so plain, as to give no just Grounds for such a Plea: whereas Advice, however dearly purchased from the ablest Council, will not always secure him who shall most punctually follow it.

As the Laws are the Rule by which you are to proceed in the Work of Reformation, I hope I shall be excused in the few Remarks which I have made on that Subject. My Design was not to quarrel with the Provision already made by the Legislature for the maintaining and promoting Religion and Virtue: On the contrary I think every private Man ought to be thankful, for the Assistance which the present Laws give in furthering those glorious Ends, though that Assistance may not be *so* ample as his Zeal would wish it to be. But.

Whatever may be defective in our Laws, we are to hope that the Wisdom of our Legislature will supply: and in the mean time  
you

you will continue your usual Endeavours, that the Laws may be exerted, as far as they will reach, to the Punishment of Vice, and the Maintenance of Religion and Virtue. Your Reward will not depend upon your Success, but will be proportioned to the Purity of your Intentions: and though the stubborn Iniquity of the World may in some measure frustrate your pious Labours here, yet they will be available to your own Sanctification. *Therefore, my beloved Brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your Labour is not vain in the Lord.*

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## DISCOURSE XL.

## On the RESURRECTION.

JOHN II. 25.

*Jesus said unto her : I am the Resurrection and the Life.*

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IT should seem a needless Work to do that which is the common business of Sermons on this Day, viz. to prove the Truth of our Lord's Resurrection, and, which is the sure Consequence of it, the certainty of ours. It appears superfluous to multiply Arguments to confirm an Article of Faith, into which we were all initiated in our Baptism, which we still profess to believe, which we affirm daily in repeating the Creeds, and which on the annual return of this Season, we assemble on purpose to commemorate.

But when we consider the Lives of those who profess this Truth, who received the sacramental Tokens of it in their Baptism, who repeat it daily in their Creeds, and meet here annually for the solemn

solemn Celebration of it, as a fundamental Article of their Faith: when, I say, we consider the Lives of these Professors, there seems but too much reason to suspect, that notwithstanding all our Professions many among us are not heartily convinced of it. For after all the elaborate Discourses upon this Subject, where is that indifference for the things of the World, that spiritual Joy, that Purity, that Heavenly-mindedness which the Resurrection of our Lord should inspire? where is that Self-denial, that Watchfulness over our own Hearts, and Attention to the Omnipresence of God; that exact Justice in our Dealing, that warm Benevolence towards all Men; and in a Word that zealous Preparation against the Day of Judgment, which an effectual Assurance of our own Resurrection would certainly oblige us to? I might ask the greater part how they would live, if they did *not* believe any Resurrection? what Alteration would there be in their Manners? would they be more addicted to Pleasure, more Intent upon their temporal Interest, or less careful for the Good of others, if they had never heard the Truths of the Gospel? yet they lay claim to the venerable Name of *Christians*, and assemble here to celebrate the Triumphs of our Lord's Resurrection. I dare not therefore say of such that they do not believe it: but I fear they have not duly thought about it: they are not sufficiently apprised of the wondrous Effects and Consequences of this great Mystery. It is not enough that we know it by Name and by Hear-say. All saving Knowledge is experimental: and it is not sufficient that we know the History, but we must also *feel the Power of our Lord's Resurrection*: not only that *he is risen*, but also that he is *the Resurrection*. As the Sun is Light to himself and the great Source of Day to all the Worlds around him: so is our Lord Resurrection to himself; and Cause and Author of Resurrection in all others.

<sup>a</sup> Leaving therefore the History of our Lord's rising from the Dead, as an established and acknowledged Truth: and presuming, I hope, not without good Reason, upon your constant and open

<sup>a</sup> This Sermon was made, *A. D.* 1713, when Infidelity was not become epidemical, as it since seems to be.



Profession of it: I shall at present consider our Lord as he is *the Resurrection* not only in himself, whereby he raised his own most holy Humanity, but as he works this great work in us, being as I said the immediate Cause and Author of our Resurrection. This is what he plainly affirms of himself in the Text. *I am the Resurrection and the Life*, which St. Paul clearly explains, *Since by Man* 1 Cor. XV. *came Death, by Man came also the Resurrection of the Dead: for as in Adam all died, even so in Christ shall all be made alive.*

This Resurrection to be wrought in us by *Christ* is twofold; relating to the two constituent parts of Man, the *Body* and the *Soul*: for to these two belong two distinct Resurrections very different from each other.

The first Resurrection, that of the *Soul* I mean, is of a moral and spiritual Nature: it is the rising of the *Soul from the Death of Sin unto the Life of Righteousness*; States more different, and infinitely more important than those of natural Life and Death: It is peculiar to the Saints of God: it requires our Concurrence with the Operations of Grace, to which alone it is to be imputed: *and blessed and holy is he who has part in this first Resurrection.*

Rev. XX. 6.

The second Resurrection is that of the *Body* after our natural Death. It does not take Place till the Day of Judgment: It is common to all Men; it is necessary and inevitable: and is the effect of the Justice, rather than of the Grace of Almighty God.

Of both these Resurrections *Jesus Christ* is the immediate Cause and Author: of the *first* as he is the *Saviour* of the World, and of the *second* as he is the *judge* of it. For it is a prerogative very properly annexed to his Office of universal Judge that he should by his own Power summon all Mankind to his Tribunal.

The power of this second Resurrection from the state of natural Death seems to have been principally intended in the literal sense of the Text, which was spoken on the account of *Lazarus*, whom our Lord was then about to raise from the dead. *I know* (said *Martha*) *that he shall rise again at the Resurrection of the last Day.* Jesus said unto her, "*I am the Resurrection and the Life.*"

I have the power of raising all Men, and therefore I can raise any of them how or at what time I think fit.

This Resurrection from the natural Death is, I think, commonly well enough understood in the general. We can all, by a Faith in the Omnipotence of God, form satisfactory Notions of our being raised again at the last Day with our Bodies: so that the whole Man, which acted in this Life, may be qualified for the Rewards or Punishments of the next. There is, I suppose, little difficulty in conceiving this, seeing the Experience we now have of the Union of Soul and Body, may inform us in a good Degree of what shall come to pass at the Resurrection of the Dead, when they shall be reunited.

But the spiritual Resurrection of our *Souls* in this Life is a thing less thought of, and less understood by the generality of Mankind. This is one of those *things of God*, whercof the natural or animal Man is ignorant. It requires a spiritual Discernment, and some spiritual Experience for the right apprehending it. The holy Scriptures treat of it very frequently, but no where more largely and clearly than in the second Lesson of the Morning Service for this Day. I shall read the whole Passage, only premising that the Apostle here treats of the *Death to Sin* as well as the *spiritual Resurrection*: the former being always necessary to the latter, and so connected and implied in it, that they cannot be easily considered separately. But hear St. Paul, *Know ye not, that so many of us as were baptised into Jesus Christ, were baptised into his Death, i. e. into an Obligation to be made conformable to it by dying to Sin? Therefore we are buried with him by Baptism into Death, that like as Jesus Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of Life. For if we have been planted together in the likeness of his Death, we shall be also in the likeness of his Resurrection. Knowing this that our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin: for he that is dead, is free from Sin, now if we be dead with Christ, we believe that we shall also live with him. Let not Sin therefore reign in your mortal Body, that ye should*

*should obey it in the Lust thereof.* You observe here, that the Death to Sin, is joined with the Spiritual Resurrection, as a Circumstance indispensably requisite to, and implied in it. For no Person is capable of a Resurrection, until he is once dead. It is necessary therefore that we consider this *Death* here mentioned, that we enquire what the *Old Life* is, and how it is extinguished; before we can understand any thing of the spiritual Resurrection that follows it, and the *new Life* to be conferred. The Life to be lost by this Death is said to be that of our *Old Man*, which is a scriptural Phrase signifying that Nature, Temper, or Disposition of Mind, with which we are born, as we are the Sons of *Adam*, and Heirs of original Corruption, whereby, as the Scripture assures, and even our Catechism instructs us, we are *the Children of Wrath*. It is this innate Depravation which makes us ignorant of God, blind and stupid to all spiritual things, selfish, covetous, unjust, deceitful. Hence arise that Pride, and Arrogance, that Envy, Malice, and Detraction, which make Men grievous to themselves and one another: from hence also all other Works of the Flesh take their Original: our Sloth, Intemperance, and all other evil Lusts, which make us odious in the Sight of God, and utterly incapable of those pure and heavenly Delights of Piety, which constitute the proper Happiness of our Nature.

Besides those grosser Acts of Sin which fall under common Observation, there is a depth of Subtlety and Wickedness, an endless Train of Vanity and self-deceit, which cannot be well described nor rightly understood by any whose Minds are not enlightened from above. For as it would be a hard matter to make a blind Man comprehend what Darkeness is, at least to give him such a Notion of it as we have, though he lives in it continually; so it is alike difficult to give unconverted Sinners a right Notion of what is here meant by the *Old Man*, because this, as most other things, is *best*, if not *only* known by its contrary. But in general we are to know, that whatever tendency there is in our Nature to the Commission of Sin, it is a part or member of the *Old Man*: it is the hereditary Distemper of our Souls, derived from *Adam* the corrupt

Source of our Race. While we are yet in our natural State, unreformed by divine Grace; this lives, this *reigns in our mortal Bodies*. Why is this Man a Drunkard, that malicious, a third unjust in his Dealings? the reason is, because the Resurrection of *Christ* has not had its due Effect: the Mind is not renewed, and the Old Man of Sin is yet unmortified. That corrupt Nature, which we received from *Adam*, is still active and vigorous: the Nature, I say, we received from *Adam*; which therefore is called the *old Adam*, bearing his Name, from whom it is derived: it is also called the *old Leaven*, because it has infected the whole race of Mankind; as also *Flesh* and the *Body of Sin*, which are different terms for the same thing, even the Principle of Corruption which is in our Nature.

This, as I said, lives and reigns in the Hearts of unregenerate Men; and would for ever reign there, for ought that we can do to hinder it, if *Jesus Christ* did not interpose, and by the Virtue of his Sufferings and Death, communicates to Believers such powers of Grace as are sufficient to destroy this Root of Evil in their Souls. I say, that this corruption of our Nature is such as we cannot possibly resist by our own Strength. It is too hard for our most serious purposes, it bears down our feeble Resolutions like a Torrent, and renders all our opposition fruitless and ineffectual. In vain does the Law encounter it with her impotent Discipline: in vain does she set before us her rigorous Commands and Prohibitions: in vain does she display her Rewards and Punishments. These all serve only to shew us our Guilt and Danger; but cannot work our Deliverance. The Rod of *Moses* cannot so expel Nature\*, but that she will still recur, she will still return upon us, and take her old Courses. We are still the same Men, and all our struggles after Virtue are like the Motion of a Door upon its Hinges still fixt to the same Place.

But behold a greater than *Moses* is come in the Gospel dispensation, even our Lord *Jesus Christ*: and what the Law could not do in

\* *Naturam expellas furca licet usque recurat.*

*that it was weak through the Flesh, i. e. our corrupt Nature, which is too violent to be controlled by the dead Letter of written Precepts: what this Law could not do, that (saith St. Paul) bath God done for us, by sending his own Son in the likeness of sinful Flesh: He has for and through him, granted us new Powers and Abilities, whereby we are enabled to mortify, i. e. kill and destroy our corrupt Nature. Our old Man is crucified with him, (saith the same Apostle) that the Body of Sin might be destroyed, that henceforth we should not serve Sin. But this is still insufficient to make us either holy or happy: it is at best but a negative Goodness: there is more required of us than a mere Abstinence from Vice: for Example, it is not enough that we do not hate our Neighbour, but we must have an actual Benevolence towards him. We must, in a Word, not only cease to do evil, but also learn to do well: and as the old Man of Sin is to be destroyed, so the new Man is to be raised up in us.*

And this is a natural Consequence of the former: *for if we be dead with Christ, we believe also that we shall be raised up with him. If we have been planted together in the likeness of his Death we shall also grow up in the likeness of his Resurrection.* This is the Language of the Holy Ghost, and the best Interpretation I can give of it is to be deduced from the following principle, *viz. "that every Act, "or Suffering of Christ, as it is meritorious of Grace, so also is it "expressive of it: it represents that very sort or kind of Grace, "which it obtains for us."* As the Seasons of the Year are properly expressed by saying where the Sun is at that time; so the several Seasons or States which the Soul passes through in the progress of Regeneration are properly expressed by the respective parts of Christ's History which causes them for what the Sun is to the material World that Christ is to the Spiritual. When the Sun recedes from the autumnal Equinox he brings on the Fall of the Leaf, with a general withering and seeming extinction of the vegetable Life during the dead of Winter, and when in his annual Motion he rises again towards our Hemisphere Nature feels a kind of Resurrection. Thus Christ by his Death put off all that mortal corruptible

corruptible Nature, which he had received from *Adam*: he destroyed that Body which was liable to Pain, Sickness, Death, and all other Infirmities incident to the fallen state of Mankind: and thereby did he purchase for us those Graces, which are effectual for the destroying in each of us the *old Adam*, the corrupt Principles of Sin, derived to us from the Guilt of our first Parents. And in like manner at his Resurrection he resumed a new Nature; his Body was raised incorruptible, impassible and glorious, such as it now resides at the right Hand of the Father: and thereby has he obtained for us also a new Nature, a new Life, such a frame and disposition of Soul as will effectually produce all kinds of Virtue, and richly abound in good Works.

This is the great and unspeakable Advantage which redounds to us from our Lord's Resurrection. But how few are ~~there~~ that rightly value it. It produces every ~~thing that is~~ truly great and glorious. It confers a divine Life. It makes us partakers of the divine Nature, strong by the Strength, wise by the Wisdom, holy by the Holiness of God. But the Men of the World relish none of these things, they have no Eyes to discern the Beauty of Holiness: almost all their Imaginations and Desires run in direct opposition to it: they fear the thoughts of it should make them melancholy, all their Concern is about the animal Life, all their Care is for the old Man, for his Maintenance and Support, and how they may make provision for the Flesh to fulfil the Lusts thereof. No wonder then that they feel no joy arise in their Hearts at the News of our Lord's Resurrection, or his assuring us that he is *the Resurrection*, and that he will raise us, as he did himself. They have no Interest in it: they are not like to be Gainers by it; and therefore they see no Glories in the Gospel that relates it. But St. Paul has taught us *that if the Gospel be bid, it is bid to those that are lost.*

Others again, who pretend to have an higher Opinion of Virtue, and own, by their Words at least, that it is the most noble acquisition our Nature is capable of, yet think that there is no such great Difficulty in attaining it, that there is no need of such heavenly

heavenly Machinery (as they may lightly term the Mysteries of our Redemption.) *Nec Deus interfit nisi dignus vindice nodus.* Good Morality, they say, will carry us to Heaven; but they cannot see much ground for believing all the abstruse Revelations of Christianity; nor how we shall be made wiser or happier by such Belief.

But let these Men endeavour to live up even to their own notions of Morality. Let them try how they can acquit themselves in the Duties of Temperance, Meekness, universal Benevolence, and a suitable homage to the supream Being; and then if they do not wilfully deceive themselves, they will learn by their own Experience, that they cannot do these things by their own Strength, and that they need divine Supports and Assistances in the arduous Task of Virtue. The Gospel will then appear to them (provided they be sincere, and consequently not indisposed for the Illumination of God's holy Spirit) the Gospel will then appear to them in its proper Beauty, and they will find it, according to its true Interpretation, *Glad Tidings*, shewing them that *Jesus Christ* is ready to do that for them which they cannot do for themselves: that by the Merits and Power of his Death he will destroy their old Man, the principle of Evil, that now tyrannizes in their Souls; and by the Power of his Resurrection work their spiritual Resurrection to the new Life of Righteousness. *Then shall be brought to pass the saying that is written: Death is swallowed up in Victory. The Sting of Death is Sin; but thanks be to God which giveth us the Victory through our Lord Jesus Christ. Therefore, my beloved Brethren, be ye steadfast, unmoveable, always abounding in the Work of the Lord, forasmuch as ye know, that your Labour shall not be vain in the Lord.*